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A HANDBOOK OF ARABIA

VOLUME I
GENERAL

*Compiled by the Geographical Section of the Naval Intelligence
Division, Naval Staff, Admiralty*

LONDON:
PUBLISHED BY HIS MAJESTY'S STATIONERY OFFICE.

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Price 10s. net

Printed under the authority of
HIS MAJESTY'S STATIONERY OFFICE
By FREDERICK HALL at the University Press, Oxford.

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NOTE

THE sources from which this work has been compiled include native information obtained for the purpose since the outbreak of the war. This applies in particular to the strength and distribution of the Bedouin tribes and to their political relationships. Recent information from native sources has also been used for parts of the Red Sea littoral, such as the little-known region of Asir. For Central Arabia and the routes leading to it from the north new and unpublished material has been combined with that given in the notes and itineraries of less recent travellers. The first volume of the Handbook contains geographical and political information of a general character; the second volume is devoted mainly to detailed routes.

A few words of explanation on the general plan of the first volume will facilitate its use. Separate chapters are devoted to each of the great districts or provinces of Arabia, arranged on a geographical basis, beginning with those of the western littoral, and continuing along the south coast and so round to the south-eastern districts and the Persian Gulf; the last chapters of this part are concerned with Central Arabia and the Northern Deserts. In dealing with these great and varied tracts, some of them isolated from the rest by desert and steppe, the same general plan has been adopted, so far as possible, throughout. After the area of the territory under review has been defined, its *physical character* is described under the sub-sections of Relief and Climate. Then follow *social* and *political* surveys of the district, the former usually arranged under the sub-headings of Population, Life and Appliances, Products and Trade, Currency, and Weights and Measures, the latter describing the system of Government, Recent History, and Present Politics. The last section of such a chapter is purely geographical and is devoted to the Districts of the territory, the principal towns being reviewed in a numbered sequence after the description of the district in which

they lie. In a composite chapter, such as that on the Gulf Coast, dealing with several independent territories, the same general arrangement, when practicable, has been followed for each area.

In the population of Arabia, a distinction must be drawn between the settled constituents of society and those tribal elements which are essentially nomadic. The former are more conveniently treated after the geographical chapters describing the provinces within which their settlements fall. The Bedouin tribes, on the other hand, though they move within recognized areas and along jealously guarded ranges, are not tied to the soil, and a preliminary chapter has therefore been devoted to them. It should be noted that in this chapter the line of demarcation of the Arabian Peninsula upon the north, as defined on p. 9, has not been strictly adhered to, since the nomad tribes of the Syrian Hamād and the Mesopotamian Jezīrah are regarded by the Peninsular Bedouins as forming a great social aggregate with themselves ; moreover, some tribes move habitually from one side to the other of the border-line. Under these circumstances our survey has been extended to include the nomads of the Syrian Desert to the north of the Nefūd, although geographically that area lies without the scope of the Handbook. (See *Handbooks of Mesopotamia* and of *Syria and Palestine*.) The tribes of 'Irāq, however, are not included, although some of them, especially constituents of the great Muntefiq group, range into the eastern part of the northern Nefūd. They are left for consideration in a special work in connexion with Mesopotamia.

It is important to remember that, owing to the war with Turkey, the security of many of the routes has been affected, and political conditions, even in the more settled districts, are in a state of flux. Where it has been ascertained that definite changes have taken place, these have been duly registered. But for districts where no recent information is yet available the normal conditions of the territory are described and the date of the information is indicated. It should be added that some Arab names are left unaccented for lack of certainty about the local pronunciation.

The plates at the end of each volume have been chosen to illustrate the varieties of country which are characteristic of Arabia.

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NOTE ON THE SPELLING OF PROPER NAMES

As a guide to the pronunciation of Arab proper names a long accent has been employed (ā, ī, ō, or ū), to indicate the length of the vowel above which it is placed; the Arabic consonant 'Ain has been rendered by the symbol ' ; and the *Hamzah* (the cutting off of the breath which can precede or follow a vowel) is represented by', except at the beginning or end of a word and in some common components of place-names, such as Bir, 'well', and Ras, 'head-land'. The aim has been to assist the reader in a correct pronunciation without overburdening the text with a large number of diacritical marks. The *system of transliteration* adopted is explained in greater detail in the Note on pp. 612 ff.

Conventional spellings of names, when sanctioned by long tradition, have been retained, e.g. Bedouins, Mecca, Mocha, &c.; and in some well-known names accents have been omitted, as in Asir, Hejaz, and Oman. For a list of *Conventional Spellings*, with their correct equivalents, see p. 618

CHAPTER I

PHYSICAL SURVEY

Area.

ARABIA proper is a great square-ended peninsula, whose axis is inclined considerably east of south, between the Red Sea and the Persian Gulf. Its mean breadth is about 700 miles, its extreme length about 1,200, and its total content rather greater than that of the Indian Peninsula. Its inhabitants call it generally 'The Isle of the Arabs', using the word *Jezirah*, which is applied as much to peninsular as to strictly insular areas. In fact, Arabia is so far cut off from the rest of continental Asia by a desert barrier, the Northern Nefūd, that, in social respects, it is of insular character.

For present purposes Arabia is to be understood as limited on the north by the desert of the Nefūd, lying on or about latitude 30° N., or a line drawn from the head of the Gulf of Akaba to the mouth of the Shatt el-'Arab. It is unnecessary to discuss the academic question whether we ought or ought not to include also in 'Arabia', as the ancient geographers did, the great triangle of steppe, the Hamād or Syrian Desert, which lies north of the Nefūd. Physically and ethnographically there is, indeed, little distinction to be drawn between this steppe and the peninsula to the south of it; but since the social and political relations of the latter are in many respects peculiar, it is convenient to give it consideration by itself.

On the other three sides—west, south, and east—the boundaries of Arabia are, of course, seas: the Red Sea, the Indian Ocean, and the Gulf of Oman prolonged by the Persian Gulf.

PHYSICAL FEATURES.

Relief.

As a whole the peninsula resembles a broad and stout shelf sloped up sideways from east to west. The fall towards the Persian Gulf is long and gentle, the return to the Red Sea short and steep. The highest land-levels, therefore, are in the west, being survivals of an originally much higher general land-level,

preserved either by harder composition, or by caps of erupted matter, which overlie the soft material of the mass of the peninsula.

Since many summits on the upper edge of the shelf in both the north and the south of the Red Sea region—Midian and Yemen—exceed 8,000 feet, it is only to be expected that the central mass of the peninsula should lie, for the most part, at a considerable elevation. As a matter of fact, Nejd—as the central districts are collectively but incorrectly called by modern geographers—has a mean elevation of fully 2,500 feet, and here and there, as in Jebel Aja in the north centre, harder masses stand up to over 5,000 feet. The only notable exceptions to the generally uniform eastward decline occur in the extreme south-east, where hard rocks in Oman have resisted denudation and break the slope with summits rising in Jebel Akhdhar as high as any in Midian or Yemen; and in the east centre, where a long curving escarpment, facing west, defines a broad plateau uplifted about 600 feet—Jebel Toweiq.

Wādīs.

There are no rivers in Arabia which flow perennially from source to mouth; but there are incipient perennial streams in Asir, Yemen, the Aden district, Hasa, Oman and Nejd, and countless *fumaras* or river-valleys (*wādīs*), which carry floods (*seils*) after rainstorms. Those which originate east of the western watershed are mostly long and shallow, their bottoms being very little depressed below the general level. The longest of these, the Rummah, whose course from the neighbourhood of Medina, through Qasīm, to the Shatt el-'Arab, falls 6,000 feet in about 1,000 miles, is one good example, and the Wādi Hanifah, which runs from the westward flank of Jebel Toweiq through a gap in the ridge towards the Persian Gulf (but, perhaps, never reaches it), is another. Both these great wādīs might be crossed at many points in their lower and middle courses almost without the traveller being aware of their existence. They are not, however, without importance; for at all times they carry water beneath their beds, which can be reached by wells at varying depths; they provide lines of possible communication; and wherever, as in the Rummah in Qasīm, or the Hanifah in Nejd, the ground moisture rises near or on to their surface, they create chains of oases.

The wādīs, on the other hand, which fall to the Red Sea have, as a whole, deeply eroded beds very steeply inclined. In their upper courses they are of little service to communications from west to east, and an obstacle to passage from north to south. In their

lower courses they spread out, and would create oases were it not that the mass of detritus, brought down by their floods, is so soon left high and dry, to be pulverized by the sun. Good examples are the wādīs of Western Yemen, which often fall some thousands of feet in less than a hundred miles. The whole Red Sea coastal region, from Midian round to the Hadhramaut, is a network of such wādīs; whereas in the rest of Arabia, except in Oman, this familiar feature of desert landscape does not often obtrude itself on the traveller's attention.

Deserts.

The chief physical matter to note in the peninsula is desert—its different varieties and their local distribution.

There are four main varieties, distinguished by their surfaces :

1. *Dahanah* : comparatively hard gravelly plain, covered at intervals with parallel sand-belts of varying width. (This precise distinction is not everywhere recognized, desert of *nefūd* type being often called *dahanah* and vice versa.)
2. *Nefūd* (or *Nefūdh*) : a continuous area of deep sand, forced by wind-pressure into high sand-billows or dunes.
3. *Ahqāf* : very soft dune country with comparatively narrow trough-intervals between continuous sand-billows, which are of considerable height.
4. *Harrah* : a surface of corrugated and fissured lavas or scoriae, overlying either plain or mountain.

Of these varieties, Nos. 1, 2, and 4 are passable, if the tracts be not more than a few days' march in breadth, and sufficient water and forage can be carried from oasis to oasis. No. 3, however, must lie in very narrow belts, if it is to be crossed at all, the physical labour involved in the march being excessive, even for camels.

But further qualifications must be noted :

1. *Dahanah* is the kind of desert most likely to hold ground-water at a depth which can be reached by well-sinkers. On the other hand, it is very barren at all seasons, and its tracts are the most extensive deserts in Arabia. Where provision of wells has not been already made, a broad *dahanah* may be (as in the central southern part of the peninsula) a wholly prohibitive barrier, especially if bordered and interrupted by tracts of *nefūd* or *ahqāf*.

2. *Nefūd* varies in passability according to (a) the frequency and proximity of its sand-billows ; (b) the nature of its sand, whether it be granite, sandstone, or limestone ; (c) its exposure to winter rain-

fall If wholly or partly granitic, and situated in a zone of regular, though small, seasonal precipitation (as is the northern Nefūd), it offers both a comparatively compact surface and also pasture during some months of the year. If wholly sandstone or limestone, it will be softer, dustier, and less productive, but not altogether without vegetation in spring, unless it happens to occur in a zone of very slight and uncertain precipitation, as in parts of the great southern desert area.

3. *Ahqāf* is rare in Arabia, the one great tract of it lying at the western end of the southern desert. Possibly it is only a local name for heavy *nefūd*.

4. *Harrah* lies in patches only, and these can often be avoided altogether. If it must be crossed, it is very bad going, owing to the wear and tear to which the feet and legs of pack-animals are exposed, and to the heat reflected from its surface. But, as e.g. near Kheibar, it is often relieved by intervals or inlets of fertile detritus or exposed under-formation.

Steppe.—Such are the varieties of surface which an Arab would reckon desert, i. e. country in which he will not halt more than a night or two, except perhaps during early spring. But it is necessary also to reckon with vast tracts of hard or dusty surface, plain or undulating, which, having occasional natural water-holes and permanent coarse vegetation in hollows, we should characterize as steppe. Here and on the northern Nefūd the camel-breeding nomads chiefly elect to roam; but a European force would find them almost as prohibitive as any kind of true desert, especially in late summer and early autumn.

Ring of Deserts.—Deserts of one variety or another, broken on the NW. and the W. by brief intervals of steppe, make a ring of varying breadth round Nejd. On certain coasts this ring comes down to the shore-line itself, or a very short distance behind it. In the Oman district and on the Red Sea side it lies farther inland, but in the last region is replaced on the coast-line by very lean steppe.

On the **north**, between the Hamād and Nejd, lies a belt of *nefūd*, which does not quite fill the whole base of the peninsula and is not of the same breadth everywhere. On the Red Sea side it stops short of the Midianite Hisma and the 'Aweiridh *harrah*, leaving a passage through steppe, which for centuries has been taken advantage of by the Sunni pilgrim road to Medina and Mecca, and is followed now by the Hejaz Railway. At its eastern end, on the other hand, the *nefūd* narrows to a very thin and patchy neck NE. of Hā'il, before, changing to *dahanah*, it sweeps round southward to continue the ring along the Gulf shore. This narrowing has per-

mitted a passage from the Euphratean lowlands (Nejef and Samāwah) to Nejd, which, on several lines, has been utilized by the Shiah pilgrimage since the early days of Islam.

On the **east**, *dahanah*, merging into steppe or *nefūd* on its flanks, broadens from the neck just mentioned, and runs SE. in a continuous belt. On or about the Tropic, east of Oman, it joins the enormous block of the south desert—*dahanah* and *nefūd* in the east and *ahqāf* in the west—which lies all across the butt-end of the peninsula.

This **south** desert, which at its eastern and lower end begins below the westward slopes of the Oman mountain system and touches the south-eastern shore-line itself for a considerable distance, is so broad throughout (400 to 500 miles) that it absolutely bars passage from the southern coastal districts to the centre. Arab writers call it 'The Abode of Emptiness' (Ruba' el-Khālī), and the vulgar tongue terms it *Er-Raml*, 'The Sand' *par excellence*. It is not certainly known ever to have been crossed, on any central line, by human foot.

On the **west** the ring is broken by a steppe-interval of about 400 miles between the north-western corner of the great south desert and the southernmost *harrah* tracts, which occur thereafter in a series till they meet the Nefūd N. of Teima. This interval is ill known; but it is certain that, except for short distances along the lines of rare wādi-depressions which run inland north-eastward from the western watershed, it is filled with, at best, very lean steppe-tracts, averaging over 200 miles from west to east. Though not easy of passage except by nomads or well-provided parties and caravans, the avenues through this gap to the centre of the peninsula are the least difficult, on the whole, of any routes to the interior; and the gap, coinciding with a depression in the western mountain system, explains the social importance of Mecca and Medina in all ages.

Central Oases.—Within this inner ring of desert and steppe lies an elevated core of discontinuous fertility, which may be distinguished into three groups of more or less connected oases:—1, Jebel Shammar, 2, Qasim, and 3, Nejd (proper).

1. **Jebel Shammar**, south of the northern Nefūd, owes its settled population to the drainage from two lofty ranges called *Jebel Aja* and *Jebel Selmah*, which run from SW. to NE. The Nefūd, however, throws out southward tongues round the butts of the ranges, virtually enveloping the hill-system. The large town of Hā'il, therefore, which, with an older town, Feid, and a score of villages, large and small, occupies the neighbourhood of the two

ranges, is a strictly oasis settlement—i.e. an urban centre in a district isolated by desert.

2. **Qasim**, situated beyond the steppe in the south of Jebel Shammar, is divided into two main parts. The lower owes fertility to constant ground-water and occasional surface-flow in the middle course of the great Wādi Rummah (see above). As is to be expected in a wādi-basin where the level of ground-water varies, Qasim is rather a string of oases lying SSW. and NNE. than a continuously fertile tract. The string is something less than a hundred miles in length. Tongues of *nefūd* or steppe divide its component oases, of which the two central and principal support the urban settlements of Aneizah and Boreidah, the largest and most commercial towns of Central Arabia. Besides these towns, there are some fifty settlements, large and small. Upper Qasim (Q. el-Ā'la) is the steppe to north of Lower Qasim. It is a pastoral tract, dependent on wells, which support some forty small settlements.

3. **Nejd**. This, by far the most extensive group, covers, with its steppe intervals, some 10,000 square miles, and is, geographically, not so homogeneous as the other two groups. It consists, principally, of a more or less continuous chain of oases, lying either upon, or under the flanks of, the plateau of Jebel Toweiq. A series of urban settlements and large villages reaches from the *Sedeir* (or *Sudeir*) district in the north to that of *Harīq* (generally pronounced *Harīj* or *Harīg*) in the south. The present chief town, Riyādh, lies in 'Aridh, the central oasis. On this central chain depend also certain detached oasis-districts, west and south.

The whole Nejd group has *dahanah* east and south of it, *nefūd* and steppe on the north, and steppe on the west, the last probably interrupted, after a certain distance, by more than one fertile wādi descending from the watershed in the SW. of the peninsula. Such, for example, is the still unexplored Wādi Dawāsir, which is believed to provide a chain of watering-places between Nejd and Yemen or Asir.

Outer Ring of Oases, &c.—The other fertile tracts of the peninsula form a discontinuous outer ring on or near the sea-coasts, the zone of fertility being widest on the Red Sea side and on the south-east.

On the **east**, this ring is at first very thin and interrupted by wide intervals. For about a third of the Gulf Coast, from Koweit as far as Qatif, both shore and hinterland are almost continuous steppe-desert. Thereafter, while a series of springs at some distance inland creates a chain of oases which forms the settled part of Hasa, there are only small spots of fertility on the shore, at rare wādi-mouths, until the

coast has curved some distance NE. towards the mountainous district of Ras el-Jebel. From this point, under the influence of drainage from the heights of the Pirate Coast on the north and the inland mountains of *Omān* on the west, as well as of its own periodic rains, there is a fertile littoral, the *Bātinah* district of *Oman*. Moreover, inland, under the main chain of *Jebel Akhdhar* and its double coastal continuation towards *Ras el-Hadd*, and also in the *Dhāhirah* country north of this, behind the *Bātinah* coast, there are many rich valleys and broad oasis tracts.

On the south, desert reigns unbroken along the shore-line for some distance west of *Ras el-Hadd*; but as the general level of the inner land shelves upwards towards the western watershed, more fertile *wādi*-mouths and vegetated littoral slopes begin to appear here and there. After the mouth of the *Wādi Hadhramaut* is passed, the littoral becomes fertile in patches and vegetation runs inland up valleys leading towards the plateau fencing the upper *Hadhramaut* basin, whose main and tributary valleys, fed by drainage from the eastward and northward slopes of the southern massif of *Yemen*, are ribbons of green, interrupted by considerable urban settlements.

From the mouth of *Wādi Hadhramaut* onwards, we are in the western part of the peninsula—the upper edge of the great land-shelf. A short, steep return, falling some thousands of feet towards the shore along the rest of the south coast, and along the whole of the *Red Sea* shore, imparts to the littoral the appearance of a mountain coast. We have before us, as we round the south-western angle of the peninsula, a low coastal strip, fertile where *wādis* come down from the heights, but for the rest of steppe character, and behind it towering slopes, fertile not only in their valley-bottoms but also on their ridges, so long as we are still in the south-western angle, which gets the fringe of the monsoon rains. Behind these again is a plateau country of great elevation (*San'ā* lies over 7,500 feet), backed by a ridge which is the main watershed. The country begins to be less uniformly fertile as its level falls away inland from this ridge, but still conserves perennial vegetation in its valleys, to a distance of about two hundred miles from the W. coast. Thereafter, steppes rapidly degenerate into the utter desert of *Ruba' el-Khāli*. This belt of fertile mountain and plateau land, together with its slope towards the Indian Ocean, was the 'Happy Arabia' of mediaeval geographers, and is the *Yemen* of to-day, with the addition of the *Aden-Makalla* hinterland on the one hand and *Asir* on the other.

Anything like continuous fertility, however, ends at the frontier

of Hejaz, half-way up the Red Sea coast, at or about Lîth, south-west of Mecca. From this point northwards, not only do the monsoons cease to discharge, but the average altitude of the uplifted edge of the land-shelf (here of softer composition) drops some two thousand feet over a stretch of about 300 miles. Both in the littoral and inland, therefore, the isolated oasis becomes again the only support of settled life. Between Mecca and Medina, themselves oasis settlements, there are sparse patches of arable land in hollows and wādi-bottoms. A hundred miles north of the latter town, anything like a chain of inland oases ends with Kheibar and El-'Ala.

As for the coast, north of Jiddah it is worse off; for only the largest wādis bring enough ground-water down to their mouths to support settlements. In the extreme north, the volcanic system of eastern Midian raises the tilted edge of the shelf again to a great elevation; but its rugged slopes and blistered crests preclude settlements inland; while the precipitous seaward fall of the secondary but lofty coastal range has not encouraged settlers.

Climate.

The atmospheric conditions of the peninsula, except in some of its littoral districts, are singularly favourable to human life. Intense dryness mitigates the heat by day, ensures cool nights, and, being, apparently, unsuited to much of the germ-life which preys on humanity elsewhere, inspires vigour. Given conditions under which adequate nourishment of the body can be obtained, as in the central oases for example, or on the nefūds and steppes in spring, human natality is high and the average duration of life is long. Under other conditions, however, as among those Bedouins who pass the year round on the leaner steppes, exhaustion comes early in life. This appears to be felt also where—as on the Yemen plateau, which lies at an elevation of 7,000 to 8,000 ft.—the diurnal range of temperature is very great—a drawback which impairs the sanitary value of most tropical hill-stations.

The outstanding feature of the Arabian climate is this dryness. 'Arabia is placed between seas . . ., but these are so narrow as hardly to break climatic continuity with the Asian and African continental masses, both of which are exceptionally rainless in these latitudes.' Yemen profits by the autumnal monsoon, when this is not diverted, as it seems to be now and then, by the near highlands of Africa: but the steep westward face of the Yemen and Asir massifs causes the moisture-laden current to rise rapidly and therefore discharge so fully that it retains little or no precipitation for

the interior of the peninsula. Oman has sufficient periodic rains ; while all along the ridge of the western watershed heavy storm-precipitation occurs from time to time (e. g. at Mecca, chiefly during summer). For the rest, the most favoured region is the northern Nefūd with Jebel Shammar. This region, thanks to the absence of very high ground on the north-west, gets sprinklings of winter and spring rains off the Mediterranean, and produces a regular spring herbage : it has, in fact, a rainfall somewhat below that of the Egyptian Delta. But precipitation on the rest of the central mass thins rapidly to the almost negative record of Upper Egypt. The greater part of the South Desert probably gets no more than an hour or so of drizzle once in every three or four years.

The other main feature of Arabian climate is, of course, heat. The southern half of the peninsula is included in the zone of maximum July–August temperature. But the effect of this on man depends largely on the elevation of the district in which he happens to be, and the direction of its exposure. The hottest regions are the Oman coast and the littoral (Tihāmah) of Yemen : but the Gulf shore in general and the Indian Ocean littoral are hardly in better case, and there is little more to be said for the climate of the Asir and Hejaz shores.

Snow usually appears on the highest crests of Jebel Shammar once or twice in winter, and occasionally lies on the northern Nefūd (as, e. g., in February 1911) ; but it is a marvel anywhere else in the peninsula. The Yemen highlands and the rest of the western ridge know frost but not snow, precipitation seldom or never taking place there in the winter months.

CHAPTER II

SOCIAL SURVEY

POPULATION

THE population of Arabia cannot be estimated with any approach to accuracy. It is usually guessed to be from five to eight millions. The lower of these figures is probably nearest to the truth. If we allow two and a half millions of settled and nomadic folk to the whole Red Sea slope from Midian to Yemen (the last-named, with Asir, holding two-thirds of the total); one and a half to the southern districts and Gulf littoral, inclusive of Hadhramaut (Oman alone has about half a million); half a million to all the Central settled districts together; and one million Central nomads, we are probably over the mark.

Nomadic Folk.

The physical conditions of most parts of the peninsula constrain the majority of inhabitants (where any there are) to a nomadic life; and this, owing to the virtual impossibility of increasing the food-producing area anywhere, must be their lot permanently, unless they emigrate. Emigration, in any case, is constantly taking place, as a result of the high natality which has been attributed in Chapter I to the inhabitants of the Central steppes and oases: and it makes the peninsula a great source of disquiet to all neighbouring lands. The surplus population usually remains for some time within the peninsula, gradually accumulating and tending to form new nomadic groups, which try to establish rights to wells and pasturage already occupied. At last, the action of some tribe or tribes, or sheer want, forces them out, with all their predatory habits and defective experience of settled life, towards the borders of Egypt, Syria, or Mesopotamia.

In historic times, for example, the settlement of the NW. African littoral by Arabs is known to have been due to a forcible expulsion of surplus population from the peninsula, carried out by certain of the stronger tribes. The overflow of the Shammar into Mesopotamia and of the Anazah tribes into the Hamād are also instances in point. As for earlier times, the Semitic invasions of Babylonia, the

Canaanite invasion of Syria, the Hyksos invasion of Egypt, and the Hebrew invasion of Palestine are also to be explained by similar antecedent events in Arabia.

The distribution, grouping, character, and resources of the several tribes are the subject of a subsequent chapter (III); and their relation to particular localities will be stated in the special chapters on the different provinces.

It would be beyond the scope of this Handbook to give a detailed description of Bedouin society; and mere generalities about it are of little service. It is perhaps, however, worth while to say something about those features and customs of Bedouin life which most directly affect the reception and entertainment of strangers, and should, therefore, be known before contact. Dictated by similar necessities, these are more or less common to all tribesmen. For all the rest, study of Doughty's *Arabia Deserta* cannot be too strongly recommended. Pretty well everything that needs to be known about Bedouin life can be found there by a patient reader.

Arabia is 'a land of ancient violence'. For this state of things geographical conditions are largely responsible. Only in very few, rare, and narrow districts is it possible to derive from the soil, not a superfluity, entailing wealth, leisure, and consequent civilization, but anything better than hand-to-mouth existence in full sight of starvation. Agriculture is impossible in three-quarters of the total area, and man must live on peripatetic food pastured on such thin and evanescent vegetation that a single family has to keep on the move in order to live. Water again, the prime condition of existence, is to be found for the most part only very occasionally in deep wells, or rain-pools, and this under a subtropical sun. Scanty sources have to be guarded with the most jealous exclusiveness. The regions over which these conditions prevail usually offer few or none of those natural features which serve elsewhere to protect or conceal; and in their vast extent and distribution they impinge so generally on the few fertile districts, or so often encircle these, that hardly any part of Arabia is altogether unaffected by the inevitable social features of life on steppe and desert.

The most obvious of these features is suspicion. Every man is treated as a potential enemy, till he shows evidence to the contrary. He is kept at a distance until his person or his authority can be recognized. Therefore, in approaching Bedouins, it is as prudent to go slow and give them time as in approaching a sentry in a war-area. Disregard of this advice will result in fight or flight, according to circumstances. While all Bedouins are instinctively suspicious of, and hostile to, the unknown, various

conditions, singly or in combination, cause the attitude of individuals or groups to differ in degree. As a general rule nomads who range habitually on the fringes of alien civilized areas are more dangerous to encounter than those habitually withdrawn in the wilds. Thus, the northern and western constituents of the great Anazah group are less safe to visit than the Shammar. Other contingent circumstances may make particular groups yet more hostile—if, for example, they range near the political frontier of two alien powers, as do the eastern Sinaitic groups; or in a difficult mountainous country, like the Huweitāt and Huteim east and north of Akaba; or where shelter and water can be obtained in hidden rocky recesses, as among the Beni Sakhr in the southern trans-Jordan region; or in insalubrious low-lying tracts such as the Yemen Tihāmah, or the southern part of Hasa, or the eastern part of the south coast, which account for the evil repute of the Zaranik (*Dharāniq*), the Ahl Murrah, and the Qara tribes respectively.

Certain of the inland tribes, however, have reputations as bad or worse, and in their case one must look for peculiar causes. The ill fame of some groups of the Harb, for example—of one group especially, the 'Auf sub-tribe of the Masrūh section—is probably due to temptation long put in their way by the pilgrim routes, where these pass through a lean region debated between two powers. The repute, again, of the Qahtān, reckoned by the popular voice the most savage of Bedouin groups, may be accounted for by their seclusion and isolation along the northern fringe of the impenetrable Southern Desert. It is possible, however, that in both these instances report is worse than fact—in the one, because it is the well-known pilgrim route that has so often suffered, in the other because the northern Bedouins, who chiefly inform European minds, know very little about the group in question. It is common talk, for example, that some of the Qahtān tribes are cannibal. On investigation, this imputation is always passed southward to the next group, till it finally fades away into *terra incognita*.

One word of caution, however, must be uttered about such cut-and-dried tribal reputations. They have not, in some cases, been always the same. The Huteim, for instance, who have a bad name for robbery now, used to be esteemed among the most inoffensive of nomads—almost on a par with the despised but universally tolerated Sulubba. Some one familiar with the desert talk of the moment should always be consulted before the desert itself is entered.

The least suspicious and most trustworthy Bedouins are, naturally, those of the largest and best-knit tribes, especially such as form part of a federation under the central authority of one of the

greater Emirs or the Grand Sherif. These tribes are not only controlled to some extent and directed to a common policy, but also have a tradition of self-respect, which ensures the observance of the Bedouin code of hospitality. As Doughty has well said, what stands to a Bedouin for religion is that which men will think of him. Fortunately the fame of a lavish entertainer and a protector of the guest is a condition of nobility among Bedouins ; and an appeal against any action inconsistent with this will seldom be disregarded. A properly authorized stranger, whatever his creed, should have little to fear under ordinary circumstances among such tribes as the Shammar, the Ateibah, the Wuld 'Ali, or the Ruweilah.

What, however, does proper authority mean to the ordinary Bedouin ? Not the exhibition of any passport or other written document. Letters from the chief Emirs, the Grand Sherif, or other great sheikhs are very valuable if the traveller is passing from one of them to another ; but in ninety out of a hundred desert camps he will find no one who can read or will respect paper. The one thing needful is a *rafiq*, i. e. a companion derived from the tribe through whose range one must pass, or from some tribe allied with it or authorized to share its range. If possible, he should be a man of importance whose face will be recognized instantly by the desert men—a race which, like other unlettered races, keeps a long memory for faces and a very wide knowledge of personalities. Still better if he has been attached to the traveller by some well-known chief. The *rafiq* must be kept well in evidence and to the fore in case of such a sudden attack as Shakespear experienced at the hands of the Ateibah in Woshm, when a good deal of harm was done before his *rafiq* could make himself known in the night to the raiders. In territories controlled by a central authority, e. g. a sovereign Emir, a well-known man from the centre may suffice throughout ; but even then it is better to take a *rafiq* from tribe to tribe. There are one or two denominations of Arabs who are franked by all tribes and can themselves conduct a traveller anywhere in more or less security ; but it is rather less than more. Such are the '*Uqeil* (Ageyl)—recognized carriers—and the '*Sulubba* (Solubba)—tinkers, medical magicians, hunters—whom no one molests. But travelling with such folk entails the disadvantage that one must go where they wish to go and at their pace ; and in disturbed districts near frontiers their aegis is not to be relied upon.

The efficacy of the *rafiq* system is based on the recognition that a particular range or dira (*dirah*) appertains to each tribe, and even to each main section of a tribe. Tribes sometimes hold their diras in common, as the 'Ajmān and Beni Khālid are said to do at present in

northern Hasa ; and there are certain districts, containing but few wells, where several tribes, each having a right of watering, cross and recross each other's *dīras*, without committing thereby acts of trespass, though not without engendering frequent friction. Such, for example, are the steppe west of Jebel Shammar and that north-east of the same district towards the lower Euphrates valley. For the right of crossing a *dīra* the traveller is expected to pay in money or kind to the chief, who often drives a very hard bargain, but should not be regarded as levying blackmail. After all, in return for the payment, he and his tribe concede protection and allow the traveller to consume some of their very scanty supply of fodder and water. All Arab society is patriarchal. Some one man can answer for each unit, and among the best Arabs for very large units. The traveller's chief danger arises where tribes are small or so broken up that not more than one or two families recognize a chief.

There is, however, one recognized exception to this sanctity of *dīras*, namely, the right of every tribe, or even section of a tribe, to raid any other according to a well-established code of warfare, unless barred by definite federation, treaty, or ancient friendship. To go out on raid (*ghazwah*) is the young man's chance of proving himself, and to provide him with that opportunity is virtually obligatory on all tribes, except the meanest. The greater chiefs, like their ancient cousins, the Assyrian kings, make an annual practice of the Raid. The farther afield it goes, the greater the glory in a society punctiliously sensitive to public opinion. Raiding parties may, therefore, be met very far from the ranges of their own people, and no district is quite safe from them. They may generally be recognized by their travelling light, without women, and on high-bred camels. The *rafiq* is powerless against them in his own *dīra*, except possibly through some lucky friendship on his part or the repute of his tribe. But raiding parties are not very particular. They will swoop down on a caravan without asking many questions or being much disposed to respect persons. Unless the traveller's party is very decidedly stronger than the attack, it should submit at once. Most of its belongings will be taken, but no life. Such submission is a well-recognized part of the game, and entails no slur on the courage of any members of the party.

The more the traveller can learn and retain in his mind of the genealogy of individuals and tribes, in a land where pedigrees are very widely known back to a hoar antiquity and inordinately valued the better for his safety and the impression he will make and leave on his hosts. He should know also, as far as possible, the political grouping of tribes and recent desert history. If, like Doughty, he

travels *in forma pauperis*, he can avail himself, more than one who takes his own tents and servants, of the protection which Arab usage enjoins a Bedouin to extend to one who has touched as suppliant any part of his tent or belongings or eaten of his food. Strictly the efficacy of the last safeguard expires on the third day, when all that was eaten on the first is supposed to have passed out of the body. It is often worth while to appeal from the men to the women, whose instincts of hospitality, independence, and freedom of action are pleasing features of Bedouin life.

It is worth while to remember that no Bedouin society is wholly self-supporting. Even if it can supply itself with sheer food from its own *dīra*, or some purely Arabian oasis—which it rarely can—it is dependent on the outer world for other necessities, as well as for any sort of simple luxury. Clothing materials, coffee, tobacco, and, to a great extent, arms and munitions can only reach it from ports, or from the settled districts on the fringes of Arabia. Those, therefore, who control such ports or districts can always exercise an influence upon the desert men, however inaccessible, command their behaviour in the long run, and punish their hostility.

From a military point of view Bedouins make very valueless auxiliaries of trained troops, except as scouts and raiders, or, if long, hot, and waterless stages have to be covered, as messengers.

Settled Folk.

The principal settlements will be dealt with in the special chapters on localities (see Chaps. IV ff.), followed by detailed descriptions of the tribes themselves (see Chaps. XIII ff.)

The ubiquity of nomads in Arabia explains and partly excuses common ignorance about the real extent and importance of its urban and village societies. To say that all the Arabs of the peninsula are Bedouins, or that its society is either nomadic or semi-nomadic, is far from the truth. Not only do the fertile coastal districts in the south-east and south-west of the peninsula contain numerous urban and village communities, rooted to the soil and engaged in agriculture and trade, while the goals of the Pilgrimage, Mecca and Medina, with the port of Jiddah, are considerable towns; but, as has already been pointed out, the three groups of oases in the centre support urban settlements, several of which have over 5,000 inhabitants apiece, besides many agricultural villages, large and small.

It is, however, true that all settled communities in Arabia are affected, in various degrees, by the nomad society, which is never far from them, and often surrounds them. There is much inter-marriage between the settled and the unsettled folk: chiefs and

sheikhs of the latter have residences, landed property, and interests of various kinds among the former; and the necessity under which the man of town or village lies to enter, or pass his goods through, a domain of nomads and to become to some degree dependent on them, if he travels or trades abroad, leads him to cultivate relations. He will be found, therefore, to be seldom of *fellāh* type, but usually a man of his hands, hard and warlike, who might easily pass for a Bedouin in Cairo or Aleppo, and supplies fine fighting material. The most Bedouin of all the Arabian towns in social character is Hā'il: the least are the Holy Cities and the towns of the Oman littoral and the Yemen highlands; but the inhabitants of the last are as bellicose as any Arab of the steppes.

The towns of Arabia are rarely metropolitan. They are generally only overgrown villages, on which the other villages in the same oases are either not at all, or only politically, dependent. In almost no instance is an Arabian town an emporium of its neighbourhood. Usually unproductive itself, it is neither a collecting nor a distributing centre. What Arabia does produce for more than its own domestic consumption is, strange to say, almost all due to nomads and mountaineers; and the inland towns have little share in it. The Qasīm towns, which organize much of the transit trade in Central Arabia and are more commercially minded than other Arabian settlements, are the chief exceptions, besides the two Holy Cities of the west, which must be set apart. These are cosmopolitan resorts, living on their visitors, and enjoying a privileged position. They maintain populations very like those of protected Arab towns outside the peninsula; but it must not be supposed that they are either centres of production or metropolitan emporia.

PRODUCTS

A land of this physical and social character is not likely to produce much beyond its own food supply, or even to produce all of that. As a matter of fact, it is largely dependent for one of its chief food staples, the date-fruit, on importation: and, though it was one of the earliest centres for the cultivation of coffee, it supplies itself mainly with Brazilian and East Indian berries, while exporting most of its own small, but precious, growth to foreign consumers. Gums, butter, hides, and wool are the only other inanimate articles of export worth mention.

It is, however, a principal source of one commodity of much military importance, the camel, and especially the high-bred riding camel. This, not the towns, but the nomadic societies from the

Nefūd to Oman, breed. So far as West Asia and Egypt are concerned, it would be impossible to collect sufficient camels for the transport needs of a considerable force without the co-operation of the chiefs of the greater peninsular tribes.

The famous 'Arabian' horses are of less importance. The main use of those bred in the peninsula (chiefly in Nejd) is for the improvement of other breeds. In themselves, unless crossed with non-Arab or part-Arab stock, animals of the peninsular breed are of small military value either for riding or draught. But there is a considerable export of them to India, and a less export to Syria and Egypt. The fine asses bred in the Hejaz, in the Yemen, and in Nejd are worth attention from a military point of view. Only less patient of thirst than camels, they provide, where desert or steppe surfaces are moderately hard, invaluable means of transport in such a country as Arabia. The crossing of these with native mares produces a very serviceable mule which, however, is less well adapted for desert and steppe travel than the parent ass.

RELIGION

The land which begot Islam and has continued to be the chief resort of its votaries is, naturally, almost exclusively Moslem. Aden (at least half Hindi) and Gulf ports and islands excepted, the number of non-Moslem residents, whether Christian—mainly Consular Officials and Greeks—or Jews, is infinitesimal, and even this small body is virtually confined to the Red Sea ports. The old Jewish colonies in the district of Nejrān, and in San'ā and other Yemen towns, form a very small exception to the monopoly of the Faithful.

Nevertheless, Islam, if universal, is far from a unanimous creed in Arabia. If the great majority of the inhabitants are Sunni, **Shiahs** are also present in considerable force. The Hasa and Central Yemen, for example, are predominantly Shiah, the one being Karmathian and the other Zeidist (see later); Mecca itself, which is partly Zeidist, is tinged with heresy, and there are many nomad groups which are Shiah, ranging not only in the north-eastern regions, but here and there in the west, e. g. one sub-tribe of the Harb. The numerous Shiah pilgrims who reach Hejaz from various quarters and even remain there in small numbers, and the proximity of the Shiah Holy Cities, Nejef and Kerbela, contribute to keep heresy alive in the peninsula. This, though the main, is not, however, the only split. Within the **Sunni** aggregate the Wahabite (*Wahhābi*) tribes have long made what is virtually a schism, cutting off Central Arabia, to some extent, from the non-Wahabite populations of the coastal districts. **Wahabism**,

which arose in Wādi Hanīfah (Nejd) about the middle of the eighteenth century, is not, however, a heresy, but an ascetic revivalist movement among Moslems who sympathize with the strict but orthodox Hanbali school of Sunnism. Its founder preached reversion to the practice of the primitive Church of the Prophet's days ; suppression of pagan practices ; freedom from all contamination with infidels or with men (like the Ottoman Turks) already contaminated by infidel intercourse ; and a regimen which would keep man ever mindful of things spiritual. It has much, therefore, in common with Senussism, whose founder, indeed, learned something from it through his study in the school of Seyyid Ahmed el-Idrīsi at Mecca in the twenties of the nineteenth century (see later, p. 33), when Wahabism, though lately defeated, was still an influence in Hejaz. It early developed militancy, and assumed a nationalist character. After great successes at the opening of the nineteenth century, when the Wahabites were holding the Holy Cities and nearly all Arabia (not Yemen) and threatening Mesopotamia and Syria, it was reduced by Egyptian forces, acting for the Ottoman Sultan ; and though it revived in the middle of the century and still retains its hold on Central Arabia, it has lost some of its rigour and its militancy. But experience has shown that such revivalist doctrines may be expected to blaze up from time to time in the Moslem world ; and therefore the fact that Wahabism, anti-Ottoman and nationalist by tradition, has still numerous adherents and dominates two independent states in the heart of Arabia, should never be lost to sight. Lastly, the Ibadhi (*Ibādhi*) sectaries of Oman, though, like the Wahabites, Sunni, are in effect schismatic.

The great annual **Pilgrimage** (*Hajj*) from all parts of the Moslem world to Mecca and Medina has important bearing on politics, economy, and popular character in the peninsula. The two great divisions of Moslems, the Sunnis and Shiahs, follow three main land routes :

1. From Damascus due south to Medina. The Hejaz Railway takes most of this traffic now ; but many pilgrims still march all the way under the Emir el-Hajj. Thence to Mecca.
2. Cairo by Sinai and Midian to Yambo' and Medina or Mecca.
3. Baghdad, Nejef, or Samāwah, by Hā'il to Medina or Mecca. This Pilgrimage has sometimes been diverted through Koweit to Qasim by the action of the Nejd Emirs ; and it has been entirely intermitted during the past two years.

A majority, however, of the total number of foreign pilgrims now arrives by sea at the port of Jiddah and proceeds to Mecca. A com-

paratively small proportion goes on later to Medina, either overland, or by the 'half-sea' route from Jiddah to Yambo'. These usually return to Yambo'.

The passage of pilgrims is the occasion of much trade, and merchants swell the caravans. It also leads to trouble with the Bedouins, and thus to constant unrest ; and it is a great cause of the spread of epidemic disease.

The Pilgrimage accounts in normal times for an annual influx of nearly half a million persons into Hejaz. All visit Mecca, but only about a third go to Medina also, the visit to the *haram* of the latter city not being strictly part of the Pilgrimage at all, and involving considerable extra expense as well as some risk owing to the insecurity of all lines of caravan communication with Mecca. Not all, however, arrive at once for the season of the great Pilgrimage (*hajj*). Besides the possibility of making a minor pilgrimage (*omrah*) at any time of the year, many pilgrims are induced to arrive at Mecca before the end of Ramadan, i. e. more than two months before the great feast of the Moslem year (Yaum en-Nahr = Qurbān Bairam), which marks the Hajj season ; for by remaining till the feast and performing '*omrah*, &c., they accomplish *tamattu* (= 'possession'), and enhance their merit. But owing to the cost of life at Mecca this act of supererogation is for either the very rich, or the very poor who live on charity during their stay.

The Hejazis have developed a regular organization for maintaining and increasing the supply of pilgrims, as well as for exploiting them on arrival. In the early months of the year their agents are busy in all parts of the Moslem world, preaching the necessity of pilgrimage, and offering (on commission) to arrange the journey, provide for lodging in Hejaz, and see the pilgrims through the obligatory ceremonies. When the time comes, some of these agents personally conduct parties or rich individuals to Hejaz, while at the ports or places of arrival, *ciceroni* (*mutawwifin*) await unaccompanied pilgrims, or such parties as are too large for their conductors. These *ciceroni* are organized under sheikhs, represent different Islamic countries, and wear a special dress of bright colours and a straw cap. Since they speak various languages, and many of them are travelled men, they offer, with the consular and customs agents, the main obstacle which non-Moslems in disguise, or foreign Moslems desirous to conceal their identity, have to face if they wish to perform the Hajj. They are all prepared to place the pilgrim, according to his nationality, in lodgings belonging either to themselves or others, Mecca, in particular, containing houses and apartments much in excess of the needs of its permanent inhabitants.

Medina, owing to its more exclusive population and its smaller number of visitors, offers greater risks than Mecca, and its *mutawwifin* are more difficult to evade.

The Hajj must be performed in the first ten days of the last month (Dhu'l-Hijja) of the Moslem lunar year. Like all other Moslem months, this moves round the solar year, and in 1915 coincided very nearly with our November. The pilgrim, who before entering the *haram*, or sacred vicinity of Mecca, must have discarded the razor and his head- and foot-gear and assumed the *ihrām* (a primitive dress consisting of two towel-like cotton cloths fastened round the body without the aid of knots or pins), spends the first seven days in circumambulating the Ka'bah seven times (*tawāf*), walking and running seven times between two hills, Safa and Merwah, each side of Mecca (*sa'i*), praying, attending sermons, visiting various traditional and holy sites near the city, &c. On the eighth, clad again in the *ihrām*, he begins the most obligatory of all the ceremonies, the true 'Pilgrimage'.

It consists in the visit to 'Arafāt, a hillock in a plain, on the Tā'if road, under Jebel Qōra. This trip, which is by no means without danger both on the road and in camp, despite the strong escorts provided, is obligatory not only on all visitors, but also, year by year, on all able-bodied citizens of Mecca, from the Grand Sherif downwards, and in the opinion of most authorities it is the duty which, rather than any performed in Mecca itself, confers the coveted title of *hajji*. The total number of those who march to 'Arafāt and back amounts normally to little under half a million. The enormous crowd bivouacs in and around the village of Mina (Muna) the first night, and with daybreak on the ninth day proceeds other nine miles to 'Arafāt to perform the 'Stand' on the hill, praying, ejaculating *labbeika* and hearing addresses until sundown. Returning to Mina for the night, the pilgrim performs there another 'Stand' on the morning of the tenth day, throws a fixed number of selected stones at certain devil-pillars, and offers a blood-sacrifice, usually a sheep or a goat, which he is at liberty to eat or give away. Then he must make post-haste for Mecca in the midst of indescribable confusion. In the city on that afternoon he should perform *tawāf* and *sa'i*, and kiss again the Holy Stone of the Ka'bah; and then, shaved and in secular dress, get back before dark to Mina for the day of the great feast. This he may celebrate partly at Mina, where many, especially those performing the Pilgrimage for the first time, stay on for the three 'Days of Drying Flesh' (*Ayyām et-Tashrīq*), partly at Mecca.

After this the Pilgrimage is over and the Hajji either stays till

a caravan can be formed for his journey under escort to Medina, or goes down to Jiddah, carrying with him, more often than not, disease or infection engendered by the putrefaction of the sacrificial victims at Mina, by the holy but unwholesome waters of Zemzem, or by the pollution of the main Meccan conduit, through thousands of pilgrims having bathed in its sources on the Day of 'Arafāt. He is almost certain to be quarantined on his way—on Kamarān Island or at Tōr or at some inland station—and frequently he will die in the odour of sanctity before he reaches his home.

POLITICS

The peninsula has been claimed in its entirety by the Porte as rightfully part of the Ottoman Empire, in virtue of the Sultan's Caliphal authority, of an alleged definitive annexation by Suleimān the Magnificent four centuries ago, and of the temporary Egyptian occupation of the central provinces early in the nineteenth century. Assertion of this claim by effective occupation was one of the dreams of Turkish Imperialists, and has been the motive of several ventures, from the expedition of Midhat Pasha who, having taken Hasa in 1871, was vaunted victor of 'Nejd', to that of Ahmed Feizi Pasha in 1905, which hoisted the Ottoman flag in Qasīm and Woshm, but failed to keep it flying more than a few months. In Hā'il there have been Turkish troops from time to time since that date, but without prejudice to the Emir's independence.

In actual fact most of the peninsula is under a number of independent native rulers, and, in the smaller part excepted, a great proportion of the population owns allegiance to mediatized or protected native princes, some of whom are still under Ottoman influence, others under British. Even before the recent revolt, *Ottoman* jurisdiction was limited (a) in Hejaz, to the two Holy Cities with their port settlements, and to the line of the railway; (b) in Asir, to one or two ports and the inland town and district of Ibha (Ebha); (c) in Yemen, to the garrisoned towns in the south and central districts, and to those on the coast as far north as Loheia, with their immediate neighbourhoods and connecting roads. Effective *British* jurisdiction is limited to Aden and its immediate neighbourhood, while on the Oman coasts, in Bahrein Island, and at Koweit British influence is dominant.

If, however, the spheres of princes, mediatized and protected, are reckoned to the Powers under whose influence these actually are, the peninsula may be apportioned politically into three vertical belts, of which the central one, twice as broad as the two outer ones taken together, is independent from end to end. Of the

outer belts, that on the western side is British in the extreme south, and, until recently, was Ottoman in all the rest, except for an independent state in South Asir; while that on the eastern side is British in the north and south (Koweit, Bahrein, and coastal Oman), and for the rest independent, except in so far as British influence is exerted on the Pirate Coast and in El-Qatar, and the protected Sultan of Muscat can make good his pretensions to inland Oman.

The political organization of each larger province will be discussed in the special section devoted to it. But it may be as well, both for comparative purposes and in order to obtain a conspectus of those political divisions, which include more than one province, to set forth at once the character and range of the chief political powers in the peninsula, distinguished as Native and Foreign, and subdivided into Independent and Mediatized.

I. NATIVE

(A.) *Independent Princes.*

These, if every Sultan south of the great Dahanah or on the Gulf Coast, who rules little more than one town or large village with its immediate neighbourhood were to be reckoned in, would be numerous. But here it is only necessary to take account of those who exert effective and wholly independent jurisdiction over considerable territories. These are the princes of the Central Emirates and of a part of Asir. Besides these, the paramount chiefs of the greater nomad tribes, and even the sheikhs of some sub-tribes, exercise jurisdiction wide enough to be worth consideration; but they will be dealt with in connexion with the nomad organization in Chapter III.

(1) **The Central Emirates.**—These are two, that of Nejd, with capital Riyādh, and that of Jebel Shammar, with capital Hā'il. The one established in the southernmost group of central oases, and the other in the northernmost, have long disputed control over an intermediate group (Qasim); and each has, at moments, become paramount over the other in the course of an intermittent struggle which has lasted for more than two generations and is far from being decided yet. At this moment (1916) the Emir of Nejd controls the larger territorial area, but is hardly more powerful, in effect, than his rival.

Both, as sovereign Emirates, are comparatively modern. Nejd, the elder, reckons its history back to the middle of the eighteenth century; while the younger, Jebel Shammar, dates its independence

only from the thirties of the nineteenth century. They have grown from different origins, and their social characters have remained essentially distinct. It is important that any one who has to reckon with members of their ruling dynasties should understand the differing bases of their respective Emirs' power. There is hardly any part of the peninsula, except, perhaps, the extreme south, where both Emirs can safely be left out of account. Between them they control, more or less, almost all the peoples, settled and nomadic, of Central Arabia; and even in certain littoral districts, e. g. Hasa and Asir, they have something to say.

The **Nejd** Emirate is a magnified oasis Sultanate. One settlement among many has gradually established overlordship over other local powers in its group of oases, in virtue not so much of physical as of spiritual force. The ascetic religious movement known from its founder's name as Wahabism, which was adopted first and foremost by Mohammed ibn Sa'ūd of Dar'iyah (Deraya), and has become the creed of virtually all oasis folk in Nejd, in Qasīm, and even in Jebel Shammar, and also, subsequently, of large groups of nomads ranging about those oases, still has for its principal champion the Emir of Riyādh, and supplies the moral basis of his power. The material basis of that power is the settled population of the Nejdean oasis-group. Any extension of it to other oasis-groups or to tribesmen is consequent on and conditioned by its capacity at any given moment to exert and maintain pressure on societies of a character and organization differing from those of its home population, but not unsympathetic to its spiritual basis.

The Emirate of **Jebel Shammar**, on the other hand, grew out of the desert power of a great nomadic society, accustomed to maintain, in the watered region about the Aja and Selmah ridges, a group of permanent villages and hamlets. These served for the occasional resort of its chiefs and sheikhs, for a base of supplies, and for taking toll of Shiah pilgrims on their passage from Baghdad to Hejaz. As the amenities of these settlements increased, so did their settled population, while the sojourns of the nomad chiefs and sheikhs became longer and more frequent. Coming under the influence of Wahabism (about 1790), Jebel Shammar accepted for a while the supremacy of Nejd. But after the humiliation of the latter by the Egyptians, the Bedouin instinct of independence roused an 'Abdah Shammar chief, 'Abdullah, of the house of Rashīd, who had been put in charge of Hā'il by Ibn Sa'ūd, to detach his oasis. This he did gradually, continuing to acknowledge his suzerain till about 1847; but since this date Jebel Shammar has stood by itself, and has been greatly increased in power by a series of able rulers.

The difference between the two Emirates may be summed up in words written a few years ago :—

'The chiefs of the house of Rashid are not, as the chiefs of the house of Sa'ūd in Riyadh, rulers of settled communities with which they are at one, and of surrounding tribes of Bedawis, distinct from themselves : but they are chiefs, in the first instance, of a great dominant Bedawi tribe, and in the second, of the settlements which serve that tribe for markets and rallying points.'

The upshot is that the Shammar Emirate, while inferior to its rival of Nejd in wealth and settled population, and lacking its religious tie, profits by the unity between its oasis folk and the tribes of a vast surrounding region, by the patriarchal tie binding these, and by the continual invigoration of its life under the influence of the desert.

The domains of the two emirs, expressed territorially (with the reservation that Arabian native princes exercise only very imperfect territorial authority) are summarily as follows. The Emir of Nejd is acknowledged by all the southern group of oases, i. e. Kharj, Hariq, Aflāj, Dawāsir, 'Āridh, Woshm, and Sedeir : by the central group, i. e. Qasīm ; and by the Hasa oases and coast from the edge of El-Qatar northwards to the boundary of the Sultan of Koweit. In the steppes west of the Nejd oases his authority is, however, limited by that of the Grand Sherif, and north of Qasīm by that of the Emir of Hā'il ; but it is paramount on the east from the borders of Koweit to those of the domains of the Trucial Chiefs and of Oman.

The Emir of Jebel Shammar is supreme in the northern group of oases, i. e. those about Jebels Aja and Selmah ; in the steppes north of Qasīm, from the Hejaz border in the west (and including Teima) up to within a short distance of Koweit on the east ; while north of Jebel Shammar his writ runs in the southern part of the Nefūd till met and nullified by the power of the chiefs of the Ruweilah, the Dhafir, and the Muntefiq in the northern part.

The Emir of Nejd, therefore, controls the larger territory, and together the two emirs hold all the country between the main northern and southern deserts of the peninsula.

2. The Principate of Abu 'Arish (Asir).—This principate lies between Hejaz and Yemen, in a district which has never at any time been completely subdued by the Turks. It is now independent of them except in its northern part, where the latter hold, precariously, the inland town of Ibha and the port of Qunfudah (with a small district round each of these places), and, intermittently, the roads from one to the other.

Not all the rest of Asir, however, is included in the principate, whose seat is at Sabia (Sabiyah) in the Abu 'Arish district of the south, near the Yemen border. The eastern part of Asir, being the upper and lower valleys of streams flowing inland towards the north-east till lost in the steppe-desert of Central Arabia, is autonomous territory of tribes, of which some recognize, in a measure, the authority of the Grand Sherif of Mecca, others no authority but their own. They are, in fact, the true Asiris who gave so much trouble to, and finally baffled, Mohammed 'Ali's generals in the first part of the nineteenth century.

As for what remains, the Prince of Sabia either administers or federates it—that is to say, all the Tihāmah and 'Aqabah lands from north of Loheia (Lahiyah) in Yemen to the confines of Qunfudah—a strip of about 250 miles from north to south, by, roughly, seventy miles west to east. Its home-land is the Abu 'Arish district, whose ports are Jeizān and Midi. This is a rather broad section of the Tihāmah, sloping up for some forty miles to the foot of the 'Aqabah, or scarp of the highlands, and about 80 miles long from north to south. There is here a very old tradition of independence which has been maintained, on the one hand, against both the Turks and the Yemenite Imam, on the other against the tribes of the inland mountains.

Between 1830 and 1840 Abu 'Arish was ruled by a certain Sherif 'Ali, who made terms with the Egyptians. During his reign, one Seyyid Ahmed el-Idrīsi, a native of Fez, and head of a religious fraternity school (*tariqah*), whose tenets he had been preaching at Mecca since 1799, acquired land at Sabia; he settled there and died (1837) in the odour of sanctity. He had been the teacher of the original Senussi sheikh, who took the covenant in his *tariqah* at Mecca in 1823. The Idrīsi family increased in wealth during the lifetime of Ahmed's son and grandson, and appears, after the renunciation of Asir by the Egyptians, in 1841, to have supplanted the Sherifial family of Abu 'Arish. It intermarried with the Senussi house, which was now settled in Cyrenaica, and, through branches at Zeinia, near Luxor, in Egypt, and in the Sudan at Argo (Ārju), it extended its influence. But the expansion of its temporal power at home to include not only all Abu 'Arish, but the Tihāmah and 'Aqabah north and south and a suzerainty over several tribes outside those limits (e.g. in the Sa'dah District of North Yemen, and even among the Qahtān tribes) is the work of Seyyid Ahmed's great-grandson.

Seyyid Mohammed, the present Idrīsi, who returned from a long absence, during which he had been educated at the Azhar and

by the Senussi, and had married two wives, determined to assert complete independence of all Asir. If he was not at first as successful as he promised to be, he effectually divided the Turks in Hejaz from those in Yemen, and is sovereign in Abu 'Arish and a considerable district north and east of it.

(B.) *Mediatized Princes.*

These vary much in the degree of their mediatization. Those in the Ottoman Sphere were less independent than those in the British Sphere, the territories of the former having been permanently occupied by Ottoman troops, and to a great extent administered by Ottoman officials ; while the sovereignty of the latter is limited only by the presence of an Agent or Resident, without permanent foreign guards, and by treaty restrictions on their foreign relations and control of oversea trade. Some of the latter, however, like the former, are subsidized. We shall consider the Ottoman Sphere first and the British Sphere second.

1. **Grand Sherifate of Mecca.**—This principality rests on a tribal and religious basis, the reigning head of the dominant Sherifial family being, *ex officio*, Chief of the Prophet's tribe, the Qoreish (a very small entity of not more than 300 fighting men), and hereditary Keeper of the Holy Places. He is of great consideration throughout the Moslem world ; but the Sherifs have never claimed or been accorded personal sanctity of the Shiite Imam type. So far as the basis of their power is religious, it rests on reverence for their descent (not for innate divine qualities in their persons, or supposed esoteric knowledge), and on respect for those who are entrusted with such holy functions as are theirs by right.

The Sherif's temporal authority has varied inversely with the strength of the Ottoman power 'protecting' him. If this were weak, his was the real power throughout North-Western Arabia. On the one hand, receiving a large subsidy from the Ottoman Government and the title of 'Highness', he had to admit Turkish garrisons in all Hejaz towns, a Turkish governor-general in Mecca (winter) and Tā'if (summer), and Turkish sub-governors and other officials in the five other provincial centres. On the other hand, he had his own paid guard of 500 Arab regulars, partly camelry, and could, at need, collect a large force of Bedouin allies from tribes both in Hejaz and Asir. He was the chief executive officer in Mecca itself, and alone could call up any Hejazi for military service. Even before his declaration of independence the present Grand Sherif refused to exert this authority on behalf of the Ottoman

armies, pleading that the Holy Cities were not attacked. He collected the only dues which were imposed in Mecca, natives of which were tax-free of the Ottoman Treasury.

The strength of the Sherif's position was attested by the extreme caution and consideration with which the officers of the occupying Power were enjoined to treat him. He was able to levy heavy contribution even on funds properly accruing to the Ottoman administration from port-dues and remittances from the capital. He had power enough in Central Arabia to levy dues, for the benefit of Mecca, in Qasim and even in north Nejd (Sedeir); his authority and his police ranged southwards far into inland Asir; and his tribal following embraced not only the strictly Hejazi tribes, such as the Hudheil, Beni Thaqif, Juhadlah, Juheinah, and Billi, but all the great Ateibah and Harb tribes, and not, as formerly, certain sections of them. By the recent insurrection of the tribes he has now become prince, in name as well as in reality, of all North-West Arabia between the Red Sea and the boundaries of the Central Emirates, and from Midian to Idrisi's limit in Asir.

The Sherifial family has considerable property in Egypt, as well as in Hejaz, and commands more pecuniary resources than any other princely family in Arabia. It also maintains a more regal state and lives in a more civilized and cosmopolitan environment.

2. Imamate of Yemen (Ottoman Sphere).—This principedom is of great antiquity and has a long history of independence. After shaking off the Ottoman yoke in the seventeenth century, it never again surrendered San'ā till 1872. Even during Mohammed 'Ali's occupation of part of the Red Sea littoral, from 1814 to 1840, the highlands kept their freedom. Some years later the Turks appeared at Hodeidah, and the Imam, Mohammed Yahya, submitted to humiliating terms. But these cost him his throne and life at the hands of indignant subjects, who, in spite of the weakness of their Imams for the next quarter of a century, continued to keep the Turks out of both the capital and all the highlands north of Ta'izz.

The basis of the Imam's power, unlike that of the Sherif, is the personal sanctity of the prince, regarded as having inherited infallibility and esoteric knowledge by descent from the Prophet through Fātimah and 'Ali's stock. His line ascends to Hasan, son of the latter pair, through 'Ali Qasim er-Rassi, who established a Zeidist power in Sa'dah (north Yemen highlands) late in the tenth century. Zeidism is a trimming opportunist link between Sunnism and Shiism, which dates, however, as far back as the third generation from the Prophet. Zeidists hold, with Shiah, that a true Caliph

must be of the Prophet's own seed, in order to possess those innate supernatural qualities which their instinct for incarnationism demands in the leader of the faithful ; but they will admit that circumstances have rendered, and may render, it necessary to have Caliphs not of the seed. To these they will accord obedience, but not worship or the title Imam.

Though, therefore, they do not regard the successors of the Prophet, prior to 'Ali, as Imams, they accept them as Caliphs, therein agreeing with the Sunnis. The leaven of Shiism, however, which is in their faith disposes them to take a mystic view of the sovereign as, in some degree, an incarnation of the divine. The sovereign, for his part, influenced by this belief, is disposed to live as a sacrosanct being apart from his people. The predecessor of the ruling Imam, for example, conducted all his campaigns of revolt by proxy.

The prestige of the Imamate revived with the rebellion proclaimed in 1891 in the name of Yahya Hāmid ed-Dīn, grandfather (?) of the present Imam, Yahya Mohammed. From that date till 1912 the Imam was an independent rebel securely seated in the same region of northernmost Yemen in which the Rassite dynasty had begun. Yahya Mohammed, for a short time in 1905, expelled the Turks from San'ā itself, and once more ruled all the highlands, except Menākhah town. Driven northwards again by Ahmed Feizi Pasha, he returned to the charge in 1910, but after besieging San'ā for three months was driven off. Thereafter the Turks pressed him closely, and in 1912 (on representations made, it is said, by the Grand Sherif and the Sheikh Senussi) he agreed to an arrangement in view of the *jihād* proclaimed against the Italians. He accepted a mediatized status with residence in Shehārah, a fortress two days north of 'Amrān, and a subsidy, which has since been raised to £T30,000. Both Shehārah and his capital, Khamir, were, however, garrisoned by the Turks.

Under the agreement he has the supreme administration of the Sherī'ah or Sacred Law, according to Zeidist practice, in all Zeidi districts of Yemen, and, subject to Ottoman approval, can appoint and remove all magistrates in the said districts, including San'ā itself. His adherents were amnestied on condition of good behaviour. His degree of independence is below that of the Sherif, in that he has not the collection of taxes, keeps no guard of his own, and has hardly any pecuniary resources beyond what his 'protectors' allow him ; but on the other hand the long local tradition of independence and his sacred character inspire a more bellicose people than the Hejazis with a more ebullient and fanatical attachment to him.

(3) **Sultanate of Oman** (British Sphere).—This is an old principate with a chequered history. For many centuries, from the eighth onwards, it was a purely elective primacy over the Ibadhi sectaries of Oman, who hold, with their Khawarijite teachers, that the leadership of the faithful should depend not on an accident of birth, such as membership of the Qoreish tribe or descent from the Prophet, but on personal fitness or on political expediency. The person selected by them to rule was styled Imam, and his residence was at Rostāq. He was usually derived from one of the greater tribes, first the Azd, and then the Ya'āribah, preference, but no right, being given to a son of the last Imam.

It was not till 1741 that a dynasty—the same which is still in power—was initiated by Ahmed ibn Sa'id of the Azd tribe, who had been elected Imam as a reward for his share in the expulsion of Persian troops, invited by the last Ya'āribah. His second son, Sa'id, succeeded, and in the course of a very long life, which lasted till about 1815, saw himself supplanted in the reality of power first by his own son, then by his brother, Sultān, and then by his nephews, sons of the latter. One of these, Sa'id, who had been sole regent and *de facto* ruler since 1804, survived and succeeded him, but, for reasons never satisfactorily explained, not as Imam, but as Sultan, retaining as his title of honour *Seyyid*, which he had held hitherto, like all Ahmed ibn Sa'id's descendants. Seyyids, not Imams, the Sultans of Oman have been ever since. The fact is important, because, although the Ibadhi doctrine does not absolutely require that there should be any Imam, a natural desire for one has led constantly to the election of an Imam by sectaries of the interior in opposition to the Seyyid reigning on the coast; and most recently in 1913. That no Sultan since Ahmed's son has ever secured this recognition at the hand of the inland tribes, who have grown more fanatical under Wahabite influence, is due in the main to Sultan Sa'id's transference of his seat from Rostāq to Muscat in the earlier part of the nineteenth century, to his frequent absences abroad at Zanzibar, &c., and to a certain suspicion of irreligion which has fallen on all the house since it has been in close relations with non-believers.

The result is that the recent Sultans of the Āl Bu Sa'id house have often been in reality little more than Sultans of Muscat and a stretch of the coast north and south, and that anarchy, tempered by occasional tribal alliances concluded under a new 'Imam' against the Sultan, has reigned in inland districts. At the present moment (1916) an Imam, rather than the Sultan, is recognized by the majority of the Oman tribes.

In name, however, the Sultan claims and, if strong enough with British support, exercises territorial authority over a very long coast and hinterland, beginning on the south of the peninsula west of Rakhyūt (on about long. 53° E.), and running round to Khōr Kalba, just south of Fujeirah (on about lat. 25° N.), a stretch not far short of 1,000 miles. The western half of this, to about 50 miles from Ras el-Hadd, is the narrowest of strips, backed by uninhabited desert, and itself at intervals desert down to the wave-line. The rest, Oman Proper, broadens out between sea and desert to a maximum of about 80 miles, and tapers again as it runs up into the Ras el-Jebel promontory. Except in the latter region, half of which is recognized territory of the Jāsini Chief of Shārjah and the other Trucial Chiefs, the Sultan of Oman claims all the habitable hinterland up to the central desert. The former African possessions of the house have been detached under an allied dynasty since the recognition of Majīd, the great-uncle of the present Sultan, in 1860, as independent ruler of Zanzibar.

The direct relations of the Oman Sultanate with the British Government in India began in 1798. A treaty was then framed to exclude the influence of France, with which Great Britain was at war. Since that date a state of semi-dependence has gradually been forced on the dynasty by circumstances, no Sultan having been able to consolidate and maintain his position without British help and support. In return for a considerable subsidy, a British Resident's advice is to be treated as paramount; and in 1891 the predecessor of the actual Sultan entered into a binding agreement which subjected the external relations of the dynasty to exclusive British control. French and German efforts to obtain a footing, and restrictions which we have been compelled to impose on the transit of arms and munitions through Oman ports to both the interior and the opposite shore of the Gulf, have raised constant difficulties; but our position has been maintained.

The Sultan keeps a force of regulars, sufficient to hold and preserve order on the coast, but rarely adequate when operations on any scale are necessary inland. On such occasions the help of the Indian Government is usually required. But in all other attributes of sovereignty the Sultan acts for and by himself. There is no British occupying force, and there are no British officials in the administration.

4. Sultanate of Koweit (British Sphere).—The Sheikhs of the Pirate Coast, of El-Qatar, and of Bahrein are all mediatized independent rulers; but their respective ranges are so restricted that they can be treated adequately in the subsidiary sections of the

chapter on the Gulf Coast. But the Sheikh or Sultan of Koweit aspires and to some extent attains to a wider territorial control.

As more than a petty town sheikhdom the Sultanate of Koweit is quite modern. The actual ruler, indeed, is only the second either to be generally styled Sultan or to claim a wider area of jurisdiction than the immediate neighbourhood of the fort (*Kūt*) and townlet, which an ancestor, driven by the Turks out of his small holding at Umm Qasr on the Khōr 'Abdullah, built on the south side of the Grane Inlet early in the eighteenth century. Growth has been fostered by the increased trade of the Gulf, since piracy was suppressed and the pearl-fishing industry encouraged, and by the interest taken in the place by all concerned in the question of the Baghdad Railway's outlet on the sea. Nominally Koweit was, until less than twenty years ago, included in the Ottoman province of Basra, the Sheikh as *de facto* ruler being accepted by the Porte as governor *de jure*; and in 1871, when Midhat Pasha occupied Hasa, the then Sheikh subscribed to this interpretation of his status. But the British Government of India, which had never accepted it, insisted on dealing with him directly when the Baghdad Railway question began to loom on the horizon, and has since supported his house against the Turks, with whom the late Sultan formally repudiated all relations in 1914. In 1899 the latter signed an agreement with us of a similar nature to that entered into by the Sultan of Oman, and four years later he accepted a British Political Agent at his court. In return we paid him a subsidy. He subsequently regarded himself as under British protection, and made important exclusive concessions to us.

His son, the present Sultan, claims territorial jurisdiction over the coast from Safwān (near the head of the Khōr Zobeir, of which the Khōr 'Abdullah is a lower continuation) a little north of parallel 30° N., to the Bay of Musallamīyah, north of parallel 27° N.—a stretch of about 200 miles; and over the inner country, which is entirely of steppe-desert character, from the head of the Inlet up to the Bātin, the lower course of Wādi Rummah. But these boundaries are disputed north by the Muntefiq tribe (formerly by the Turks of Basra); south by Ibn Sa'ūd and the Beni Khālid; west by Ibn Rashīd. Effectively he rules from about Umm Qasr on the Khōr 'Abdullah to Ras ez-Zōr, and inland to about a day's distance. His territory includes the large island of Būbiyān.

The Sultan maintains a small permanent force distributed in posts on the coast round, and for a short distance north and south of, the Inlet. He has residences in Koweit itself and at Jahrah. His family has a considerable interest in the pearl fishery and Gulf

trade, and some property in the territory of Basra. His position, as controller of a town of growing political and commercial interest, is likely to improve.

II. FOREIGN.

(A.) *Ottomans.*

The Ottoman Turks penetrated into the peninsula about four centuries ago, occupying, with their garrisons, first the two Holy Cities, and secondly Yemen, including Aden. At that time they did not extend their definite occupation farther; but, receiving tokens of submission from various chiefs in other parts of the peninsula, Suleimān the Magnificent claimed the whole for the Ottoman Empire before the middle of the sixteenth century. Losing Yemen about a hundred years later, the Turks continued to hold throughout the eighteenth century (with some intervals of revolt) the Hejaz and the northern Red Sea coast-lands, together with the line of the Damascus Pilgrim Road; but even these they lost for about a decade at the beginning of the succeeding century, during which the Wahabites of Nejd forced them out of the peninsula altogether.

In suppressing the Wahabites, Egyptian forces, acting on behalf of Sultan Mahmūd II, advanced in 1817 from Hejaz across Central Arabia to Hasa and the Persian Gulf, as well as into Asir and the Tihāmah of Yemen; and it is on this occupation, which was maintained in its entirety for less than a quarter of a century (with considerable interruptions), that an Ottoman claim to Nejd can alone repose. Yemen and Asir were evacuated about 1840, a little earlier than Nejd; but were partially reoccupied soon afterwards, and Yemen, at any rate, was almost wholly reconquered by 1872.

If no account be taken of such transitory occupations as those of Qasīm in 1903 and 1905, the only other province of Arabia ever held by the Turks is Hasa, seized a second time by Midhat Pasha in 1871.

The inland boundaries of the Ottoman sphere of influence, now reduced to a single province (Yemen) since the insurrection of Hejaz, are wholly undetermined, and indeed have varied from time to time. The only defined boundary is that between Yemen and the Aden territory.

1. **Hejaz.**—The Turks, who normally numbered only about 12,000 men, all told, in the province (2,000 in Mecca, the same in Medina, and smaller garrisons in Jiddah, Tā'if, Yambo', &c.), held the ports and the interior oases, together with the line of the Hejaz

Railway and the road from Jiddah to Mecca. Their control was practically *nil* over the rest of the province, including the tracks leading inland from Yambo', Wejh, &c., and the tracks connecting Mecca and Medina. Only by grace of the Grand Sherif (on whom pressure could be exerted through his subsidy), or of heavy blackmail, could the Turks prevail with the Bedouin tribes. Over the populace of Mecca, Medina, Jiddah, and Yambo' they had a certain moral, as well as military, hold, through their power to promote or discourage the influx of pilgrims. But, for the rest, their occupation rested on their force, on the disorganization and poverty of the nomadic population, and on their influence with the Grand Sherif of Mecca. They never colonized the province, and remained aliens in it up to the time of their recent expulsion.

2. **Yemen.**—This province the Turks occupy normally with a much larger garrison (30,000 or more). This force they have distributed in the ports of North Asir and Yemen : in the towns of the central and southern parts of the latter region, in the Imam's strongholds in the northern part, and in Ibha in inland Asir ; and also in posts along the roads connecting the Yemen towns. They do not attempt to occupy permanently the Yemen plateau beyond about a day's journey east of San'ā, or the inland region lying north of the Imam's residences, with the exception of one small district in Asir. Their occupation of this much, however, is effective only at the cost of constant fighting with the highland farmers and with the nomads of the Tihāmah, taxes being rarely collected, outside garrison towns, except at bayonet-point.

Ottoman rule is profoundly detested in Yemen, partly on account of its interference with ancient independence, partly because it is credited with having caused the great decline of local economic prosperity which has taken place during the past half-century. At the same time more than one unprejudiced observer has testified that, in a singularly arduous country inhabited by an intractable population, the Turks have conducted their administration without undue severity, and about as efficiently as could be expected of aliens. They are usually seen at their best far from their centre, and in a wild country which keeps them on the alert, and compels them to mingle tact with force. An attempt to replace them in Yemen might prove an arduous task, in view of the difficulty (which has already baffled the Turks themselves) in uniting the Zeidist population of the central highlands with the Sunnite (Shafei) populations of the extreme north and the extreme south. But religious and political conditions in the province are bound to be affected by recent events in Hejaz.

(B.) British.

Direct British rule is exercised only in **Aden** town and a very small neighbouring district, the frontier of the Treaty Chiefs being only just beyond Sheikh 'Othmān. A British Protectorate extends thence northwards to the Yemen boundary and eastwards towards the Hadhramaut. This will be dealt with in Chapter VII on the Aden Protectorate. The protectorate exercised by us in **Oman** and **Koweit** (it is the same in character and degree on the **Pirate Coast** and the **Bahrein Islands**) has already been dealt with under the mediatized princes.

CHAPTER III

THE BEDOUIN TRIBES

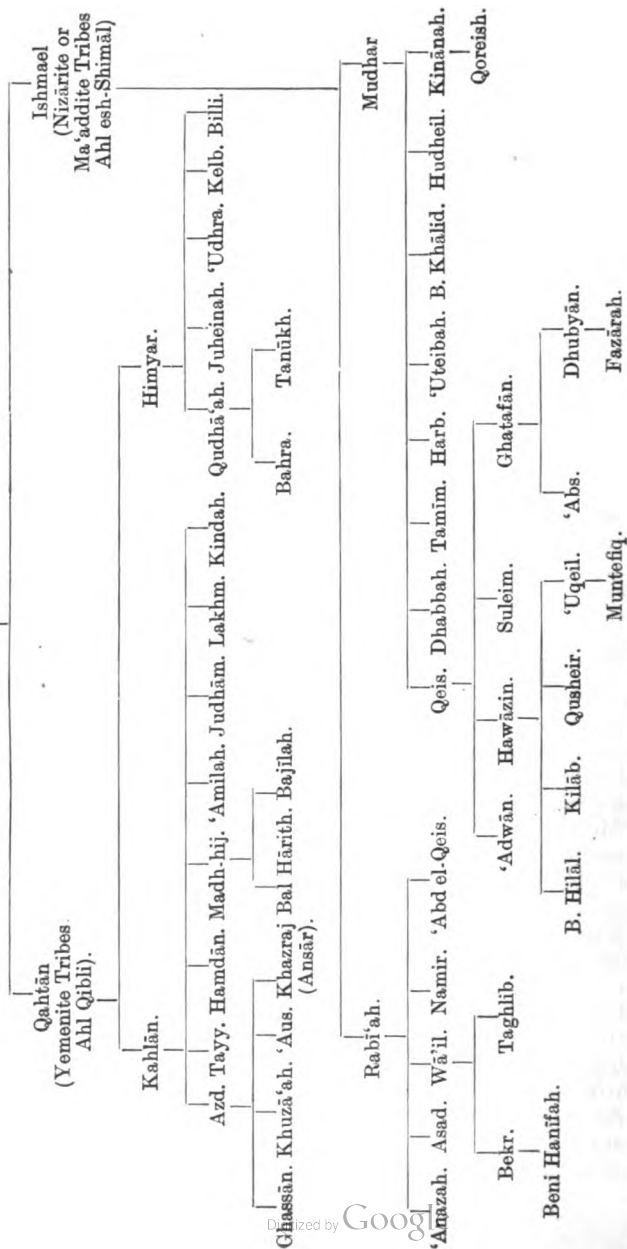
THIS chapter is designed to give an account of those tribal constituents of present-day Arabian society which are essentially nomadic—those, in short, to which Arabs themselves concede the name Bedu. The Bedouin (*Bedāwi*) type of society is the product of desert and steppe conditions, and cannot survive long under others. A tribe which has left such conditions to settle in an oasis or other permanently arable land does not necessarily cease to be a tribe, but it does cease to be a nomad or Bedouin tribe. Therefore all those tribes of which most members now inhabit continuously fertile lands or tracts of oasis character will be excluded from the following consideration—such, for example, as the tribes of Asir, Yemen and hinterland, the Aden Protectorate, Hadhramaut and the South Littoral, Oman, and the Trucial Coast (see Chapters XIV and XV).

On the other hand, Bedouin constituents of Arabian society which have passed wholly or in part northwards out of the peninsula are included. Not having changed the essential conditions of their life, but still ranging deserts and steppes, they have remained Bedu. It would be unsatisfactory not to take account here of the tribes of the Syrian Hamād and the Mesopotamian Jezirah. They are regarded by the peninsular Bedouins as forming one great social block with themselves, and some, e. g. certain constituents of the great Anazah group, still pass at regular seasons southward into the peninsula, while others have their own home ranges in the peninsula itself. Moreover, many, like the Ruweilah, Dhafir, and Huweitāt, move habitually from one side to the other of the border-line, and some, e. g. the Mesopotamian Shammar, though they stay to the north of it, are integral parts of larger tribal units still at home in the south.

For convenience, we adopt a geographical division of Bedouin tribes into Northern, Central (Western and Eastern), and Southern.

At the outset, a tree of tribal descent from the Arch-Patriarch, Abraham, will show what Arabs consider to be the true Bedouin stock. To know this pedigree is of practical value to any one who has to deal with Arab nomads, owing to the value which they themselves attach to genealogy, the social distinctions which they base upon it, and the estimation in which they hold those expert in its intricacies.

ABRAHAM.



A. NORTHERN TRIBES

1. *The Anazah*

The great group of the **ANAZAH** (*'Anazah*), numerically probably the largest group of nomad Arab tribes, occupies the triangle of the Syrian Desert, the Hamād, which has its base on the Nefūd, about lat. 30°, and its apex near Aleppo, about lat. 36°. On the east bank of the Euphrates the pasture lands N. of Deir ez-Zōr and along the Khābūr are also Anazah country; while a smaller group of kindred tribes is seated round Teima, between the Hejaz Railway and the SW. borders of the Nefūd. Ibn Sa'ūd is said to come of the same stock (Hasanah).

The Anazah belong to the people of the North, Ahl esh-Shimāl. Historians give their descent from 'Anazah, son of Asad, who sprang from Rabī'ah, one of the two great branches of Nizār. The modern Anazah tribesman will always claim descent from Wā'il, who belonged to a younger branch of the Asad group, and relate that it is his son 'Anz or 'Anaz who is the eponymous founder of the tribe. They are not, however, united under one head, but are divided into several large sections which maintain towards one another an attitude generally friendly, though it does not exclude marauding expeditions and private feuds among the smaller Sheikhs. The hereditary foes of the Anazah are the Shammar; indeed the history of nomad Arabia is dominated for the last 150 years by the rivalry between these two.

The original seat of the Shammar seems to have been to the N. of the Wādi er-Rummah, on the pilgrim road from Basra to Medina, or even farther south towards Yemen. One of those mysterious impulses which, from the beginning of historic times, have set the inhabitants of the peninsula migrating northwards—influences which may spring from an almost imperceptible change in climatic conditions coupled with slow increase of population in a land incapable of supporting more than very small numbers—began to disturb the Anazah in the second half of the eighteenth century. They followed on the heels of the Shammar into the Syrian Desert. The Fed'ān and the Hasanah pushed the Shammar before them across the Euphrates, and established themselves in the northern steppes, which are less arid, enjoying a greater rainfall, than the wastes of Central Arabia. The 'Amārāt, Sibā', and Wuld 'Ali seem to have come next, and, towards the end of the eighteenth century, the Ruweilah.

Their herds have flourished and increased in a climate more

beneficent than that which they had left. The most famous stocks of horses are found among the northern Anazah, and the greatest numbers of camels. Bedu of the purest blood and tradition, they have remained entirely beyond the control of the Ottoman Government; and except for a few palm gardens on the Lower Euphrates, a little cultivation on the Khābūr, and a village near Damascus, their Sheikhs have given no pledge to established order by the acquisition of settled lands, nor is any part of the Syrian Desert ploughed or harvested. Their geographical position gives them command over some of the main trade-routes of Turkish Arabia. The Hamād is a bridge rather than a barrier between Syria and Mesopotamia. Until 1911, the camel post from Damascus to Baghdad passed over it once a fortnight, and regularly during the winter and spring the agents of the Damascene sheep merchants cross it, paying dues to the Anazah for safe conduct, while the camel herds of the latter supply the markets both of Syria and of Egypt; indeed, it is not too much to say that the greater part of the camel trade is in their hands. Moreover, the road down the Euphrates from Aleppo to Baghdad is largely at their mercy, as well as the first half of a frequented carriage-road from Deir, *via* the Sinjar, to Mosul. The Anazah are thus the first of the great independent tribes with whom administrators of the settled lands must come into contact, and upon their goodwill depends freedom of intercourse between Syria and Mesopotamia. Last century they played a large part in Syrian politics, and have still a zest for the game. Their own dependence on the Syrian markets must always make it a matter of the first importance to them to maintain friendly terms with those who control the province commercially; but it must be remembered that commercial control of Syria is not, and never has been, in the hands of the Turks.

The western side of the Syrian Desert is occupied by the **Ruweilah** (Ruwalla). With their powerful confederates the Wuld 'Ali and the Muhallaf, who are in the closest relations with them, and also their allies, the Hasanah, they number about 7,000 tents. They wander over the desert from Homs and Hamāh in the north, where the Hasanah have their summer pasturages and are beginning to settle down as cultivators, to Qasr el-Azraq, south of Jebel Durūz (where the Ruweilah dīra touches that of their foes, the Beni Sakhr) and down the Wādi Sirhān to the oasis of Jauf el-'Amr, which the Ruweilah took from Ibn Rashīd some five years ago. In summer they occupy the pasture grounds S. of Damascus and push as far west as the Jaulān. To the east the limits of the Ruweilah do

not extend far beyond Jebel 'Amūd and the sources of the Wādi Haurān.

The loose confederation of tribes of which the **Wuld 'Ali** are composed holds the steppe east and south-east of Damascus and along the first part of the old post-road to Baghdad. Ibn Sumeir owns the village of 'Ain Dhikr at Tell el-Faras, some 12 hours from Damascus, with the cultivation round it. A detached group round Teima, the **Fuqara** and the **B. Wahnāb**, are also to be reckoned among the sub-tribes of the Wuld 'Ali, but they have no political connexion with them, and fall under the authority of Ibn Rashīd whenever he is strong enough to exercise it. The Fuqara are a small, poor tribe, with few camels, which depends for its livelihood partly on the payment it receives from the Ottoman Government for protecting the Hejaz Railway from Dār el-Hamra to Medā'in Sālīh, and partly on a little cultivated land which it possesses in the rocky Harrah of Kheibar. The Billi and the Huweitāt, with their close allies the B. 'Atīyah, are their enemies. The **Aida**, who are the sheikhly clan of the southern Wuld 'Ali, have charge of a section of the Hejaz Railway south of Medā'in Sālīh.

In summer the Ruweilah draw into the Wādi Sirhān or go with the Wuld 'Ali towards the fertile Matkh plain, watered by the Barada; but the volcanic Harrahs east of Jebel Durūz are inhabited by tribes hostile to the Anazah, the Serdiyāh, a branch of the Beni Sakhr, and the Jebeliyah, composed of Ghiyādh, Beni Hasan, Masā'id and others, all allied with the Druzes. With these and with the Druzes themselves the Anazah have always been at enmity.

The paramount chief of the **Ruweilah** is of the house of Sha'lān and the sub-tribe of Mur'idh. The present representative is Nūri esh-Sha'lān. His own sub-tribe, the Sha'lān, together with the Nuseir, who come directly under him, consists of about 1,000 tents, but over all the Ruweilah he is unquestioned autocrat, and his authority is recognized by the Wuld 'Ali and the Muhallaf. He is probably the most powerful of all purely nomad chiefs, and, since his capture of Jauf, has shown himself a successful rival of the Shammar. His son, Nawwāf, a convinced adherent of the pan-Arab party, is his representative at Jauf. Though more colourless than his father, he is better educated and is considered by the Arab Unionist party in Damascus, among whom he is well known, to be the most advanced political thinker in the desert. He has the inherited interest in the Turkish question which those of his house can scarcely escape, since it touches their own future so closely. Nūri himself bears a bitter grudge against the Ottoman Government by reason of his having been invited to Damascus by

Sāmi Pasha in 1911, and there held a prisoner for almost a year. The grievance was aggravated by the fact that he had previously offered his assistance to Sāmi Pasha for the subjugation of the Druzes. He dreads any extension of Turkish authority towards the desert, and strongly opposed a scheme set on foot in 1913 to carry a branch of the Hejaz Railway from Jizah to Qasr el-Azraq and thence down the W. Sirhān to Kāf. In 1914 he refused to collect camels for the Ottoman Government, who were in need of transport animals for the Egyptian campaign, thereby greatly enhancing their difficulties. He removed his people into their eastern pasturages, where the Turks had no hold over them, and he is said to have acted similarly a year later and, in 1916, to have joined the Sherif of Mecca.

E. of the Ruweilah and the Wuld 'Ali, the Syrian Desert up to the Euphrates is held by the 'Amārāt and by the two great subdivisions of the Bishr, the Fed'ān and the Sibā' (Sba), who claim descent from various mythical heroes of whom Wā'il was the progenitor. The 'Amārāt country is the SE. corner of the Syrian Desert bordering on the Euphrates from Kerbela to above Hit. The tribesmen touch the N. edge of the Nefūd and go down SE. into Shamman territory if pasturage is lacking elsewhere, maintaining a truce with the Sheikhs of that dīra. The early spring finds them in a wide depression, the Qa'rah (Ga'rah), two days' journey W. of Hit, while in summer they come back to the Euphrates or cluster about the springs in the Haurān valley, round Māt.

The Fed'ān range from Aleppo to Deir on both sides of the Euphrates and up the Khābūr valley almost to the Sinjar. The Sibā', famous breeders of camels, are seated on the middle sections of the Palmyra road. They go up towards Homs and Hamāh on the west, to Resāfah on the east, and north almost to Aleppo. If pasture is lacking on the Syrian side of the desert, they seek it in the Fed'ān country and in winter their Sheikhs come down, with those of the 'Amārāt and the Fed'ān, to Māt and the Wādi Sirhān. The 'Amārāt also cross the Euphrates on occasion, and camp with the Fed'ān along the Khābūr. The Wuld Suleimān, who roam between Teima and the Nefūd, are of Fed'ān lineage and a part of Bishr, but they stand politically outside the confederacy; for, like their allies and neighbours the Fuqara, they pay tribute to Ibn Rashīd. They have not many camels, but own a few patches of palm-growing lands in the Harrah Kheibar, which are cultivated, on their behalf, by the Huteim.

The paramount chief of the 'Amārāt is of the house of Hadhdhāl, Fahd Bey being the present sheikh. His tents number about 3,000.

He is wealthy, and owns palm gardens at Ghazāzah near Kerbela, at Baghdādiyah above Hit, and elsewhere on the Euphrates. Although his wisdom and skill in tribal diplomacy are much vaunted, he is now an old man and not so active as Nūri of the Ruweilah; nor does he concern himself with external politics. He has suffered imprisonment at the hand of the Turks and cordially dislikes them, but his closest link with affairs outside the desert is his landed property on the Euphrates. He fears that if the Hindiyah escape, a part of Sir W. Willcocks's scheme of Mesopotamian irrigation, were to be put into execution, his gardens at Ghazāzah might be partly submerged, and he was inclined to blame the English for their share in that project. He could only with difficulty be reassured on this head, and shown that the better distribution of the water would be of benefit to himself in common with all other land-owners.

A more striking personality is Hākim (Hāchīm) ibn Muheid, who with Hākim ibn Qeishish rules over the Fed'an, some 3,500 tents in all. Ibn Muheid is possibly second only to Nūri esh-Sha'lān in the Anazah federation. He is a man of about 40, vain, money-loving, and strongly pan-Arab. His position on the middle reaches of the Euphrates enables him to close the riverain road to traffic whenever he pleases. Until the Baghdad Railway is completed, this road is the customary, and by far the shortest, means of communication between Aleppo and Baghdad, and is now connected with Constantinople by a railway, broken only by a short interruption on the Taurus. The Sibā' are less numerous, some 1,800 tents all told; their ruling families are the Beni Murshid and the Beni Hudeib (Hadeib).

Upon all the Anazah the Ottoman Government levies, so far as it is able, a sheep-tax and a camel-tax. The great sheikhs receive Ottoman subsidies, paid with something less than regularity. The sums are not large. A man like Nūri may be given about £20 a month, paid to his agent in Damascus, who uses the money for the purchase of necessary supplies which he sends out to his chief in the desert. The Ruweilah, who raise no crops, are entirely dependent on Damascus for provisions.

The paramount Anazah sheikhs, Ibn Sha'lān, Ibn Hadhdhāl, Ibn Sumeir, and Ibn Muheid, could each of them put into the field from 1,500 to 2,000 men, armed and mounted on camels, with a small proportion of horses. The Sibā' sheikhs could muster another 1,000. The united Anazah forces would therefore number about 9,000 men, if it were conceivable that they could ever be

THE BEDOUIN TRIBES

gathered together at the same time—an exceedingly improbable contingency in regions where there are no adequate means of communication, and none but a loose tribal organization. Nor are the conditions of pasturage and water-supply prevailing in the Hamād suitable to large concentrations of men and animals. The total number of camels among the Ruweilah, 'Amārāt, Fed'ān, and Sibā' must be greater than in any other part of Arabia. They cannot, all told, be reckoned at much less than an average of 50 to a tent. The Wuld 'Ali are not so well supplied, but they may own about 20 to a tent. At this estimate the camel-herds of the northern Anazah would touch a very large figure—some 600,000 animals.

**ANAZAH
DHANA MUSLIM**

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|---|
| Ruweilah. 3,500 tents Sh. Nūri esh-Sha'lān | Mur'idh, 500 tents Nūri esh - Sha'lān el- Mur'idh | Nā'if Nūri's tribe Zeid 'Arsān Abu Jizlah Mijwal Meshūr Mu'abhil |
| | Nuseir, 500 tents Ibn Nuseir Nāsir, 300 tents Munāhi ibn Nāsir Dur'ān, 300 tents Sālim ibn Maslat Furjah, 500 tents 'Asaf el-Fureij Dughmān 'Arsān ibn Dughmi Manāyi' Māni' el-Khidhr Ka'ka', 800 tents Hayyān el- Ka'ka' ibn Ghoshm Kawākibah, 400 tents Māni' el-Kuweikib Mshitta, 150 tents Ibn Musheit | Radhān Khudh'ān Filitta Ghāzi el-Fuleita |
| | Ashja', 450 tents Qasim ibn Ma'jil 'Abdillāh, 400 tents Mughāthi ibn Majid Suwalma, 400 tents Fayyādh ibn Jandal Budūr, 2-300 tents Ibn Ma'jil | Woklān Mahayub Bala'is |
| Muhallaf. 1,500 tents Ibn Ma'jil Ibn Majid Ibn Jandal | | |

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|-------------------------------|---|------------------|
| Wuld 'Alī. 1,800 tents | ' <i>Ateifāt</i> , 200 tents | |
| Rashīd ibn Sumeir has | Ibn Sumeir | |
| about 1,000 tents | <i>Mesālikh</i> , 300 tents | |
| Mohammed et-Tayyār | Ibn Sumeir | |
| Sa'ūd ibn Milhem | <i>Hammāmid</i> , 300 tents | |
| Shahāb el-Faqīr | Ibn Sumeir | |
| | <i>Hajjāj</i> , 300 tents | |
| | Ibn Sumeir | |
| | <i>Tulūh</i> , 150 tents | |
| | Ibn Sumeir | |
| | <i>Sagra</i> | |
| | Ibn Sumeir | |
| | <i>Mashādiqah</i> , 500 tents | <i>Tayyār</i> |
| | Mohammed ibn Sālih et- | <i>Mureikhāt</i> |
| | Tayyār | <i>Wuleikah</i> |
| | <i>Hasanah</i> , 600 tents ¹ | |
| | Sa'ūd ibn Milhem | |
| | <i>Fuqara</i> , 300 tents ¹ | <i>Sālih</i> |
| | Shahāb el-Faqīr | <i>Kuleib</i> |
| | | <i>Khamālah</i> |
| | | <i>Hamdān</i> |
| | | <i>Mughassib</i> |
| | | <i>Zuwārah</i> |
| | | <i>Hujr</i> |
| | | ' <i>Amāt</i> |
| | | <i>Suqūrah</i> |
| | | <i>Aida</i> |
| | | <i>Tuwalla</i> |
| | | <i>Thuweibah</i> |
| | | <i>Jebārah</i> |
| | | <i>Erbeilat</i> |
| | | <i>Khālid</i> |
| | <i>Southern Wuld 'Alī</i> | |
| | El-Aida ¹ | |

DHANA WĀ'IL

| <i>Tribe.</i> | <i>Sub-Tribe.</i> |
|---------------------------------------|---|
| 'Amārāt. 1. Jibāl. 3,000 tents | <i>Hablān</i> , 500 tents |
| Fahd Bey ibn Hadhdhāl | Fahd ibn Dugheim el-Hadhdhāl (nephew of Fahd Bey) |
| | <i>Suqūr</i> , 500 tents |
| | ' <i>Amish</i> ibn Dhal'ān |
| | <i>Suweilimāt</i> |
| | Jaza'ibn Mish'ānibn Bekr |
| | <i>Zebinah</i> |
| | Jaza'ibn Rakkan ibn Mijlad |
| | <i>Salātīn</i> |
| | Maslat ibn Quneifidh |
| | ' <i>Alī</i> |
| | Hais ibn Mijlad |

¹ Given by Doughty, *Arabia Deserta*, i. 229.

‘Amārāt (continued):

| Tribe. | Sub-Tribe. | Clan. |
|---|--|--|
| | <i>Dubei‘ān</i> Dhāri ibn Dhubyān <i>Jumeishāt</i> Shilash el-Ureiyidh <i>Muheināt</i> Mohammed abu Rūs <i>‘Ayyāsh</i> Dhāri <i>Jaleid</i> Hamid ibn Quweit <i>Fuweizah</i> Haza‘ ibn Muthib <i>Surumah</i> Burjās <i>Juwāsīm</i> Bedr ibn Jasim <i>Qa‘bān</i> Mu‘aidi ibn Fāhis <i>Suleilāt</i> Ibdi Huleihil Seyyah | |
| DHANA ‘UBEID | | |
| Tribe. | Sub-Tribe. | Clan. |
| Fed‘ān. 3,500 tents (Dhana Kuheil), 2,000 tents Hākim ibn Muheid ibn Nawwāf Hākim ibn Qeishish | <i>Wuld</i> Mohammed and Mud-him ibn Tūrki <i>Rūs</i> Jedu‘ el-Kira <i>‘Ajajra</i> Zeid ibn Hureimis <i>Shumeilāt</i> Ibn Lubeidān <i>Sāri</i> Feihān ibn Qā‘id <i>Hanātiyah</i> Qudeim ibn Jubail <i>Kharasa</i> ‘Askar abu Sunūn <i>Ghabīn</i> Sālīh ibn Ghabīn <i>Jida‘</i> ‘Eibān ibn ‘Arnān <i>Amāmarāt</i> Suleimān el-Awāmir <i>Mikathera</i> Haza‘ ibn Bugheiz <i>‘Awwād</i> Rudein ibn ‘Ali <i>Wuld Suleimān</i> , 400 tents Mash‘ān el-‘Awājah | ‘Awājah Mash‘ān el-‘Awājah <i>Ji‘āferah Murtā‘id</i> Seyyah el-Murtā‘id |

| Tribe. 1,800 tents | SIBĀ' Sub-Tribe. <i>Qumussa</i> , 800 tents Githwān ibn Murshid | Clan. <i>Ressālīn</i> Hamad ibn Aida <i>Khumsān</i> Sagr ibn Museirib <i>'Anūrah</i> Shinān ibn Sheteiwi <i>Rahammah</i> Mohammed ibn Sa'id <i>Musika</i> Mubārak ibn Qiladān <i>Muwā'iqah</i> Fādhiil ibn Muweini' <i>Duwwām</i> 'Uqeil el-Fiqīqi |
|--|--|--|
| | 'Ubida, 1,000 tents Burjās ibn Hudeib | |
| Tribe. 800 tents Sājir er-Rafadi | SELQA Sub-Tribe. <i>Shimlān</i> <i>Madhyān</i> 'Uqeil ibn Madhyān <i>Metarafah</i> Buneyyah ibn Wuteif | |

2. The Duleim.

The **DULEIM** are of mixed blood. According to their own tradition they came out of Nejd into the Syrian Desert. They say that Thāmir, *jidd* of the Duleim, and his brother Jabbār, *jidd* of the Jubūr, guided by a man of the Sulubba, occupied the wells of Muheiwir in the Wādī Haurān.

They wander over the desert on either side of the Euphrates from Fellūjah almost to Ānah, sharing the Eastern Shāmiyah, the Syrian Desert, with the 'Amārāt, with whom they are in close alliance. They have cultivated ground in the Euphrates valley, and rear large flocks of sheep which supply the Damascus market. Every winter the dealers come out across the Hamād, and, staying each with his own Sheikh, purchase the season's lambs, and drive them home across the grassy steppe in the spring. The Duleim are not camel-breeders; their supply is little more than sufficient for their own needs. The Shammar of the Jezīrah are their enemies, and there is constant feud between them and the Shiah tribes of 'Irāq, such as the Beni Hasan, who pasture their sheep in the desert round Kərbela. They are noted thieves, and have always given trouble on the Euphrates high road, where they hold up every unprotected caravan. In 1910 Nāzim Pasha repressed them with a stern hand, and during his brief administration at Baghdad travellers and merchants journeyed in security. 'Ali Suleimān, the paramount Sheikh of the Duleim, was on terms of friendship with Jamāl Pasha, who succeeded Nāzim, and he has continued to court the favour of the Ottoman Government. He owns a house and

palm gardens at Rumādi, and can, therefore, be coerced into good behaviour. He is not a man of much intelligence, and prefers, to any active share in politics, a quiet life and the peaceful enjoyment of the position left him by his father, Suleimān esh-Sharqi, who was a commanding figure in the 'Irāq. Ibn Qu'ād camps mostly on the east bank of the Euphrates.

| Tribe. | DULEIM | Clan. |
|-------------|--|--|
| 3,000 tents | Sub-Tribe. | |
| | 'Ali Suleimān esh- Sharqi Ibn Qu'ād | Mahāmīdah Abu 'Īsa Qureit Abu Ahwān Abu Fahd Abu Redmi Abu 'Ubeyyah Abu Nemis |

3. The Jebelīyah (or Zobeid).

The **JEBELIYAH** are a loose confederation of independent tribes acknowledging no common Sheikh, but united by common interests and conditions. They are known either as the Jebelīyah or by the older name of **Zobeid** (Zubeid). They inhabit the volcanic districts to east and south of the Jebel Haurān and the Lejāh between the Haurān hills and Damascus. They own a little cultivated land, mainly in the Ruhbah, and flocks of sheep, but few camels. They are, as a whole, poor and of bad reputation; like all tribes on the frontier of the desert they rob and pillage their neighbours, the settled inhabitants, but they usually escape unpunished; for the Sultan's writ fails a few miles out of Damascus, and the stony camping grounds of the Jebelīyah are difficult of approach.

The **Ghiyādh** used to plunder the desert post when it travelled fortnightly across the desert to Baghdad. Since its cessation, in 1912, they have occupied the outlying Turkish station, the *qishlah* east of Dhumeir, which was abandoned by the gendarmerie. The Jebelīyah are close allies of the Druzes, of whom they stand in awe. They pasture the Druze flocks in the low-lying Safa during the winter, and in summer come up into the foot-hills of the Jebel Haurān. They are usually on bad terms with the Anazah, and steal the sheep and camels of the Wuld 'Ali and Hasanah whenever an opportunity offers; and they are always at feud with the Beni Sakhr, who are the foes of the Druzes.

The **Masā'id** are said to be the most numerous of the Jebelīyah tribes; the Ghiyādh are next in importance.

The **'Isa**, though they range Jebel Durūz and are classed vulgarly as Zobeid, are of Sakhr stock and acknowledge the kinship. The tribes of Jebel Durūz and the Lejāh are only a part of the Zobeid. Another large group is found east of the Tigris and is Shiah. The

Aqeidāt, Duleim, and Jubūr all claim Zobeid origin. All Zobeid tribes claim a common Qahtān ancestor and therefore are Ahl Qibli.

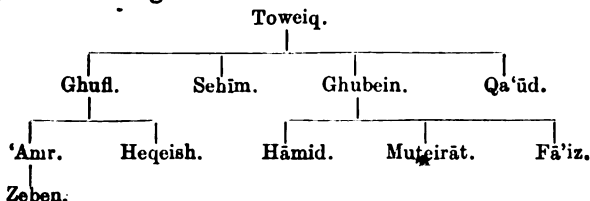
JEBELIYAH (ZOBED)

| | | |
|-----------------------------------|---|--|
| <i>Masā'id</i> 500-600 tents. | E. part of J. Durūz Ibn 'Ayyāshen-Na'air and Ibn Lāfi | <i>Adhamāt.</i> 500 tents. J. Durūz <i>Sherāfāt.</i> 500 tents. „ <i>Hadiyah.</i> 400 tents. „ <i>Sulūt.</i> 400-500 tents. In the Lejah <i>Hasan.</i> 400 tents. Ibn Mutla', Ibn Khudeir. Jebel Durūz <i>'Isa.</i> 400-500 tents. Rat'an ibn Mad-hi. Jebel Durūz |
| <i>Ghiyādh.</i> 500-600 tents. | In the Rubbah and Safa | |

4. Beni Sakhr.

The **BENI SAKHR**, usually known as Ahl esh-Shimāl, 'People of the North', are of the northern Arabian stock, and reckon their descent from Mudhar, either through 'Abs or through Tamim. Legend gives varied accounts of their origin, one being that the eponymous founder of the tribe was a certain Sakhr who came from the east; another that their ancestor was a child abandoned in the desert; he was adopted by a Bedouin called Dahāmsh, who gave him his daughter in marriage, and was nicknamed Toweiq (Tuweiq) on account of a small ring which he wore round his neck; for this reason the whole tribe is sometimes known as the Tauqah. It is also occasionally named, after the foster-father of its founder, the Dahāmshah. All traditions agree, however, that the Beni Sakhr spring from a common ancestor whose tomb is venerated at Bir Bā'ir. This cenotaph, built in an ancient caravan-station on the road from Damascus to Teima, which fell into disuse in the early Abbasid period, is covered with small votive offerings, and the great Sheikhs of the tribe, when they move down to summer quarters here, would not venture to enter the Wādi Bā'ir without sacrificing a camel in honour of the *jidd*.

The sub-tribes of the Sukhūr are all descendants of Toweiq, the genealogical tree being as follows:



The territory of the Beni Sakhr stretches from the Jebel Durūz in the north to the depression of Jafar, near Ma'an, in the south; it is bounded on the east by the Wādi Sirhān, and on the west by the Jordan. It is a rolling country, sparsely covered with grass,

and intersected by deep valleys which are rich in vegetation. In the spring the Sukhūr go down as far south as the Jebel Tubeiq, when they are on good terms with the Huweitāt; but relations between the two tribes are usually somewhat strained, and more than one pitched battle has been fought in the rocky Tubeiq hills. In the summer the wells of Bā'ir give abundant water, and the deep valley is never bare of pasturage; but the greater part of the tribe withdraws to the country round Mādeba and the northern Belqa, though the gradual extension of cultivation along the line of the Hejaz Railway has restricted their pasture-grounds. Some of the Fā'iz sub-tribe hold cultivated lands round Jizah, and Fawwāz, eldest son of the paramount Sheikh Telāl ibn Fā'iz, has built himself a house on the ruins of the Roman fortress of Qastal.

The completion of the Hejaz Railway has undoubtedly strengthened the hold of the Ottoman Government upon the independent tribes who range along its northern sections. The Sukhūr, for example, do not enjoy the full measure of their former autonomy; for though they are unassailable when they retire into the desert, retribution falls upon them when the summer droughts force them back into the pastures west of the railway, and their cornfields at Jizah, Duleilah, Netel, and elsewhere along the line enable the Turks to put a further turn on the screw. Fawwāz has become an Ottoman official, being Kaimmakam of Jizah; but he is too close to Damascus to have escaped the political movement which has its centre in the capital of Syria, and Arab Unionists speak of him as a firm adherent of the Nationalist party. He is about 35, fairly intelligent, energetic, secretive, and untrustworthy. The Sukhūr are responsible for the Hejaz Railway, as they used to be responsible for the pilgrim road; they guard the line from Jizah to Kerak, and receive a yearly subsidy in return for their services.

Jaussen¹ reckons the united strength of the tribe at from 700 to 800 tents, including in this estimate the three principal tribal divisions, the **Aghbein**, the **Ghufl** (with the two big sub-tribes, the **Zeben** and the **Heqeish**), and the **Khadhīr**. To these, however, must be added the **Khurshān** and the **Jubūr**, originally constituents of the **Ka'abnah**, a tribe once powerful, but now almost non-existent as a tribal unit. The Khurshān, formerly known as the Hammād, under their Sheikh Hadīthah, are politically inseparable from the Beni Sakhr, though a wholly different tribe-mark bears witness to their different origin. They are a warlike people, breeders of horses and camels; their pasture-grounds are near the Jebel Haurān. The Jubūr are sheep owners, and only half-nomadic.

The **Saleitah**, with a total of about 100 tents, are clients of the Sukhūr and live among them. The **Jahawashah**, though they are

¹ *Coutumes des Arabes au Pays de Moab*, p. 400.

reckoned as a clan of the Fā'iz, are not of Beni Sakhr stock. They are a fraction of the **Useidah**, who, after a bloody quarrel, abandoned the Belqa, and took refuge with the Fā'iz. They do not intermarry with the Sukhūr, though in all other respects they form part of the tribe. On the other hand, the small but valiant tribe of the **Ser-diyah**, an offshoot of the Sukhūr, are politically independent of the latter, and not infrequently at feud with them. They inhabit the eastern edge of the volcanic country to the east of the Jebel Haurān, and owe their position in the desert to the reputation of their late paramount Sheikh, Mit'ab el-Qanj, said to have been the strongest of living men. His son Ghālib, the present Sheikh, is about 30, not so noted a raider as Mit'ab, less ambitious than his father, and of mediocre intelligence. He is in close touch with Damascus, and counted by the younger Nationalist politicians as a friend and ally; but he is not sufficiently powerful to dispense with any protection which he can obtain from the Ottoman Government, and in 1911 he successfully invoked the aid of Sāmi Pasha against his hereditary foes, the Ruweilah.

The Beni Sakhr are almost always at war with the Anazah confederation on their east frontier; with the Huweitāt their relations are doubtful, with a general tendency to hostility, and the same applies to their north-western neighbours, the 'Adwān. The Druzes to the north are their sworn enemies, and the Zobeid confederation (the Jebeliyah), who roam the slopes of the Jebel Haurān, usually throw in their lot with the Druzes against the Sukhūr, though they are on fairly good terms with the Serdiyah. The cultivators from Mādeba and Salt, mainly Christians, who own most of the ploughed lands on the Hejaz Railway, are obliged to maintain friendly relations with the Beni Sakhr, since the Ottoman Government offers them little or no protection. They keep open house for the tribesmen, who profit largely by their hospitality, and hold them in commensurate esteem. Such families as the Ibn Jābir and the Bisharra are much respected, and enjoy a considerable influence in the desert. The cultivated land does not extend far beyond the railway, east of which the soil is too thin and the rainfall too scanty for successful corn-growing.

The latest information is, that after the outbreak of war between Great Britain and Turkey in the winter of 1914, when the attack on the Canal was developing, the Beni Sakhr, fearing that the Ottoman Government would seize their camels for transport purposes, withdrew across the Sirhān. Having been for the past year at peace with the Ruweilah, they took refuge in their country. They were last heard of between 'Amūd and Māt, in the Wadyān district, and had even pushed as far east as the 'Amārāt pastures.

The Sukhūr are not among the great camel-owning tribes, but their herds can scarcely amount to less than some 12,000 to 15,000 head.

| Tribe. | Sub-Tribe. | Clan. | Military Value. | | |
|--|---|--|-----------------|---------------|------------------|
| | | | Horse-men. | Camel-riders. | Armed men. |
| Beni Sakhr. Telāl ibn Fā'iz. (Not recognized by all the clans as paramount). | Aghbein | Fā'iz | 90 | 150 | |
| | | Telāl | | | |
| | | Hāmid | 95 | 20 | |
| | | Ibn Quftān | | | |
| | | Jahawashah | 7 | | 180 |
| | | 'Ajāj | | | |
| | | Dahāmsah | 4 | | 40 |
| | | Muteirāt | 20 | | 70 |
| | | Fanhūr | | | |
| | | 'Athmān | | | |
| 700-800 tents | Ghufl Zeben Falāh | Shaubash | | | |
| | | 'Abd el-Qādir | | | |
| | | Hamd ibn Qam- 'ān | 110 | 200 | |
| | | Heqeish | | | |
| | | Zeidān | | | |
| | | Fahad ez-Zeidān | | | |
| | | Beshīr | | | |
| | | 'Aqilah ibn 'Eitān | 80 | 250 | |
| | | Sālīm | | | |
| | | Fahhād ibn Ma- 'eishah | | | |
| 120 (Ka'abnah) tents | Khadhīr Qablān ibn Dakhthāni Khurshān, 120 tents | Mōr | | | |
| | | Clans and numbers not known | | | |
| | | Hadīthah el-Khu- reishah | | | |
| | | Jubūr, 320 tents | | | |
| | | Sālīm ibn Izheir | | | |
| | | Fureij | | | |
| | | Fureij | 60 | | 300 |
| | | A'qamah | | | |
| | | Dikah | | | |
| | | Ghayālīn | | | |
| 1,140-1,240 tents | Serdīyah, 150 tents Ghālīb ibn Mit- 'ab el-Qanj | | 466 | 620 | 590 |
| | | | 40 | | 250 ¹ |
| Saleitah. 100 tents | Rusheid Ghathuyān Abu er-Rujeilah Jau'id | Radhāya (at Lej- jūn and Umm er-Rusās) | | | |

5. *The Humeidah.*

The *dīra* of the **HUMEIDAH** lies round Dhibān. It is bounded on the south-west by Khirbat Sarfa and the Wādi Beni Hammād ; on the west by the Dead Sea ; on the north by the Zerqa valley, Mareijimah and Duleilah, and on the east by Umm Shureif, 'Arā'ir, and the Wādi Mojib. It extends, therefore, from 7 miles north of Kerak to 4 miles south of Mādeba, a distance of about 28 miles, and is about 17 miles from west to east. The tribe, which had an evil reputation for unruliness and violence, has, since the occupation of Kerak by the Ottoman Government some twenty years ago, been reduced to complete submission and almost ruined by exactions. It pays £T3,000 in taxes. The *mudir* of Wālah was specially appointed to take charge of the Humeidah. They number about 700 tents, and claim descent from a common ancestor called Fādhil, who came into the Dead Sea region with Sakhr, the *jidd* of the Sukhūr. For this reason they recognize a distant kinship between themselves and the Beni Sakhr. They are sheep-breeders, and grow crops in the fertile Kūrah district. Some of the Beni Tarīf are to be found at Kerak, and there are about 30 houses of Humeidah at Buseirah, east of Tāfilah, under Sheikh Sālim ibn Masyūghah.

HUMEIDAH

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---------------------------------|--|---|
| Abu Ruheilbah. 170 tents | <i>Suweilim</i> at Kūrah (Dhibān) | <i>Wansah</i> <i>Su'adah</i> <i>Hawāwshah</i> <i>Sarārḥah</i> <i>Hawātimah</i> |
| Beni Tarīf. 300 tents | <i>Mansūr,</i> at Zeqeibah, W. of Shihān | <i>Ruwāhanah</i> <i>Dhurab'ah</i> <i>Heisah</i> <i>Shihānbah</i> <i>Falāḥāt</i> <i>Shuqūr</i> <i>Hamādīn</i> |
| Abu Bureiz. 230 tents | <i>Mohammed,</i> at Mekāwir, NW. of Dhibān | <i>Diḡārnah</i> <i>Jawaf'i</i> <i>Qubeilāt</i> <i>Faqaha</i> <i>Rubūtah</i> <i>Hurūt</i> <i>Tawālibah</i> <i>Qu'adah</i> <i>Muteilah</i> <i>Hāshim</i> |

B. TRIBES OF THE CENTRAL WEST

1. *The Huweitāt*

The **HUWEITĀT** are a stout and warlike tribe whose country extends from near Teima in the south to Kerak in the north, and on the east to the Nefūd and the Wādī Sirhān. On the west it is scattered down the Gulf of Akaba and through Sinai into Egypt. Huweitāt are nomads in the desert north-east of Cairo, and settled as cultivators round Tanta. The Huweitāt of Akaba, Sinai, and Egypt have no political link with the Sheikhs whose head-quarters are at or near Ma'ān ; but they recognize certain claims of kinship, and if a Huweiti of the Tawāyah or Beni Jāzi got into difficulties with the Ottoman Government, he would seek refuge, if he could escape, in Sinai or in Egypt. The Huweitāt have, however, an exceptionally bad name for treachery. They are divided among themselves, and do not respect their own blood-ties. One clan will set upon a caravan under the convoy of a *rafiq* of another clan, shoot the *rafiq*, and rob and murder the merchants.

On the Syrian side the leading sub-tribe is the **Beni Jāzi**, and 'Arār ibn Jāzi is nominally the paramount Sheikh ; but he is not recognized by the **Abu Tayy**, and the two groups are frequently at feud. The Tayy are an offshoot of the Jāzi, and owe their position to the restless energy of their Sheikhs. The late chief, 'Audah, was one of the most famous raiders of his time, and did not hesitate to carry his expeditions across the Hamād to the Euphrates, where he raided Ibn Hadhdhāl of the 'Amārāt. On one occasion, when he was out against the Sibā', he pushed almost as far north as Aleppo.

The Huweitāt are on close terms of friendship with the Beni 'Atiyah, and are at liberty to camp through all the 'Atiyah country. The Sheikh Ahmed ibn Tuqaiqah occupies the Red Sea coast between Muweilah and Dhaba, with his head-quarters at Dhaba. They are at war with the Shammar, except the clan of the Rammāl, which is connected by marriage with the Tayy ; and they are usually on bad terms with the Wuld Suleimān and the Fuqara. With the Sukhūr relations are always delicate, and the two tribes often break into sharp conflict. In 1914 the jealousy between Ibn Jāzi and Abu Tayy led to continuous raids between the sub-tribes. Ibn Jāzi took refuge with the Sukhūr, and the Tayy with the Ruweilah. But the outbreak of war between Great Britain and Turkey filled the tribes with a common fear that their camels might be requisitioned by the Ottoman Government for transport purposes ; the Huweitāt made up their differences, and together with the Sukhūr retired east into the Anazah dira, where the Government could not reach

them. They are charged with the protection of the Hejaz Railway from Kerak to Ma'an, and receive a yearly subsidy. Since Sāmi Pasha's expedition into the desert in 1910 they have regarded Ottoman authority with a certain amount of respect. 'Audah's cousin, Mohammed abu Tayy, was imprisoned for several months in Damascus, and upon his release was made responsible for the payment of the sheep- and camel-tax of his tribe—a lucrative position which he would be unwilling to forfeit.

In the spring the Tayy pasture over the north and east of the Jebel Tubeiq; the Jāzi camp to the south and south-west. In the summer the tribe draws in to Ma'an, where it owns a little cultivation, and to Jafar, a depression east of Ma'an. Ma'an is the northern limit of the sandstone desert. Here the grassy downs of the Beni Sakhr country give place to forbidding leagues of rock weathered into fantastic shapes and diversified by sand-hills. Wells are few; nevertheless, in the sandstone bottoms there is a sufficiency of small shrubs and succulent weeds after the scanty rain.

The Huweitāt are not among the great camel-owners; probably the whole of the Syrian branch has not more than 5,000 to 8,000 animals.

The Huweitāt claim to be Ashrāf, i. e., descendants of the Prophet through his daughter Fātimah; but it has been conjectured that they have a history which is ethnologically of far greater interest. They may be the descendants of the Nabataeans, who held the caravan road to Yemen—the old spice road—and had their capital at Petra, a few hours west of Ma'an.

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>'Sheikh.</i> |
|----------------------------|------------------------------|---------------------|
| Huweitāt. 400 tents | <i>Beni Jāzi</i> , 100 tents | 'Arār ibn Jāzi |
| 'Arār ibn Jāzi | <i>Dhiyābāt</i> , 15 tents | Sālim ibn Dhi'āb |
| | <i>Tawāyah</i> , 150 tents | |
| | <i>Demāni</i> , 40 tents | Sālim ibn 'Aleyān |
| | <i>Rukeibāt</i> , 80 tents | Sālim abu Rukeib |
| Huweitāt of Akaba | 'Amrān | |
| Hasan ibn Jād | 'Alawīn | Hasan ibn Jād |
| Huweitāt of Sinai | { <i>Sare'i'n</i> | Sa'd abu Nār |
| 1,200 camels | { <i>Ghanamīn</i> | |
| | <i>Dubūr</i> | Suweilim abu Dhuhūr |

2. *Beni 'Atiyah*

The **BENI 'ATTYAH** are an old tribe closely akin to the Anazah. They claim descent from Ma'z, who is said to have been brother of 'Anz, the ancestor of the Anazah. A part of the tribe in the Hisma plain, east of Akaba, is known as the Ma'zi. Some authorities

state that the 'Atiyah tribe was the origin of the Huweitāt, the Heiwāt, the Terabīn, Ma'zi, and Tiyāhah. Whether or no this be the true explanation of the relation between the 'Atiyah and the Huweitāt, it is certain that their connexion is exceedingly close. The two tribes camp in each other's country, and aid each other against common enemies.

The 'Atiyah occupy the northern half of the 'Aweiridh Harrah, and are separated from the Mawāhib Harrah by the hollow plain of the Jau, through which there is a road from Wejh to Tebūk. The Jau is reckoned to be the dividing line between the Ahl esh-Shimāl and the Ahl Qibli, the northern and the southern Arabs. The 'Atiyah are held responsible for the Hejaz line from Ma'ān to Dār el-Hāmra. The coast from Sheikh 'Antar up to the Gulf of Akaba is in their hands (or those of the Huweitāt, their allies), as well as the high barren hills between the *harrah* and the sea. Their rugged mountain district is unsuitable for camel-breeding. Of the sub-tribes, the **Sidenyīn** and the **Khutheirah** inhabit the 'Aweiridh *harrah*, the Sidenyīn being at the northern end with the **Subūt** to the west of them. The '**Uqeilāt** (Ageylat) used to be carriers of goods between Ma'ān and Tebūk, but the railway must have taken some of their trade.

The 'Atiyah are stout in arms. Their foes are the Shammar and the allies of Shammar, the Fuqara and Wuld Suleimān. With the Fuqara the 'Atiyah maintain an inextinguishable feud. They raid the Harb and the central clans of the Huteim.

Tribe.
Beni-'Atiyah
Mohammed ibn 'Atiyah

Sub-Tribe.
Rabilāt
'Uqeilāt
Sidenyīn
Khutheirah
Subūt

3, 4, 5. *The Billi, Mawāhib, and Juheinah*

To the south of the plain of the Jau lie the Mawāhib, who, though they are of Anazah descent, being a tribe of the Sibā', are Billi by adoption. The Billi and their southern neighbours, the Juheinah, are both of the Himyarstock, and therefore rightly described as Ahl Qibli. The **MAWĀHIB** (Moahib) inhabit the southern part of the 'Aweiridh, a rugged mass of volcanic rock upon a platform of sandstone. They are sheep-breeders, and are reduced to small numbers, though they were once powerful enough to drive the Beni Sakhr from the 'Aweiridh. Scattered clans are to be found among their kinsmen, the Sibā', and with the Beni Sakhr in the Belqa. There is besides

an ancient colony of Mawāhib husbandmen, keepers of cattle, in the Hasa. Their dīra marches with the Hejaz Railway line from a little above El-Akhdhar to Medā'in Sālih; in the west they go down to the country of the Sehāmah, a clan of the Billi, and in summer the Sehāmah come up with their flocks into the *harrah*.

The **BILLI** (Bali) and the **JUHEINAH** (Jeheina), both probably settled from very ancient times in the Tihāmah or coast region, extend from Na'mān Island to south of Yambo'. Both are charged with the protection of sections of the Hejaz Railway, and both are part cultivators and part Bedouins. The Billi are rice-carriers to the Arabs for the Wejh merchants and Turkish subjects, as are also the Juheinah, though neither are subject to much control. They are at feud with the Fuqara and the Wuld Suleimān, and the Juheinah are always at enmity with the Harb. The paramount sheikh of the Juheinah, the Sherif 'Ali ibn 'Abdullah, is a relation of the Grand Sherif, and lives at Yambo'en-Nakhl. The Juheinah Yambo' are the 'Arfu'a.

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | |
|---|--|--------------------------------------|
| BILLI. 600 tents Suleimān ibn Ra- fādah, at Wejh | <i>Hurūf</i> <i>Sehāmah</i> <i>Quweyyīn</i> <i>Zubala</i> <i>Arādāt</i> <i>Wābisah</i> <i>Sara'btah</i> <i>Qureyyah</i> <i>Hareiri</i> <i>Qrauti</i> <i>Suweimli</i> <i>Fuweihī</i> <i>Jemān</i> | (All these sub-tribes very doubtful) |
| Mawāhib. 80 fighting men | <i>Serāhīn</i> | |

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|--|
| Juheinah. 500 tents Sherif 'Ali ibn 'Ab- dullah of Yambo' en-Nakhl I. Mūsa | <i>Ghaneim.</i> E. and N. of Um- lejh Mohammed Sālih of Um- lejh <i>Hamādi.</i> Gowaq Rāshid Salāmah <i>Elatti.</i> Habl and moun- tains Kreyem 'Abd el-Kerim <i>Sināni.</i> Habl and moun- tains 'Audah 'Abdullah | Ghaneim, Hamdāni, Thar- fāni, Mattutti, Mehādi Seidāni, Shetheiwān, Ar- shadi, Hazīmi, Fiheidi Hamdāni, B. Mad-hi Bōrān, Ru'ūs el-Bil |

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---------------|--|---|
| | <i>Feidi.</i> Qōra N. of Umlejh Eid Birki <i>Samīri.</i> E. of Umlejh 'Abdullah Salāmah <i>Hibeishi.</i> E. of Samīri <i>Alwāni.</i> Nabdh between Umlejh and Yambo' Ibrāhīm Fineighish <i>Hajari.</i> Near Hibeishi <i>Enāmi.</i> Wādi el-'Eis, E. of Umlejh <i>Eneini.</i> Wādi el-'Eis | B Marsūq, B. Rubeikah, Mat'an, Shuweitah, Dhawi Huleyyil, Ladhah |
| II. MĀLIK | <i>Nazzah.</i> Umlejh <i>Thobyāni</i> <i>Refa'i</i> ('Arfu'a) <i>Erwi</i> | Haswāni, Nashūri, Wahbāni Abu Wāmi, Suweilhi, She- leibhi, Jammāli, Wadyāni, Amiri, Dhaf'āni, Lābdāni. |

6. *The Harb*

The **HARB** are Ahl esh-Shimāl. They are a powerful and warlike tribe of the Hejaz and of Nejd, occupying the coast of the Red Sea from Yambo' to Qunfudah, the mountain country between Medina and Mecca, and the desert to the north-east up to Jebel Abānāt. Inland, their country extends just across the Wādi er-Rummah. On the south they push down to the Sha'ib el-'Useibiyāt and the Harrat Qishb, i. e. the vicinity of the caravan road from Boreidah to Mecca, if the Ateibah are in their southern pastures; but this country is really the dīra of the latter.

In the days of the Emir Mohammed of Hā'il, the eastern Harb paid tribute to the Rashīd; but they are now independent. The clans in the Hejaz come under the influence of the Sherif, though they pay him tribute only when it suits them. They are responsible for the safety of the southernmost section of the Hejaz Railway, but their connexion with the pilgrim traffic is chiefly of a less respectable kind; for they rob caravans on the Mecca road, kill and plunder stragglers, and extort money at every opportunity. Their 'Auf and Lehābah clans are noted highwaymen, much dreaded by the Pilgrimage. The Harb of the Hejaz (Beni Sālim and Masrūh) are mostly cultivators, fishermen, and carriers. The Beni Sālim are also camel-breeders, and so are the Nejd clans of the Beni 'Amr; but none of the Harb are specially rich in camel herds.

They are divided into three (or two?) big sub-tribes. The **Beni Sālim** live in the Hejaz, though there is a small branch of the **Muzeināt** in the

south-east parts of Sinai. The **Subh**, one of their sub-tribes, are almost entirely nomad and have a reputation for bravery and valour. The other sub tribes are half settled, half pastoral, with the exception of the Quwwād, a tribe of menials, camel-drivers, and negroes, divided between the Beni Sālim and the Masrūh. The chief Sheikhs of the Subh are Khalil el-Ahmed, who is 25 years old, and Sherif ibn Nāmi, a man of 60.

The **Beni 'Amr** own the date-growing district of Fur' near Medina, but their principal Sheikh, Ez-Zuweibi, is generally in Nejd. He is about 18 or 20 years of age, a strong partisan of the Sherif. The sub-tribe of the **Jahm** are Shiah.

The **Masrūh** have charge of the caravan road and hold Rābugh. A big sub-tribe, the **Zobeid** (Zubeid), are fishermen and sailors along the coast from Jiddah to Yambo'. Mostly settled in villages, they are of a stock despised by purely nomadic Arabs. Their paramount Sheikh, Husein ibn Mubeirik, lives at Rābugh. His territory extends from Mastūrah in the north to Quliyah in the south.

A large group of the Zobeid is established in Mesopotamia, where they are cultivators and herdsmen. The **Beni 'Ali**, at Medina, are a turbulent confederation, bitterly hostile to the Turks. They are at present strongly influenced by the Sherif, and before the recent revolt were used by him to keep the town in a state of unrest and disorder. They are a much rougher people than any of the Beni Sālim, and are sometimes said not to be of the Harb race.

HARB¹

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|--|---|--------------|
| Beni Sālim. 2,000 tents or more | <i>Ahamda</i> , 500 men | |
| Khalil ibn Khalifah el-Ahmadi; Sherif ibn Nāmi; Muhsin ibn 'Abbās, in Wādi Safra | Khalil el-Ahmadi, in Jebel Fiqra between Medina and Yambo'. | |
| | <i>Subh</i> , 1,500 men | |
| | Sherif ibn Nāmi, in Jebel Subh and Bedr Hunein | |
| | <i>Rahalah</i> , 500 men | |
| | From Bir 'Abbās to Bir Ibn Hasāni | |
| | <i>Hunatiyāt</i> | |
| | Khalaf ibn Nahal | |
| | <i>'Azimāt</i> | |
| | <i>Jimālah</i> | |
| | Dhiyāb ibn Mudheyyin | |
| | <i>Hawāzin</i> , 200 men or more | |
| | Wādi el-Kheif, near Fiqra | |

¹ This scheme is not put forward as authoritative, but as subject to considerable revision. Authorities differ much about the organization of the Harb.

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|---|
| Beni Sālim (<i>continued</i>): | <i>Qu'ād</i> Some belong to the Masrūh <i>Dhuwāhir</i> , 200 men Safra, near Medina <i>Ruwāthah</i> , 50 men Safra, near Medina <i>Muzeināt</i> Talab el-Muzeini, Eastern Hejaz | |
| Beni 'Amr. 2,000 tents or more Dheifallah ez-Zuweibi, in Nejd | <i>Belediyah</i> , 400 men Between Rābugh and Fur' <i>Mu'abbed</i> , 1,000 men Near Mecca <i>Humrān</i> , 100 men Between Mecca and Jiddah <i>B. Jābir</i> , 500 men Near the Humrān <i>Bishr</i> , 200 men Wādi Fātimah <i>'Ibidah</i> Jebel Thubra <i>Rubaga</i> At Fur', near Medina <i>Manash</i> West of Madhiq, near Fur' <i>Jahm</i> Between Mecca and Medina in the Fur' <i>B. Mohammed</i> Khureibah, a day N. of Rābugh <i>Beidhān</i> Nahidh ibn Mūjid <i>Wohūb</i> 'Aqab ibn Rasādah <i>Jerājirah</i> <i>Ghayadin</i> <i>Jibārah</i> | |
| Masruh. 1,500 tents, 3,000 men or more Husein ibn Mubeirik, Sh. of Rābugh. Ibn Muslat. | Beni 'Alī Mohammed ibn Ruweiti Ibn Muslat, near Medina <i>Zobeid</i> Husein ibn Mubeirik Yambo' to Jiddah | <i>Bedarīn</i> Mufadhdhal el-Bedrāni <i>Khidharah</i> Nāfi' el-Khadīr <i>Firidah</i> Mehsin el-Fird <i>Sahāf</i> , 500 men In Jebel Gharān 'Usum, 80 men, at Khuleis <i>Mughāribah</i> , 50 men. Be- tween Jiddah and Rābugh <i>Sa'āyadah</i> , 50 men. Be- tween Jiddah and Rābugh |

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|-------------------------------------|--|--|
| Masrūh (<i>continued</i>): | | <i>Wifyān</i> <i>Jaghāthihah</i> , in Qadeid <i>Jid'ān</i> , Thahabān to Jiddah <i>Hunūd</i> <i>Jerājirah</i> , 80 men Near Khuleis <i>'Izarah</i> , 80 men Near Khuleis <i>Wildiyah</i> . Near Khuleis <i>Jahādha</i> , 100 men In Towal <i>'Uslān</i> , 100 men. From Rābugh to Thahabān <i>Abu Sultān</i> <i>Shamamitah</i> <i>Abu Mohammed</i> <i>Abu Husein</i> <i>Jeish</i> <i>Abu 'Abdullah</i> |
| | <i>Zobeid in Mesopotamia.</i> Between Museyyib and 'Alāq, 9 hrs. E. of Hillah | |
| | <i>Wuld Salīm</i> Madwakh ibn Salim <i>'Auf</i> | <i>Suwā'id</i> <i>Sehliyāh</i> <i>Lehābah</i> , 80 men Jebel Gharān <i>Beni Sijrān</i> , 2,000 men Jiddah <i>Haib</i> . In Lebanon <i>Kanādirah</i> |
| | <i>Sa'dīn</i> Above Medina on Darb el- Hajj <i>Qurwād</i> (half are Beni Salīm) | |

7. The Ateibah

The **ATEIBAH** (*'Uteibah*) are the most powerful tribe in Central Arabia, strong in arms and great camel-breeders. Among all the nomads they are second in importance only to the Anazah. They occupy the eastern side of the Hejaz with the volcanic *harrahs* between the Hajj road and the Central Arabian steppes. Their pasturages run east to Qasīm and Woshm, and south to the dīras of the Qahtān, of the Buqūm and Shalāwah, and of the Sebei'. This country abounds in wells; it has a regular if small rainfall in winter, and is not wholly dry in early autumn, when it receives the end of the monsoon rains. It supports large herds of sheep and camels, and in places the grass grows so richly that the Bedouins gather a hay-crop; everywhere there is a low growth of acacias, and game is plentiful.

The clans in the Hejaz, such as the Helissah, Meraukhah, Kurzān, Sebbahah, Marāshidah, and Semarrah, are small in numbers and breed sheep only. There is little cultivation in the *harrahs*, no more than palm-groves and small Ateibah villages.

The two great divisions of the tribe are the **Rūqah** and the **Berqah**. The Rūqah are chiefly in the Hejaz, the Berqah in the eastern desert. The paramount Sheikh of the Berqah, Mohammed ibn Hindi, used to be a close friend and ally of Ibn Sa'ūd, rode with him in raiding expeditions and aided him with fighting men. But the relation of the Ateibah to the Sherif and Ibn Sa'ūd respectively has been somewhat modified of late. The tribe used to belong to Ibn Sa'ūd's confederation, only those clans which actually inhabited the Hejaz coming under the Sherif: but at the same time Ateibah sympathies were on the whole with the Sherif, possibly because he was farther away and exercised a less direct control. In 1910 his second son, 'Abdullah, raided Qasīm, nominally on behalf of the Ateibah Sheikhs. He captured Sa'd, the brother of 'Abd el-'Azīz ibn Sa'ūd; but the support which he expected from Ibn Rashīd was not forthcoming, and when the Emir 'Abd el-'Azīz appeared in force he made terms with him and retired. Ibn Sa'ūd undertook that the Ateibah should be tax-free, and that the Qasīm should pay the Sherif £4,000 a year. The first part of this arrangement was not observed by Ibn Sa'ūd (and in all probability the second part met with as little respect). No sooner had 'Abdullah gone back to the Hejaz than the Emir raided the Ateibah on the ground that they had harboured the rebellious Aulād Sa'ūd, the grandsons of his uncle, who had tried to raise Kharj and Harīq against him. In 1915 'Abdullah returned to the charge. He carried an expedition as far as the province of Sedeir in Nejd, levied taxes from the eastern Ateibah, and had a successful encounter with the Barriyah, who are allies of the Muteir and subjects of Ibn Sa'ūd.

The Ateibah are foes of the Harb, than whom they are more powerful; they are generally on good terms with the two small tribes on their southern frontier, the Buqūm and Shalāwah, and at feud with the Qahtān.

ATEIBAH

| <i>Paramount Sheikh</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|----------------------------------|---|---|
| Türki ibn Rubei'an | <i>Rûqah</i> , 2,500 tents Türki ibn Rubei'an | <i>Dhawi Thubeit</i> Nâsir ibn Muheyya <i>Hanâtîsh Dhawi 'Atiyah</i> Nejm ibn Shuleiwikh ibn Zureibah <i>Dhawi Mazrû' Talhah</i> Sineitân edh-Dheit <i>Mezâhimah</i> Thu'eil el-Kharrâs ibn Huleyyil <i>Mizham</i> Ja'ilân <i>Khufât</i> <i>Helissah</i> <i>Meraukhah</i> <i>Kurzân</i> <i>Sebbahah</i> <i>Sheyâbin</i> <i>Maqâtah</i> Meqitah ibn Hindi <i>Khanâfir</i> Shâlih el-Humuqi <i>Ghazâ'ilah</i> Shâfi ibn Dâli <i>Qumîzah</i> Mehâhi ibn Thuweimir <i>Rausân</i> 'Ubeid ibn Jâmi' <i>Da'jin</i> (or <i>Da'âjil</i>) Menâhi el-Heidhal <i>Dhawi Khuyût</i> Nâsir ibn 'Aqeyyil <i>Sheyâbin</i> Hadhhdhâl ibn Fahîd esh-Shibâni <i>Dhawi 'Abdillâh</i> Menâhi ibn Museifir <i>Dhawi Khalîfah</i> Beyyin el-Jalâwi <i>Nafa' Dhawi Ziyâd</i> Mohammed abu Ruquba <i>Dhawi Mufarrij</i> Shebib ibn Hajjena <i>Filitah</i> Es-Sultân <i>Daghâlibah</i> Mohammed el-Mihari 'Asumah Abu el-'Ala <i>Hiddaf</i> Aleitha el-'Ameidi <i>Marâshidah</i> <i>Semarrah</i> |
| Mohammed ibn Hindi ibn Maslat | <i>Berqah</i> , 3,000 tents Mohammed ibn Hindi | |

8. *Minor Tribes of Southern Hejaz.*

Several small independent tribes share the south part of Hejaz with the two greater tribes, Harb and Ateibah, of which the first lies along the coast, the second inland from Tā'if. They are all, in part, settled or half-settled, and all acknowledge the authority of the Sherif.

(a) The **Hudheil** (Hatheil) are divided into two main sections, a northerly and a southerly. The first ranges east and south of Mecca, and especially along the road between that city and Tā'if, the second beyond Tā'if. No. I is said to have seven clans: Mutārafah (Wādi Fātimah), Mas'ūd (Rī' es-Seil), Sowahar (Rī' es-Seil), B. 'Amr, Met'an (from Mecca to Jiddah), Lahiyān (east of Mecca), Janābir (El-Kōr). No. II has eight clans: Garhīyah, Marzūqīyah, Sarwāni, Kabkabi, B. Fahm, Nadwīyah, Dadiyah, and 'Abdiyah.

(b) **Beni Faham**, a small tribe living in Wādi Waghar, to the east of the Juhadlah and between them and the Beni Thaqif. They are entirely nomadic and are noted for their skill in tracking. They are friendly with the Beni Thaqif and Juhadlah, and are still faithful to Sherif 'Ali, the deposed Sherif of Mecca. The Chief Sheikh is Ismā'il ibn Dahyān. They number about 1,000 men. Related to the Qoreish.

(c) The **Juhadlah** are an entirely nomad tribe with no defined limits, but such boundaries as they have may be said to start just south of Serūm (Serom), the southern limit of the Harb, and run thence almost to Lith, covering all the coast and taking a wide sweep inland to the east of Jebel Abu Shauk and Jebel Sa'dīyah. Their neighbours on the south are the Āl Mahdi and Dhawi Barakāt and, to the north-east of Lith, the Beni Faham.

They also mingle with the Dhawi Surur and Shenabrah to the south of Mecca, and are generally to be found along the road from Mecca to Jebel 'Arafāt and east to Shaddād and Jebel Mohram. From Serūm to Lith, however, is their original district, the chief centre being round Sa'dīyah. They number about 4,000 men and, although good fighters, are not quarrelsome. Their country is a poor one, and affords scanty pasturage to their herds of camels, in which they are fairly rich. In times of drought they go south to Wādi Dōkhah in the Dhawi Barakāt country. They do not cultivate, but buy all their grain from Tā'if or Lith, in return for the *semn* which they sell. They all carry spears and knives, and, those who can afford them, rifles.

For purposes of internal administration the tribe is divided into two parts, the one under Mohammed ibn Sa'id, the other under Mohammed ibn Hanesh. The former is faithful to the Sherif of Mecca. Sheikh Mohammed ibn Hanash, who rules over the *Al Munif* or *Munifiyah*, dislikes the Sherif, owing to his habit of commandeering camels whenever his followers go to Mecca, and therefore keeps chiefly to Sa'diyah and the coast. He has made overtures to Idrisi, but is too far off and too weak to do more than sympathize with him. He was neutral during the Turco-Sherifian expedition in 1910, and removed his tribe into the inaccessible mountains.

The two chief Sheikhs are on good terms with each other and the sub-tribes freely intermingle. They are friendly towards the *Dhawi Hasan* and *Beni Faham*, but inimical to the *Harb*. The *Ateibah*, though distant, raid them when they stray too far east. The *Hudheil* and they are of one origin and are on terms of the closest friendship.

The *Juhadlah* are hospitable to strangers, but they have little religion and seldom go on the Pilgrimage. In person they are taller than most Arabs, wear their hair short, and are dressed in a red 'tob' (*thūb*) which reaches from the waist to the knee, the end being thrown over the left shoulder.

(i) Chief Sheikh, Mohammed ibn Sa'id.

Sub-tribes: 'Alyāniyah, Sheiniyah, Hershīyah, Jamshīyah, Tha'bāniyah, Hasnāniyah, Jirshīyah.

(ii) Chief Sheikh, Mohammed ibn Hanash.

(1) *Al Munif*, of which the chief subdivisions are :

| | |
|---------------------|-----------------------------|
| <i>Al es-Sihim.</i> | <i>Mohammed es-Sultān.</i> |
| <i>Al Madāthir.</i> | <i>Husein ibn Huneish.</i> |
| <i>Beni Bur.</i> | <i>Mas'ūd ibn Mohammed.</i> |
| <i>Al Yām.</i> | <i>Mohammed ibn Muhsin</i> |
| <i>Al Zahein.</i> | <i>Mizhar ibn Sihmān.</i> |

(2) *Hijriyah*, of which the chief subdivision is :

| | |
|------------------|----------------------------|
| <i>Al Faham.</i> | <i>Haidar ibn Huneish.</i> |
|------------------|----------------------------|

(d) The *Al Mahdi* are a small semi-nomad tribe near *Lith*, who make their living chiefly as fishermen. They are a poor and down-trodden people, thoroughly awed by their powerful neighbours the *Dhawi Hasan*. They do not number more than 200 souls.

Chief Sheikh, Mohammed ibn Qasim.

Chief Clans :

| | |
|----------------------|------------------------------|
| <i>El-Mujeishah.</i> | <i>Ahmed ibn Mas'udah.</i> |
| <i>Al Hasan.</i> | <i>Ibn Ahmed er-Rideini.</i> |

(e) The **Beni Mālik** of the Hejaz are a small tribe numbering not more than 2,000 men, who live in the mountains inland of Līth. The adjoining tribes are the Beni Sa'd on the north, the Shalāwah nomads on the east, the Zahrān on the south, and the Juhadlah on the west. The Beni Mālik are not a fighting tribe, but they are hospitable and industrious, and cultivate figs and grapes in the wādīs, as well as wheat, barley, and *dhura*. During the Pilgrimage season most of them go to Mecca and Jiddah and act as porters. They thus come more into contact with the outside world than most tribes and are more civilized. They are devoted to the Sherif and pay him taxes.

Nāsir ibn Rawwāf is their chief Sheikh.

They live at peace with their neighbours, except the Shalāwah, who occasionally raid them. Most of their villages are clustered in Wādī Lūz and Wādī Rummān.

(f) The **Shenabrah** are a small nomad tribe to the south of Mecca, numbering not more than 150 men. They are one of the 21 Ashrāf clans (see pp. 406 ff.), and, being nearly related to the 'Abādilah, support the Sherif of Mecca. Sherif Judallah is their head. The Shenabrah are brave and lawless, and are generally at loggerheads with the Dhawi Surur.

(g) The **Dhawi Surur** number about 200 men and wander over the country to the south of Mecca, being entirely nomadic. They are one of the 21 Ashrāf clans, and are connected with the Dhawi Zeid. They are opposed to the Shenabrah. Sherif Dukhān is their chief Sheikh. Clans are Aulād El-Hasan and Āl 'Azīz. They all obey the Sherif.

(h) The **Beni Thaqif**, a tribe descended from Himyar in the highlands to the south of Tā'if. They are bounded on the north by the northern section of Juhadlah, on the south by the Beni Nasri, east by the Shalāwah, and west by the Beni Faham. They are almost entirely settled and agricultural, and grow cereals, grapes, and other fruits for the Tā'if market. For water they depend partly on the summer rains, but chiefly on well water. Nāsir ibn Ghuzeil is their chief Sheikh, a firm adherent of the Sherif of Mecca. He commands about 2,000 fighting men. In times of crisis they combine with the Beni Mālik, Beni Sa'd, and Beni Nasri. They are always at feud with the Beni Faham and are not cordial to the Juhadlah. They possess very few camels. A certain proportion of the tribe lives permanently in Tā'if. The chief sub-tribes are Sufyān, Mu'adhdher, and Rabi'ah.

(i) The **Beni Sa'd**, a tribe which traces its descent to Himyar.

It is bounded on the north by the Nasri, on the south by the Beni Mālik, east by the Shalāwah, and west by the Beni Faham and southern Juhadlah. Their country is more fertile than that of their northern neighbours, wells being plentiful, and they raise cereals and fruits. There are no nomads amongst them. They favour the Emir of Mecca and can provide him with about 1,000 men.

Hamsa ibn Mohammed is their chief Sheikh.

There is enmity between them and the Shalāwah, and with the Juhadlah they are by no means friendly. They combine with the Beni Thaqif, Beni Mālik, and Nasri in times of danger.

9. Tribes of the NE. Asir Borderland.

Certain tribes which inhabit the region between Northern Asir and Southern Nejd (so far as this is not occupied by the Ateibah) must be mentioned, although it is very doubtful if any of them can be regarded as predominantly nomadic. It is certain, in any case, that a large proportion of their members are partly settled, either in the upper valleys of the inland Asiri wādis or in the Nejd oases; and it is probable that enough of them are now permanent cultivators to deprive the tribes of the Bedouin character they once had. Comparatively little, however, is known about them.

The most numerous and important tribe is the **SEBEI'**, whose home-land is the ill-known region of Wādi Sebei', which lies between N. Asir and Woshm and appears to include the lower basins of two of the great Asiri wādis, Turabah and Ranyah. Not only, however, are settled Sebei' found also in towns and villages of almost all the Nejd districts, but nomad members wander even east of these into Summān, and over many parts of Eastern Toweiq. The nomad element of the tribe numbers at least 1,000 tents, and is divided in allegiance, the Sebei' of Wādi Turabah being tributary to the Sherif, while the rest (the larger part) acknowledge Ibn Sa'ūd. The whole tribe is either Wahabite or Hanbali Sunnite.

The names of some seventeen sub-tribes are known, but almost all in connexion with settled Sebei'.

Connected with the Sebei' and possibly constituting a sub-tribe only are the **SAHUL** (or Shaul), of which nomad members range S. Nejd and into Hasa. If identical with the **SHALĀWAH**, their home-land is Wādi Sebei'. But it is practically certain that they are now more settled than nomadic and have become only less a permanent element of the Nejd population than the Fadhūl. They

have probably not above 300 tents, and in religious colour and political allegiance follow the Sebei'.

The **BUQŪM** are intimately connected with the two foregoing tribes, but are both more predominantly nomadic and less scattered abroad. They are found in the basins of all the inland Asiri wādīs, including Wādi Bishah, and appear to be accepted equally by the Ateibah on the north and the Qahtān on the south, and to divide their allegiance in the same manner as the Sebei'. They are said to have about 500 tents.

C. TRIBES OF THE CENTRAL SOUTH

1. *The Qahtān*

The **QAHTĀN** are almost the only very ancient Arabian people which still maintains its importance as a tribal unit. They are, according to Arab tradition, the mother-stock of the Ahl Qibli, and it is not improbable that for a very long period of time they may have occupied their present district near the southern limits of the habitable desert. No travellers have penetrated into their country and little is known about them. Strange, and seemingly quite baseless, accounts of their customs are repeated among the northern tribes; for, like all distant and unknown peoples, they are a peg on which to hang marvels. Their country lies to the west of Hautah and is divided into three districts, Hasāt, Areiji, and Tathlith, the last being near Asir. The Shahrān and the Sebei' lie to the west, the Dawāsir to the south and south-west, the Buqūm and Shalāwah to the north. Somewhere north of Bishah is the Bilād Qahtān, with a group of villages known as the Qahtāniyah (Tarīd, 'Azīm, and Kir'ān are among their number), and the Beni Wahnāb villages inhabited by a small tribe of that name.

The Qahtān acknowledge the authority of Ibn Sa'ūd and join him in his raiding expeditions. So far as they are Moslems at all, they are Hanbali Sunnites or Wahabites. They come up to Shaqrah in the Woshm for dates, and when they are camping in the southern parts of their country they buy dates from the Dawāsir villagers, but they themselves have no lands in the valley and are not cultivators. They are very rich in camels, which are sold to the Qasīm buyers when the herds come north, towards Nejd. The settled section of the Qahtān, which includes six autonomous tribes and owns the paramount authority of Mohammed ibn Dhuleim, is dealt with later (pp. 132, 441 ff.).

2. *The Dawāsir.*

The nomadic **DAWĀSIR** are Wahabite and more or less under Ibn Sa'ūd. Half-settled, they have villages in the Wādi Dawāsir, which they inhabit during the summer. They breed camels, though not in such large quantities as the Qahtān. The Qasim dealers do not come as far south as the Dawāsir, but the latter bring their camels into the Hasa and dispose of them there to the Qusmān.

The Dawāsir have overflowed into the easterly provinces of Southern Nejd, and now form a considerable settled element in Aflāj, where they are the chief owners of land, worked by men of the *fellāh* tribe of Beni Khadhīr. To a less extent they are found also in Hariq and 'Aridh, where they contribute a proportion of the village and even the town population. Small parties of their nomads wander between Nejd and Hasa and trouble the routes. A considerable body is settled in Bahrein. Indeed, so small a proportion of the Dawāsir is in any sense Bedouin, that the tribe hardly comes within our purview here; for the settled clans see Chap. XVI, pp. 604 ff.

D. TRIBES OF THE CENTRAL EAST

1. *The Shammar*

The **SHAMMAR** are northern Arabs. They do not spring from a single ancestor, but account for themselves by saying that they are a mixture of Taghlib, 'Abs, and Hawāzin, the first a constituent of Rabi'ah, the two last of Mudhar. The Ja'far, to which the ruling family of the Rashid belongs, is a sub-tribe of 'Abdah, and the 'Abdah claim descent from the 'Abidah, a part of the settled Qahtān: they could, therefore, be Yemenites. Beyond these vague traditions, the Shammar are ignorant of their own history before they established themselves in Jebel Shammar, 'the two mountains of Tayy' frequently mentioned in pre-Mohammedan literature, where they displaced (and probably partly incorporated) the ancient Tayy nation, a branch of the Qahtān. About the middle of the seventeenth century they began to stretch their frontiers into the Syrian Desert, where they encountered, and, after a brief struggle, defeated, the

Mawāli, then the most powerful tribe in the northern steppe, driving them into the north-east borders of Syria.

Early in the nineteenth century the Anazah forced the Shammar northwards across the Euphrates, and split the tribe into two parts, interposing themselves between these two in the Syrian Desert. Thus the Shammar of Jebel Shammar and those of the Jezīrah (Mesopotamia) came to be geographically and politically distinct. The southern group follows Ibn Rashīd, the northern Ibn Jerba. But ethnologically they are one; the same sub-tribes are found in either group, and though they do not offer united resistance to their common enemy, the Anazah, they are always on terms of friendship with one another. Any small sheikh of the Jezīrah may bring down his tents and flocks to Jebel Shammar for a year's pasturage, if he be so minded.

The **SOUTHERN SHAMMAR** must be considered, not only as a powerful nomad tribe, but also as the masters of the oases in J. Shammar. The settled population of the latter is mostly of the Beni Tamīm, an ancient branch of Mudhar which once inhabited all North-East Arabia, but now has relinquished the nomadic life (see p. 81). The Shammar, for their part, are nomads, though they come down to the oases during the summer drought. The Emir of J. Shammar plays a double part. He is Paramount Chief of his own tribal confederation; but also he is ruler of a settled country, of which Hā'il is the capital, a prince with a fixed habitation, exercising authority over other Bedouins whose connexion with him is not tribal but political. The Shammar tribal frontiers remain more or less unchanged, but the sphere of the Emir's influence varies with the vicissitudes of his dynastic fortunes.

The Shammar tribe ranges the south-east Nefūd and the country to the north almost up to Nejef. To the east its limits have been somewhat restricted by the Dhafīr, who are always at feud with it and encroach upon its dīra. Since the old eastern pilgrim road, the Darb Zobeidah, is seldom safe from Dhafīr raids, it has been abandoned by the Emir's caravans in favour of a more wes'erly track past the fortified wells of Hayyānīyah; but the proper Shammar pasture-grounds extend up to it and across it. To the north, the loss of Jauf el-'Amr has shut the Shammar into the Nefūd. They do not wander far beyond J. 'Irnan on the west, nor southwards beyond Mustajiddah; while the summer camping-ground of Beidha Nethīl is occupied sometimes by Shammar, but mostly by the Anazah of the Teima district.

The political influence of Hā'il has decreased notably since the death of the Emir Mohammed, in 1897. At the height of his power he ruled over Riyādh and the Qasim, and levied tribute from the Northern Harb, the Huteim, Fuqara, Wuld Suleimān, and Beni Wahhāb. The Southern Shammar tribes, great breeders of sheep and camels, number something under 4,000 tents. The villages of J. Shammar contain probably not much over 20,000 souls. Both tribesmen and villagers are devotedly loyal to the Emir. The subject tribes from whom he might be able, on occasion, to raise fighting men number at most 1,200 tents. Teima, which is subject to him, must have a population of from 1,500 to 2,000.

At a rough estimate Ibn Rashīd could probably raise from 500 to 800 fighting men from the villages, and 2,000 from the Shammar tribes. He might obtain another 500 or 600 from the tribes between Jebel Shammar and Teima, though their support would always be doubtful. The tribesmen would bring their own camels, but they would depend on the Emir for food and ammunition. The villagers he would have to mount and arm as well as feed. His own camel herds, seriously reduced in numbers since the days of the Emir Mohammed, may now amount to about 1,000 camels, including those which are not yet fit for service. The Shammar tribes are not as rich in camels as the Anazah, but they must average some 20-30 camels to a tent, which would bring the numbers up to 80,000 or rather more, including breeding camels and calves.

The relations between the Shammar and the Muteir are usually hostile. With the Dhafir the Shammar are always at feud, but the Muntefiq were recently on good terms with Ibn Rashīd. The Huteim are out of hand and raid Shammar territories when the Emir is occupied with distant expeditions against the Ruweilah or the Dhafir. On the western borders, the Huweitāt are the foes of all Shammar, except the sub-tribe of Rammāl, with whom one of their Paramount Sheikhs is connected by marriage. The B. 'Atīyah are hereditary enemies, and the Juheinah and Billi raid both the Wuld Suleimān and the Shammar.

Arab tribal federations or states, however, are held together only by an autocratic ruler, and their strength increases or diminishes in exact ratio to his weight and capacity. The Southern Shammar had their day under the Emir Mohammed. Since his death they have been handicapped by the violence and folly of their leaders. But, nevertheless, their numbers, their great tradition, and the support of the Ottoman Government make them still one of the chief factors in Central Arabian politics.

The **NORTHERN SHAMMAR** of the Jezirah are variously estimated. Probably a total of 2,000 tents is not far from the true figure; but they have been put as high as 10,000 tents. Their pasture-grounds are between the Tigris and the Euphrates, though occasionally they cross the Tigris in the region of the Lesser Zāb. They come down to Baghdad and even south of Baghdad as far as Zobār. To the west they extend to Deir ez-Zōr, which is a headquarters of the tribe; thence north up the Khābūr and to near Nisibīn they wander over the fertile desert which is watered by the Jaghjagh and its affluents. They are at feud with their Anazah neighbours, both Fed'ān and 'Amārāt, and usually on bad terms with the Kurdish tribes to the north and north-east. Traditional rebels against Ottoman authority, they slip between the fingers of the Mutesarrif of Deir and the Vali of Mosul, paying taxes to neither. They exact dues from the caravans on the Tigris road and not infrequently hold up the traffic along this important link between Asia Minor and Baghdad, forcing travellers, and sometimes even the Government post, to take the longer route by Irbil and Kerkūk. The *keleks* on the river are subject to their exactions also. In 1911, the cup of their iniquities having overflowed, Nāzim Pasha, then Vali of the 'Irāq, sent an expedition against them under his chief of staff, Hasan Riza Bey (murdered during the siege of Scutari in the following year). He conducted matters very skilfully. The Shammar came in without resistance, camel- and sheep-dues, many years in arrear, were collected at a great camp formed at Hatrah, and the rights of the tribe over the Mosul road were defined. But the fall of Nāzim immediately afterwards, and the resignation of Hasan Riza, took the heart out of this agreement.

The Shammar of the Jezirah are all under the sheikhly family of the Jerbān, who sprang into political importance about 1830 with Sheikh Sufūq ibn Jerba, a bitter enemy of the Turks. His eldest son, Ferhān, was a lover of peace and kept on good terms with the Government; but the contest was continued by Ferhān's brothers, of whom the youngest, Fāris, took refuge in J. Shammar with Ibn Rashīd. He returned to the Jezirah in the seventies, and from that time shared the position of Paramount Sheikh with Ferhān. He took the camping-grounds on the Khābūr, while Ferhān held those round Mosul, with his head-quarters at Hatrah, and on the brackish springs of the Wādi Tharthar. In 1911 'Āsi, the eldest of Ferhān's sixteen sons, was appointed by Hasan Riza Bey Paramount Sheikh and made responsible to the Government for all Mesopotamian Shammar. He is a man advanced in years, peaceable and upright.

He keeps to the Mosul district, while two of his cousins, 'Abd el-Muhsin and Mohammed, sons of 'Abd el-Kerīm, roam the Khābūr country. The sons of Fāris are young and not of much account. The eldest now living, Mish'al, is nephew, through his mother, of Noweidis et-Timyāt of the **Tūmān** (Shammar of the Jebel). Some of the many sons of Ferhān own cultivated land on the southern reaches of the Tigris, and one, Humeidi, has almost dropped nomad habits and passes much of his time in a house which he has built in Baghdad.

Between 'Amārah and Baghdad there is a group of small tribes, the **Tauqah** (Toga), who call themselves Shammar, though they are of mixed blood. They are half-nomadic, going out into the desert west of the Euphrates in spring with their sheep and donkeys, and coming back into their Jezirah villages in the summer. The chief of these tribes are the **Mas'ūd** (Mes'ūd), between Museyyib and Kerbela, the **Zagārit**, round Kerbela, and the **Zauba'** (Zoba), five hours west of Baghdad. They are Shiah, and, like all settled Arabs, fairly numerous.

SHAMMAR OF NEJD

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---------------------|---|---------------|
| 'Abdah. 1,500 tents | <i>Mufadhdhal</i> | <i>Bureik</i> |
| Ibn Jebrīn | Mitni ibn Jebrīn | Ibn Bureik |
| Ibn 'Ajil | <i>Fadhl</i> | |
| Ibn 'Ali | 'Aqab ibn 'Ajil (maternal uncle of Emir 'Abd el-'Azīz) | |
| | <i>Ja'far</i> | |
| | Wādī ibn 'Ali | |
| | <i>Weibār</i> | |
| | Ibn Shureim | |
| | <i>Jeniddah</i> | |
| | Hāmid el-Hihi | |
| | <i>'Amūd</i> | |
| | Slash ibn Feisāl | |
| | <i>Deghairāt</i> (small) | |
| Aslam. 1,200 tents | <i>Juheish</i> | |
| Dhāri et-Tawālah | <i>Mas'ūd</i> (Mes'ūd) | |
| | 'Adhib ibn El-Gheisim | |
| | <i>Firidah</i> (<i>Fruddah</i>) | |
| | 'Amash el-Ferīd | |
| | <i>Wureik</i> | |
| | 'Aqab ibn Wureik | |

THE BEDOUIN TRIBES

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|------------------------------------|---|--|
| Aslam (<i>continued</i>): | <i>Rumāh</i> Mutlaq er-Rumāhi <i>Tūmān</i> Noweidis et-Timyāt Munāhi ibn 'Ayyāsh <i>Wahab</i> Toweirib ibn Munabbih <i>Raba'</i> (or <i>Ruba'ah</i>) Samad er-Raba'i <i>Husein</i> <i>Qwei</i> (small) <i>Dhawiyah</i> (small) | <i>Hadbah</i> (<i>Hidbah</i>) Mutlaq ibn 'Aish <i>Wudhah</i> (<i>Widhah</i>) |
| Sinjārah. 1,000 tents | <i>Zumeil</i> Qasim ibn Rakhis <i>Salmān</i> Fallāj ibn 'Ardān <i>Ghuḥfeilah</i> 'Ayāda ibn Zuweimil <i>Ghi'thah</i> (or <i>Ghiṭhah</i>) <i>Suweid</i> Ibn Duweihi <i>Rammāl</i> Ghadhbān ibn Rammāl (daughter married to 'Audah Abu Tayy of the Huweitat, with whom he is friends) <i>Shilqān</i> Ibn Duheilān | <i>Namsūn</i> (<i>Nimsūn</i>) <i>Jirdhān</i> |

SHAMMAR OF JEZĪRAH

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|--|--|--|
| Shammar. 2,000 tents 'Āsi ibn Ferhān 'Abd el-Muhsin ibn 'Abd el-Kerim Mohammed ibn 'Abd el-Kerim | <i>Khārisah</i> (<i>Khrussah</i>) 'Āsi ibn Ferhān <i>'Abdah</i> Menāwir ibn Suqi <i>Sinjārah</i> 'Abd el-Muhsin Mohammed (Sinjārah) <i>Thābit</i> Mit'ab el-Hadab el-Qu'eit (<i>'Abdah</i>) <i>'Amūd</i> (<i>Tūmān</i>) <i>Sā'ih</i> Jed'ān ibn Hasan Ferhān es-Sudeid (<i>'Abdah</i>) <i>Fedāghah</i> Bandar ibn 'Ayādah | <i>Bureik</i> <i>'Aleyyān</i> |

SHAMMAR OF 'IRĀQ

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|----------------|---|--------------|
| Tauqah. | <i>Mas'ūd (Mes'ūd)</i> <i>Zagārit</i> <i>Zauba'</i> Dhāhi Mohammed | |

2. *Beni Tamīm*

The **BENI TAMĪM** are a famous stock of the northern people, who played an important part in Arabian history before the age of the Prophet, when they extended from the Syrian Desert to Yemāmah. They maintain their ancient seat, for they still form a large proportion of the settled population of Nejd and Jebel Shammar; the oases of the Qasīm are almost exclusively inhabited by them and by the B. Khālīd. But they are no longer an independent tribe; they acknowledge the authority of Ibn Sa'ūd or of Ibn Rashīd. At a very early date, probably before the Mohammedan invasion, they began to come up into Mesopotamia, where they are still to be found near Tārmīyah (some 1,500 families). All these are shepherds, and while the Tamīm of Nejd are strict Wahabites, their kinsmen of Mesopotamia are Shīahs.

3. *The Dhafir (or Dhufir)*

The **DHAFIR** form an important tribe whose district extends south of the Shatt el-'Arab and Euphrates from near Zobeir to Samāwah. From Samāwah a line drawn almost due south to the vicinity of Hafar in the Bātin would mark their frontier, and the depression of the Bātin forms the SE. side of the triangle which encloses their territory. Their neighbours are the Muntefiq confederation to the NE., the Shammar to the W., the Muteir and 'Ajmān to the E., while to the south they are in touch with the Sebei', one of the tribes which acknowledges the authority of Ibn Sa'ūd. The Samīd section, and more particularly the Juwāsīm (or Jawāsīm, orig. Qawāsīm), are accustomed to cross the Euphrates in the summer and pasture their flocks in the 'Irāq.

The Dhafir are foes of the Muteir and are almost always on bad terms with the Shammar, whom they raid when they are in their spring pasturages east of the Nefūd. They harry the Darb Zobeidah and hold up the Emir's caravans from Hā'il to Nejef; indeed the Darb Zobeidah has become so unsafe that the western pilgrimage road is now almost always chosen by caravans in preference to it.

For the past year, however, the paramount Sheikh, Hamūd ibn Suweit, has been at peace with Ibn Rashīd, though he is said to have rejected the latter's proposal that he should join him in aiding 'Ajeimi ibn Sa'dūn and the Turks against the British. The Shammar sub-tribe of the 'Ajil are still hostile to the Dhafir. With the Anazah they are always at feud, and though the Anazah sheikhs seldom approach within four or five days' journey of their country, the Dhafir carry their raids as far north as Shifāthah, and west into the Anazah pastures. They are on good terms with some of the Muntefiq group, of whom the Budūr camp habitually under their protection in the spring, when the latter go out with their sheep into the desert. But with the Sa'dūn themselves their relations have been anything but cordial, and since 1915 Hamūd has definitely sided against 'Ajeimi; but he has not succeeded in carrying his whole tribe with him, and the Husein and Dhar'ān sections, as well as other smaller sheikhs of the Samīd, have followed 'Ajeimi's lead against us.

The Dhafir are composed of two main sub-tribes, the Butūn and the Samīd, of which the Butūn is the more numerous. It is not a homogeneous tribal unit, but has been formed from sections of other tribes which have been welded together. The various constituents have preserved the memory of their origin; the Suweit and the Beni Husein are Ashrāf of the Hejaz; the Sa'īd, 'Areif, and Beni Khālid, with the Kathīr who are an offshoot of the Beni Khālid, are Qahtān; the 'Adwān are Ahl esh-Shimāl, descended from Rabī'ah or Mudhar; the Misāmīr and the small Tulūh clans are Anazah; the Rasimi are Shammar, the Mu'āleim are Beni Tamīm, and the Juwāsīm are from the neighbouring Sebei'. The important Dhar'ān section are 'Abīd, that is to say, they spring from the slaves of some nomad group.

The Dhafir are wholly nomadic and do not engage in any trade. Their country is sufficiently supplied with wells, and they own large flocks of sheep, besides being breeders of camels. In religion they are Sunnis of the Maliki sect. They are well armed with modern rifles and may number some 3,000 fighting men. They maintain good relations with the Sultan of Koweit and come into Koweit for needful provisions and utensils. Sections of the tribe near the Koweit territory have occasionally paid the Sultan tribute; while in the days of Mohammed er-Rashīd the western sections of the Dhafir yielded tribute to the Shammar. The paramount Sheikh, Hamūd ibn Suweit, is a man of about 45, intelligent, and reckoned a fairly good politician and tribal administrator. His son, Barghash, is a boy of 17.

DHAFİR

Triba.

Sub-Tribe.

Bufīn.

Hamūd ibn Suweit.

Suweit. Hamūd ibn Suweit. 2,000 tents.

Sultān.

Miz'ar.

Haulah.

Baltah.

Ma'ālib.

Tulūh.

'Afnān.

Dhuweihi.

Rasimi.

Sa'id.

Husein.

Beni Khālid.

'Adwān.

'Awāzim.

Kathir.

} Hamūd ibn Suweit.

Haza' ibn Aqrab.

'Ali edh-Dhuweihi.

Shuwei.

Mutni ibn Khallāf.

Khallāf ibn Jā'id.

Zeil ibn Mandil.

Mandil ibn Kāmil.

Ibn Hadbah.

Jali ibn Jureid.

Samīd.

Lizām abu Dharā'.

1,500 tents.

Dhar'ān.

Mu'āleim.

Misāmīr.

'Areif.

'Askar.

Juwāsim (Jawāsim).

Lizām abu Dharā'.

Tumeish el-Boreisi.

'Ajil ibn Huzein.

Fad'us el-Aslib.

Munawwakh ibn Quheisān.

Haleis ibn 'Ufeisān.

4. The Muteir and the Barriyah

The **MUTEIR**, closely akin to their western neighbours, the Harb and the Ateibah, are people of the north, claiming descent through Mudhar from Ma'add. Their territory touches the Persian Gulf round Koweit, and runs down the Bātin till it reaches Ibn Sa'ūd's district near Zilfi. The Beni Khālid and the 'Ajman lie to the south. A turbulent tribe, some 1,500 tents strong, the Muteir stand in close relations with the Sultan of Koweit; but with Ibn Rashīd they are perpetually at feud, and no year passes without raiding expeditions from one dīra to the other. It was a Muteiri who in 1908 killed the Emir 'Abd el-'Azīz, father of the present Emir of Hā'il, at Raudhat el-Mahanna, near Boreidah. The Muteir harry the outlying settlements of Qasim, and not infrequently interrupt the caravan traffic to the Gulf. Their principal Sheikh, Feisāl ed-Derwīsh, pastures in the Koweit area, and is lord over some 800 tents. All the Muteir belong to the confederation of Ibn Sa'ūd, and contribute fighting men to his raiding expeditions. They are camel-breeders and essentially nomadic; for their reported settlements in Nejd and Hasa see Chap. XVI, p. 609.

The **BARRIYAH** are an independent tribe, but so closely allied with the Muteir that they are often held to be of the same stock. In all political relations they are at one with the Muteir, and, like them, they come under the authority of Ibn Sa'ūd. Their pasturages are in Qasim. The last report concerning them is that they opposed 'Abdullah, the second son of the Sherif, when he raided Sedeir at the end of 1914 in order to collect overdue taxes from the eastern Ateibah, and that after some fighting they were defeated.

MUTEIR AND BARRIYAH

| <i>Tribe.</i> | <i>Sub-Tribe.</i> |
|--|--|
| Muteir. 1,500 tents. Feisāl ibn Sultān ed-Derwish. Ghaza ibn Shuqeir. | 'Alwi. Feisāl ibn Sultān. Jiblān. Sahūd ibn Lāmi. Rakhmān. Muhsin ibn Zureibān. Sahabab. Ghaneim ibn Shiblān. Malā'ibah. Khilf el-Fighm. |
| Barriyah. 1,200 tents. Na'if ibn Masī. | 'Abayāl. Munāhi ibn 'Ashwān. Deyāhīn. Shabab el-Qureifah. Barzān. 'Aqab abu Shuweibāt. Tha'lah. Jermān el-Humeidān. 'Abdillah. Ibn Saqīyān. Wāsīl. Ibn Thamnah. |

5. Beni Khālid

The **BENI KHĀLID** are an ancient tribe of irreproachable lineage, greatly fallen in estate. Stranded witnesses to its former wide range are to be found in a Khālid element of the settled population of Qasim (especially at Aneizah), of Zilfi in Sedeir, of Malham in 'Āridh, and elsewhere in Nejd. The main remnant, however, is the Bedouin tribe of the name which ranges north of the 'Ajmān on the Gulf shore between the Wādi Maqta' on the north and the middle of the Bayādh district on the south. Inland they wander into the Summān plateau. Scattered communities have settled in various outside localities, e.g. Oman, Musallamīyah Island, Qatif, the Hasa Oasis, Bahrein, and Koweit, where the tribesmen have become pearl-fishers, &c. The nomads own considerable date-groves.

Up to 1830 the Beni Khālid ruled the Hasa ; but they had long been at war with the Wahabites, to whom, being themselves Maliki Sunnites, they are unsympathetic, and they finally succumbed to the Emir Tūrki of Riyādh. Latterly, after recognizing Turkish suzerainty, more or less, for forty odd years, they have come again under Riyādh. They are great breeders of horses and cattle, and cultivate more than most Bedouins. Their tents are noted for their great size ; and in dress (they wear the fine Hasa abbas), deportment, physiognomy, and coloration, these nomads are more like oasis-dwellers than Bedouins. They number about 14,000 souls, and claim to send out 4,000 fighting men.

They are in alliance with the 'Ajmān and share diras with that tribe, but maintain feuds with the Muteir and the Ahl Murfah. A small, isolated section ranges north of Koweit with the Dhafir. The tribe is well armed and more trustworthy than the 'Ajmān. Its Paramount Chief is the Sheikh of a settled clan, Āl Khālid, of the 'Amā'ir sub-tribe, who lives on the island of Musallamiyah. For the settled Beni Khālid see below, pp. 572, 608.

BENI KHĀLID

| <i>Sub-Tribe.</i> | <i>Clan.</i> | | | |
|-------------------|------------------|---|---|----------------------------------|
| 'Amā'ir. | <i>Dawāwdah</i> | . | . | 'Amā'ir has other settled clans. |
| | <i>Āl Hasan</i> | | | |
| Āl Subeih | <i>Āl Hayyah</i> | . | . | Subeih has other settled clans. |
| | <i>Makhāsīm</i> | | | |
| | <i>Āl Zaban</i> | | | |
| <i>Beni Nahad</i> | . | . | . | Mainly nomad. |
| <i>Āl Miqdām</i> | . | . | . | Mainly nomad. |
| <i>Muhāshir</i> | . | . | . | Mainly nomad. |
| <i>Āl Jabūr</i> | . | . | . | Half-settled. |
| <i>Āl Humeid</i> | . | . | . | Small and decayed. |

6. The 'Ajmān

The 'AJMĀN, who range south of the Beni Khālid, trace their descent to Qahtān through Nafura of Nejrān ; but this pedigree is not accepted by Arab genealogists in general.

They are, however, an important Bedouin tribe, which is the strongest nomad unit on the Gulf Coast, although its claim to turn out 10,000 fighting men is excessive. It is singularly at one within itself, its different sub-tribes and clans not having distinct diras, or falling into sectional groups. 'Ajmi tribesmen of all sections may be found in any camp in any part of the range of the tribe. It also appears to have unusual instinct for federation with its weaker neighbours, thus securing more elbow-room. Under ordinary conditions both the Beni Khālid and the Beni Hajar are its allies,

and the 'Ajmān have free range in their dīras. The whole tribe is well provided with breech-loading firearms, and being Sunnite of the Hanbali school, it is sympathetic to Wahabism and has some of its dour spirit.

Its proper summer range is the Gulf lowlands from Taff down to 'Oqair, enveloping the Hasa oasis on north and east. Inland it ranges back over the Summān plateau, where its herdsmen wander in winter as far west as the confines of Sedeir; and at the same season 'Ajmān push even into Kharj. On the littoral they straggle sometimes into El-Qatar, and habitually wander north up to Koweit, relying on their agreement with the Beni Khālid, whose proper dīra they thus invade. They are to be found, therefore, at one season or another, over an area of not less than 20,000 square miles.

Very few 'Ajmi tribesmen have ever adopted settled life, though they own some date-groves in Hasa. Their wealth lies in horses, camels, and the smaller cattle. In particular they are horse-breeders. They may total between 4,000 and 5,000 tents.

During the Ottoman occupation of Hasa and Qatif the 'Ajmān were consistently recalcitrant, in spite of subsidies doled out to their sheikhs and the screw which could be put upon the tribe when, according to its custom, it camped near Hofūf, and wished to dispose of live stock, &c., in the local markets. They maintained the while relations of old standing with the Emirs of Riyādh, and welcomed 'Abd el-'Azīz es-Sa'ūd when he invaded Hasa in 1913. But when his became the established government the 'Ajmān liked him and his taxes little better than the Turks, and he had to organize drastic punishment of their raiding in the summer of 1915, finally driving great part of them north into Shammar country. Their traditional foe is the Ahl Murrah tribe, and of late they have added Ibn Rashīd and the Shammar. With the Sultan of Koweit and the Paramount Sheikh of El-Qatar they have generally, though not invariably, kept on terms.

The Paramount Chieftainship is in the Ibn Hithlein family of the **Ma'idh** sub-tribe (Nāja' clan). On the murder of Mohammed ibn Hazm ibn Hithlein in 1910, the chieftainship was put in commission; Sheikh Fahd, the elder brother of the late chief, had most support for the sole succession, but he appears to have given way later to Sheikh Theidān, who submitted to Riyādh at the end of 1915. The Nāja' clan is said to be in close alliance with the **Sifrān** sub-tribe, which, though not numerous, contains the most formidable of all the 'Ajmi fighting-men. According to Lorimer (*Gazetteer of the Persian Gulf*) the Jiblān section of the Muteir (q.v.) joined forces with the 'Ajmān before 1908.

'AJMĀN

| <i>Sub-Tribe.</i> | <i>Fighting Strength.</i> |
|-----------------------------------|---------------------------|
| <i>Ma'idh</i> | 2,700 |
| <i>Suleimān</i> | 1,270 |
| <i>Mahfūdh</i> | 1,200 |
| <i>Hillān</i> | 1,150 |
| <i>'Arjah</i> | 650 |
| <i>Shāmīr</i> | 600 |
| <i>Hādi</i> | 500 |
| <i>Dhā'in</i> | 400 |
| <i>Sifrān</i> | 300 |
| <i>Hamād ibn Rāshid</i> | 300 |
| <i>Rusheid</i> | 200 |
| <i>Misra'</i> | 200 |
| <i>Miflih</i> | 100 |
| <i>Salefī</i> | 100 |
| <i>Salūm</i> | 100 |
| <i>Sureih</i> | 100 |
| <i>Heiraf</i> | 100 |
| <i>Hayyān</i> | 100 |
| <i>Shawwūlah</i> | 80 |
| <i>Khuweitir</i> | 50 |
| Total | 10,200 |

7. Beni Hajar

The **BENI HAJAR** (or Hājir, often pronounced by Bedouins Hāyir) are nomads of bad reputation, ranging Hasa and part of El-Qatar, south of the 'Ajmān, with whom they have an agreement allowing them to use the 'Ajmi dīra, if provided with authorized *rafīqs*. They were always troublesome to the Turks, and are so now to both Ibn Sa'ūd and the Sheikhs of El-Qatar.

They are pastoral and breeders, but are said also to make excursions into piracy. They allow their women great liberty. Their extreme range is from 'Odeid to the 'Ajmān limit in Hasa; but by consent they wander as far north as Koweit. They have no one Paramount Chief. Their total strength is about 6,000 souls, and they claim to have 1,500 fighting men; the two sub-tribes are at feud. For their small settlements in Nejd see Chap. XVI, p. 606.

BENI HAJAR

| <i>Sub-Tribe.</i> | <i>Clan.</i> |
|-----------------------|--------------------|
| <i>Makhadhabah</i> | <i>Dibisah.</i> |
| (mainly in El-Qatar). | <i>Faheid.</i> |
| | <i>Hamrah.</i> |
| | <i>Haseyyīn.</i> |
| | <i>Jarārakah.</i> |
| | <i>Khayyārīn.</i> |
| | <i>Madhāfirah.</i> |

| <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---------------------------------|--------------------------------------|
| <i>Makhadhabah (continued):</i> | <i>Māna'.</i> |
| | <i>Mazāhimah.</i> |
| | <i>Qumzah.</i> |
| | <i>Sa'ayyid.</i> |
| | <i>Shabā'in.</i> (Sheikh is chief of |
| | <i>Shahwān.</i> whole sub-tribe.) |
| | <i>Shara'an.</i> |
| | <i>Sharāhīn.</i> |
| | <i>Sullān.</i> |
| | <i>Tawwa.</i> |
| | <i>Zabar.</i> |
| | <i>Zakhānīn.</i> |
| <i>Ahl Mohammed</i> | <i>'Amīrah.</i> |
| (mainly in Hasa). | <i>Filahah.</i> |
| | <i>Kidādāt.</i> |
| | <i>Kilabah.</i> |
| | <i>Misārīr.</i> |
| | <i>Qarūf.</i> |
| | <i>Sha'amīl.</i> (Sheikh is chief of |
| | <i>Simāhīn.</i> whole sub-tribe.) |
| | <i>Tāya'.</i> |

8. *The Ahl Murrah*

The **AHL MURRAH** (Ahl Morra), a savage and ill-known tribe, wholly nomadic, range to the south of Hasa, into the Jāfūrah Desert, and down to the wild oasis of Jabrīn which lies beyond on the confines of the great South Desert. On the north they come up to near 'Oqair, while inland they lie south of the Hofūf-Riyādh routes (which they harry) as far as the borders of Kharj. In most of this inhospitable tract they wander alone, and neither the Turks nor the Ibn Sa'ūds (whose feudatories they nominally are) have ever been able to follow them far enough to subdue them. In 1915-16 they gave the Emir of Riyādh a great deal of trouble. Their savagery and treachery are due mainly to the wild character of their dīra, but perhaps their evil reputation is due also in some degree to the small knowledge of them possessed by the outside world.

They have, however, physical and linguistic peculiarities, which make it possible that they are survivors of the pre-Arab population of the peninsula, like the inhabitants of Ras Musandam and the Southern Mahrah. They are virtually pagans, but profess, on occasion, Islam of the Hanbali school, which is akin to Wahabism. They are as ill armed as they are ill provided with any domestic apparatus or clothing in advance of the Stone Age; but they are brave fighters, who have twice in recent years made short work of Turkish punitive detachments. They own many camels.

They are said to number about 7,000 souls, and to turn out 2,000 fighting men. Their Paramount Chief is the Sheikh of the Fuheidah clan of the **Shabīb** (or Bishr) sub-tribe, which is notorious for outrages committed on travellers, fishermen, and Turks. The whole tribe is unashamedly predatory, recognizing no code but its own. It maintains perpetual feud with the 'Ajman and the Beni Khālid.

AHL MURRAH

| <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---------------------------|--|
| <i>Shabīb (or Bishr).</i> | 'Adhbah. Baheih. Bureid. Dāwi. Fuheidah. Ghafrān. Hādi. Hasan. Juheish. Shabīb. Zukeimah. Zibdān. |
| 'Alī ibn Murrah. | Ghiyāthīn. Jarāba'ah. Nābit. Ghadhbān. |
| Jābir. | Ahl Ibn-Na'am. |

9. The Manāsir

The **MANĀSIR** are a small independent tribe in the ill-known Dhafrah district, bordering on the domain of the Sheikh of Abu Dhabi, to whom, if to any one, they owe a vague allegiance, having for a generation or so been free of tribute to Ibn Sa'ūd. They are the last predominantly nomadic tribe towards the south, the Great Desert and the Jāfurah Desert enclosing their dira S. and W., and the mainly settled and friendly Beni Yās of the Trucial Coast lying E. North lies the dira of the Ahl Murrah, with whom the Manāsir seem to be on better terms than any one else is. In winter the whole tribe moves into or near El-Qatar. In summer part of it may be found as far south as the Bireimi oasis in NW. Oman. Mainly pastoral, the Manāsir possess arable land and summer settlements in Dhafrah (Liwah district), and are much in advance of the Ahl Murrah in civilization.

Both in religious tenets and political connexions they pertain to Oman. There seems to be no Paramount Mansūri Chief. The tribe does not number above 1,500 souls.

MANĀSĪR

| Sub-Tribe. | Clan. |
|-----------------|---------------------------|
| <i>Mundhir.</i> | <i>Ka'ābarah.</i> |
| | <i>Mānī'.</i> |
| | <i>Marāshid.</i> |
| | <i>Metāwa'ah.</i> |
| | <i>Medāhimah.</i> |
| <i>Rahamah.</i> | <i>Khail.</i> |
| | <i>Tareif (or Janūb).</i> |
| | <i>Tarārifah.</i> |
| | <i>Wabrān.</i> |
| <i>Sha'ar.</i> | <i>Ghuweinam.</i> |
| | <i>Rasheyid.</i> |
| | <i>Thuweibit.</i> |

SUPPLEMENT

NON-BEDOUIN NOMADS

1. *The Sherārāt*

The **SHERĀRĀT** are not reckoned among the Arabs as Bedu, that is to say, they do not spring from either of the great nomad families, *Qahtān* or *Nizār*. They are said to be of one stock with the *Huteim* who, like the *Sherārāt*, are not *asīl*, of known race, and the true Bedouins will not intermarry with them.¹ Nor is there any definite area over which they exercise acknowledged rights of possession; they have not their own *dīra*, but camp with other tribes. Their tents are scattered from *Jebel Durūz* in the north to *Teima* in the south, and east from *Kerak* to *Jebel Shammar*. They are to be found among the *Sukhūr*, the *Huweitāt*, the *Ruweilah*, and the *Shammar*, either in the encampments of the big *Sheikhs*, or by preference *khalāwi*, i.e. solitary, in the wilderness. In summer small numbers of *Sherārāt* gather round the fast-drying water-holes and the permanent wells, when the big tribes have moved off with their herds towards the *Hejaz Railway* and the *Jordan valley*, or out into the depths of the *Hamād*. At *Hausa* in the *Jebel Tubeiq*, and at *Imleih* and *'Obeid* on the edges of the *Nefūd*, they find enough water for their slender needs, and the hard surface of the desert is covered with the circular marks of their threshing floors where in August they harvest the wild *semh*.

The *Sherārāt* honour an ancestor called *Suleim*, who is buried in the *Wādi Mūjib*, but they seldom visit his tomb. They have a cult for *'Āqil Weled 'Azzām*, whose tomb is in the *Jebel Tubeiq*. They

¹ They are sometimes reckoned, however, as descendants of the *Beni Hilāl*.

regard the Jebel Tubeiq as their own special dira, while the Sukhūr and the Huweitāt are intruders.

In Ibn Rashid's country the Sherārāt will pay tribute to him ; in Moab they pay tribute to the Ottoman Government. Wherever they may be, they must buy the goodwill of the Paramount Sheikh of that region. They are skilled hunters, and their camels are said to be the best in Western Arabia, especially as freight-carriers. Although their small tents are almost destitute of furniture and their coffee-hearths are bare, many of the Sherārāt are well-to-do. A man clothed in rags may be the owner of 20 camels, and a Sherāri sheikh is a rich man in the desert. But a hunter wandering solitary for a year or more, with his tiny tent, his wife, his single camel and little flock of goats, living mainly on such animals as he can trap, content with black cakes of *semh* seed in place of bread, and chewing the green weeds of early spring like one of his own goats, has brought the amenities of existence to the irreducible minimum. The men take service with the cultivators of the Jizah district, and often settle down among them ; but their former trade of supplying the Hajj camels with grass from the Nefūd has vanished with the opening of the railway.

2. *The Huteim*

Closely related to the Sherārāt are the **HUTEIM** (Heteym), and they are even more widely scattered. They are to be found on the Persian Gulf, in Yemen, on the Red Sea, and in Egypt ; but their main range is in Central Arabia, from near Medina, north-east to Jebel Shammar. The name Huteim is used roughly by the Arabs as a synonym for any base-born, half-settled tribe. They are rich and numerous ; those of the Kheibar and Medina districts pay taxes to the Government, while those of Jebel Shammar used to be taxed by Ibn Rashid, but are now out of hand and raid his villages when he is away with his fighting men. The Huteim breed excellent riding-camels, and own large flocks of sheep and goats. Their women are renowned for beauty, but would not be taken in marriage by any Bedouin of good stock. The men are reputed to be timid and of no value as fighters.

3. *The Sulubba*

The **SULUBBA** (Solubba) are an interesting tribe about whose origin nothing certain is known. Probably they are the dispersed remnants of some old stock ; but legend has been busy with their ancestry, and has given them as forbears the Indian dancers of Hārūn

er-Rashid's court at Baghdad. They are sprinkled over the whole of nomad Arabia, but the various groups under their separate sheikhs keep to their own regions, where they ply their trades as smiths, tinkers, carpenters, and cattle-surgeons among the Bedouins and the oasis-dwellers. Their skill in hunting has passed into fable with the Arabs; and in fact they are so expert that they live well, even in the most barren wilderness, from the fruits of the chase. They are well-to-do, earning an ample livelihood by their craftsmanship, and they travel without fear throughout all the desert, where no thief would rob them and no raider harry them. Their knowledge of the country is unsurpassed. They have no camels; their beasts of burden are donkeys, the best breed being a large white ass almost as powerful as a mule. They rear herds of sheep and goats in the Hamād, and their tents are well stocked with every kind of nomad gear. A northern Sulubbi will wear in winter a warm robe of gazelle-skins. The Bedouins accuse them of eating carrion and beasts that have died of themselves, as well as vermin; and there would seem to be truth in the first charge as far as the Suleib (Soleyb) and Ghaneimi are concerned, and in the second if it is limited to locusts and hedgehogs (the locust, however, is a delicacy much prized not only by the Sulubba, but by all nomads). It is impossible to estimate the numbers of the tribe, since they never assemble in any one place.

4. *The Sunnā'*

The **SUNNĀ'** are the smiths' caste, sometimes settled in the villages and sometimes wandering with the tribes (*Sunnā'* is plural of *Sāni'* = artisan, smith). They are braziers, farriers, tanners, blacksmiths, and workers in wood and stone among the tribes and in the oases. Thus they are both villagers and nomads. They may marry with the Huteim but with no Bedouins. They are probably a different race from the Arabs, and are distinguished from them by their features.

5. *The Nawār*

The **NAWĀR** are gipsies, found in Arabia as in other parts of the universe, but not in great numbers. Their habits and activities are the same there as elsewhere.

6. *The Hawāzin*

The **HAWĀZIN** (**HAWĀZIM** or **'AWĀZIM**) are a nomad tribe which is not admitted to marriage and fellowship by true Arabs. As a considerable tribal unit it is found only in and about the principality of Koweit, ranging from the outskirts of the town

itself (where some 250 Hawāzin families are settled), down the coast nearly to Musallamiyah, and for some distance inland. They must be the 'Koweit nomads' who, Raunkiaer says, graze their herds south of the town in winter and resort in summer northwards to the districts round Zobeir, and also control the wells of Tawil. There are also, however, Hawāzin elsewhere, who have the same sort of status, but are members of Huteim or Harb (e.g. in Jauf el-'Amr, Teima, Sedeir, &c.); and there is a distinct Harb clan of the name at Wādi el-Kheif near J. Figra (see **Harb**). The Koweit Hawāzin are partly pastoral, partly follow marine occupations—pearl-diving and fishing. They are great breeders of camels, often taking service (e.g. at Qatif) under alien masters for stud-labour. They are subjects of Koweit, and form the bulk of the Sultan's fighting forces: it is due also to their activities that he is able to claim Būbiyān Island, to which some of their herdsmen resort. They are allied with the 'Ajman, and number some 4,000 souls. It appears that they are comparatively newcomers into Koweit territory, and their tradition is that they were formerly with the Harb in East Hejaz. The one thing certain is that they are regarded by Bedouins as of the same standing as Huteim or Sulubba, and credited with secret non-Islamic beliefs. In fact, however, they are Maliki Sunnites.

NON-BEDOUIN NOMADS

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|----------------------------|---------------------------------|--------------------------------------|
| Sherārāt. 800 tents | <i>Fuleihān</i> | |
| Ibn Hāwi | Ibn Hāwi | |
| Ibn Wardah | <i>Huleisah</i> | |
| | Ibn Duweiji | |
| | 'Azzām | |
| | Ibn Wardah | |
| | <i>Dhubein</i> | |
| | Ibn Shushān | |
| | <i>Khayyālī</i> | |
| | <i>Suwaiṭi</i> | |
| Huteim | <i>Beni Rashīd.</i> 1,000 tents | <i>Nuvāmisah</i> |
| | Duleim ibn Barak | <i>Ibn Nuwās</i> |
| | Sālim ibn Simra | <i>Ibn Barak</i> |
| | Nr. Hā'il | <i>Ibn Jelladān</i> |
| | | <i>Ibn Dammūk</i> |
| | | <i>Ibn Simri</i> or <i>Thiyabbah</i> |
| | | <i>Mothābarah</i> |
| | | <i>Feradisā</i> |
| | | <i>Heizān</i> |
| | | <i>Khiyārāt</i> |
| | | <i>Qabid</i> |
| | | <i>Suweidir</i> |

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|--|
| Huteim (<i>continued</i>): | <i>Beni Rashid</i> (<i>continued</i>): | <i>Fehjât</i> <i>Bedaunah</i> |
| | <i>Jerâbia.</i> Nr. Wejh | |
| Sulubba | <i>Seidân.</i> In Nejd <i>Ghaneimi.</i> In Nejd <i>Suleib</i> Ibn Mâlik. In 'Irâq and the Hamâd | |
| Hawâzin No Paramount Sheikh of their own tribe, that autho- rity having passed to the Sultan of Koweit | <i>Kû'ah</i> <i>Ghiyâdh</i> | <i>Hadhâlîn</i> <i>Bureikât</i> <i>Shaqufah</i> <i>Malâ'ibah</i> <i>Musâhimah</i> <i>Musâ'idah</i> <i>Adhyeibât</i> <i>Jawâsirah</i> <i>Muhâlibah</i> <i>Muweijiyah</i> <i>Aghrubah</i> <i>Karâshah</i> <i>Sawâbir</i> |
| Sunnâ'. Smiths | | |
| Nawâr. Gipsies | | |

7. The 'Uqeil

The '**UQEIL** (Ageyl) are the guides and conductors of caravans in Arabia. They are not a tribe but an organization partaking of the nature of a club or society or a masonic lodge. They have no connexion with the ancient 'Uqeil tribe of the Ahl esh-Shimâl, from whom the Muntefiq claim descent; this seems to have disappeared and left no trace. The modern 'Uqeil are all Nejd Arabs, townsfolk or nomads of any tribe from Hasa, 'Aridh, Qasim or Jebel Shammar; but men of Sedeir and the Wâdi Dawâsir are not admitted; nor are members admitted from any of the big tribes, such as the Harb and Ateibah, who are engaged in interminable blood feuds, the object being to keep the 'Uqeil society neutral. Settled Beni Tamim and Beni Khâlid of Nejd and Qasim are most suitable for its purposes. The head-quarters of the society are at Baghdad, and its president, who is always a native of Boreidah, lives at Baghdad and there enrolls the members.

The 'Uqeil are of two kinds: **Jemāml**, camel-men forming the fraternity of caravan leaders, and **Dhogorti**, poor men, pedlars and mercenaries, who help to compose an irregular cavalry under the Ottoman flag and serve as escort to the Hajj and as guards to the *kellas*, stations or halting-places, on the Hajj road. These last do not belong to the society. The true 'Uqeil are recognized throughout Arabia as professional guides whose presence vouches for a caravan of merchants or travellers and removes it from all suspicion of hostile intentions. It is the 'Uqeil who conduct the camel-trade of the desert, being employed by the dealers of Damascus to purchase from the tribes in Arabia, in the Syrian Desert, and in Mesopotamia.

Such an institution as this society, with universal freedom of passage, is essential to the conduct of business in Arabia, where no tribesman, unless he be engaged on a raiding expedition, dare venture outside his own tribal territory for fear of hereditary feuds and enmities which imperil his existence. The possible service they can render to European travellers is dealt with on p. 21. It is very dangerous for such a traveller to assume the character of an 'Uqeil: but Arabs, who wish to shield the caravan in which the traveller is from molestation, will sometimes impose it on him (this was done to Shakespear near Wādi el-'Arabah in 1914). His best course then is, on the approach of any stranger, to feign illness and remain rolled up, face and all.

CHAPTER IV

HEJAZ

AREA

As designating a vilayet of the Ottoman Empire, 'Hejaz' meant the north-western part of Arabia from the head of the Gulf of Akaba to a point between Lith and Qunfudah, about half-way down the eastern Red Sea coast, i.e. it lies between 'lats. $29^{\circ} 30'$ and 20° N. Its inland boundary was never defined, being dependent on the distance to which the Turkish power was able to make itself felt at different periods in the direction of Jebel Shammar and Nejd. Under the Ottoman theoretic arrangement, both these latter districts are included in the vilayet of Basra, and Hejaz is understood to be bounded by a line drawn vertically from N. to S. through the desert and steppe E. of Teima. But really the limit of effective Turkish authority, and therefore of the province of Hejaz, has never been pushed E. of the Kheibar oasis. The province measures, therefore, about 700 miles from N. to S. by some 250 W. to E. (175,000 square miles).

In native parlance, however, Hejaz does not begin until much farther S., its upper limit being a line drawn inland from the Red Sea coast, just N. of Wejh, through El-'Ala and the steppe-desert to the northernmost point of the Harrat Kheibar. Midian and its hinterland (Hisma) are thus excluded. This limitation of Hejaz has been recognized not only by religious prejudice, but also by the Ottoman Government, in that it has allowed Christians to pass down the Hejaz Railway as far as Medā'in Sālih, a few miles N. of El-'Ala, but not S. of it except for some special official reason.

PHYSICAL CHARACTER

A. RELIEF

In its widest sense, Hejaz is the northern half of the upraised western edge of the Arabian shelf. The short and steep fall westward to the Red Sea, however, is interrupted by a second ridge, which lies a short way back from the shore, and in the northern part

(Midian) attains a greater elevation (peaks over 8,000 feet) than the Ridge itself. Hejaz, therefore, comprises five parallel zones : (1) A low, sandy coastal strip (Tihāmah) fringed with coral reefs and narrowest in Midian, where, at points, the highlands fall almost into the sea ; (2) a mountainous belt falling in elevation from N. to S., until between Jiddah and Mecca it is hardly 2,000 feet high ; (3) an intramontane plateau belt of great elevation in the N., where the lava caps of the 'Aweiridh have resisted denudation, but falling southward to under 1,000 feet west of Mecca and Tā'if ; (4) the main Ridge itself, highest where capped with lava, as in the Hisma, 'Aweiridh, and Kheibar *harrahs* (8,000 to 6,000 ft.), but still keeping a mean elevation of over 5,000 ft. behind Mecca ; (5) the uppermost fringe of the eastward slope towards Central Arabia.

The few centres of settled population lie almost entirely in the first and third of these zones. The port settlements, Akaba, Muweilah, Wejh, Umlejh, Yambo', Rābugh, Jiddah, and Lith, with a few intermediate groups of huts, are of course in the first, and El-'Ala, Medina, and Mecca in the third. The only exceptions of note are certain rare oases, which lie on the line between the fourth and fifth zones, Teima, Kheibar, Henakiyah, and Tā'if. The Hejaz Railway, after following the western edge of the fifth zone from Ma'ān, has to cross a low part (pass of Qal'ah Dār el-Hamra, 3,700 ft.) of the fourth zone (the 'Ridge') between Tebūk and Medā'in Sālih in order to reach Medina. From Medina the rails could proceed to Mecca by following the same third zone ; but for several reasons, e. g. for better security from interference by nomad tribes, it has been proposed to bring them down westward into the first zone at Rābugh, and thence up behind Jiddah into the third again.

A few big drainage channels, originating on the main Ridge, traverse the third zone, and break through the second to the sea, all being of the *fumara* type, i.e. without permanent surface flow. In the north (Midian), where the elevation is great and there is some precipitation from the East Mediterranean area, these deep wādis follow one another in rapid succession. They cut up the country into a series of detached blocks, and force communications from north to south to keep either close along the shore (Egyptian pilgrim route) or within the fifth belt (Syrian pilgrim route and Hejaz Railway). Nor, owing to their exceedingly steep gradients, do they favour communication from west to east, or create fertility. Midian, therefore, is a conspicuously ill-inhabited, unsettled, and unknown district in a peninsula to almost all parts of which these epithets apply in varying degrees.

In the rest of Hejaz, where the general elevation is lower and the gradients are more gentle, these *fumaras* become less frequent and more beneficent. The most important of them, the Wādi Hamdh, which debouches a few miles S. of Wejh, unites two main channels from the Ridge, one draining the Kheibar *harrah*, the other the 'Aweiridh *harrah*. The first gives Medina its underground waters and extensive suburban oasis; the second supplies the palm-groves of El-'Ala. Other wādis of considerable size debouch near Umlejh, Yambo', Rābugh, Qadhimah, Jiddah, and Līth, accounting for isolated patches of oasis not only at those points on the coast, but also in both the inner Tihāmah and the third zone, between Medina and Mecca. Oases in the latter zone, however, seldom contain more than one or two permanent habitations, being owned by tribesmen of the surrounding steppes. The valleys of the southern wādis do not affect communications so adversely as in Midian. Indeed the westward course of Wādi Hamdh from Medina, and the confluence there of a tributary from the south, have facilitated the pilgrim route towards Mecca; and the others all assist communication from the coast, e.g. between Yambo' and Medina; between Rābugh or Jiddah and Mecca; and between Līth and Tā'if.

The principal superficial characteristic of Hejaz is general barrenness, relieved only in the first and third zones by rare oases. The littoral zone, except at wādi-mouths, is throughout coralline rock and dusty sand; the hills of the second zone are of dusty surface where not naked limestone; the third zone is steppe verging on *nefūd* desert; the fourth is rocky in the northern part, and frequently *harrah* desert; the fifth is stony steppe, softening in the north to sheer *nefūd*.

B. CLIMATE

It hardly needs to be stated, therefore, that precipitation is insufficient throughout Hejaz. The Midian highlands get a little more than the Egyptian Delta; the rest of Hejaz a little more than middle Egypt. Except at Tā'if in the extreme south, there are no seasonal rains as in Asir and Yemen. In Mecca precipitation occurs, chiefly in summer, during brief thunderstorms, and water flows down the surface of Hejazi *fumaras* only at very rare intervals, though sometimes in great volume for a day or two.

The climate of the Hejaz lowland is little better than that of the Yemen Tihāmah, the mean annual temperature being

nearer 90° than 80°, and the air damp. Mecca, owing to its low elevation (700 to 850 ft.) and its background of naked slopes, is worst off, and is an undesirable summer residence, being like a furnace on a still day; but Medina, with a mean temperature of little over 70°, is healthy throughout the year. Tā'if is the most salubrious of the Hejaz towns; it shares the keen dry air which purifies all the central steppe-lands, except in spots where water is over-abundant near the surface, as at Kheibar. The latter oasis, like Mecca and the coastal settlements, suffers from intermittent fevers; Mecca itself has a bad name also for dysenteric and other epidemic diseases. The highlands behind Mecca and about Tā'if know occasional frost even during summer nights.

POPULATION

The population, settled and unsettled (most of the latter being at one season in the province, at another out of it on the E.), may be guessed at well under a million. Only about one-sixth is either urban or 'on the land', five-sixths being Bedouins, wholly or partly nomadic, who, generally speaking, are poverty-stricken and therefore predatory. The principal tribal groups, which range Hejaz, are from N. to S. as follows:

In the extreme north are the Huweitāt and the Beni 'Atīyah, closely allied, sharing each other's *diras*, and ranging all Midian, properly so-called, as well as 'Petraea' from Ma'ān down to Dār el-Hamra on the Hejaz Railway. Their southern limit is the upland Jau plain through which runs the Wejh-Tebūk track. Some small Sinaitic clans come also into Midian from the NW.; the Sherārāt infringe on it slightly from NE.; and small groups of Huteim camp in it. But properly it is Huweitāt and 'Atīyah country.

Immediately south of Midian and in the region north of 'Hejaz' (in the strictly religious limitation of that term to the provincial precinct of the 'Haramain') range the Mawāhib (Moahib) and the Billi, the former inland, in the southern 'Aweiridh *harrah* country north of Medā'in Sālih and El-'Ala, the latter on the coast north of, and about, Wejh, where their paramount chief resides. Neither tribe is numerous, and the Mawāhib are very few.

Next in order on the coast come the Juheinah, a Tihāmah tribe which includes more settled and half-settled elements, and therefore has shown more subservience to Ottoman authority than most Hejaz tribes. Its chief lives inland, near Yambo'. As in the case of the Billi, the rights of the Juheinah extend up to the Hejaz

Railway, but are often violated by their perpetual enemies, the Harb and the Fuqara (Fejr).

The Harb, the first to be encountered of the greater western tribes, hold the whole centre of Hejaz, and a subsection, the Zobeid, not only occupies the central coast from Yambo' to Serūm below Jiddah, but reappears in strength farther south below Līth. The main body lies right across the province from the Yambo'—Jiddah littoral to the eastern Medina—Mecca road, and extends beyond Hejaz into North-Central Arabia, one of its sections, the Beni 'Amr, being in the main non-Hejazi though it owns the date-groves of Fur'. As a whole the Harb count for more in Hejaz than all other tribes put together.

The other great tribe of the central west, the Ateibah, normally foes of the Harb, hardly enters into our present consideration since their proper *dīra* lies almost wholly east of the Kheibar—Mecca—Tā'if line; but one of their main sections, the Rūqah, cannot be left altogether out of account since it not only supplies part of the population of Tā'if, but is attached politically to the Sherif of Mecca. So also, though less closely, is the other section, the Berqah.

In and about Mecca itself are found fourteen out of the twenty-one small Ashrāf clans, which trace descent from Hasan, the Prophet's grandson. Two of these, the Dhawi Surur and Shenabrah, are nomadic, ranging south of Mecca, while two more, the Dhawi and Dhawi Barakāt, are now regular tribes, located outside Hejaz in NW. Asir.

South of the Harb limit Hejaz is parcelled out among several minor tribes, of which the Juhadlah, who occupy the coast from Serūm to near Līth, are by a good deal the most important. Their centre is Sa'diyah, about a day's march inland, and they range north almost up to the Jiddah—Mecca road and east nearly to Jebel Qōra. Inland of them lie, first a very small nomad tribe, the Beni Faham, then the Hudheil on and about the Mecca—Tā'if road, and to the south of them the Beni Thaqif in and south of Tā'if itself. Below these last again, toward the Asir boundary, range the Beni Nasri, Beni Sa'd, and Beni Mālik (roughly in that order from east to west), with the small Āl Mahdi tribe of fishermen dividing all from Līth, and from the northernmost of the Asiri-Tihāmah tribes (Dhawi Hasan and Zobeid Harb).

SOCIAL

A. TRADE AND INDUSTRIES

The trade of Hejaz is created mainly by the needs of the Pilgrimage, and, apart from the export of dates from some of the oases, consists almost entirely of imports. Mecca, the capital of Hejaz, has few natural advantages. From the first the town must have owed its importance to its position as a commercial centre of exchange, and to its possession of the most holy temple, stones, and well of heathen sanctity, which were afterwards incorporated in the Mohammedan cult. Its barren soil is unproductive, and it possesses no local industries whatever; but goods are imported from all parts of the Orient. In its bazaars may be seen silks from Syria, carpets from Turkey and Persia, brass-work from India and Egypt, for which the pilgrims pay heavy prices compared with more accessible places. Traders from all parts of Islam bring their wares to Mecca and do profitable business.

Jiddah, as the port of Mecca, is the trade-centre of Hejaz, and has become in consequence the most considerable place on the coast of the Red Sea. In normal times it maintains a regular volume of commerce, not only with other Arabian ports and with the Persian Gulf, but also with India, Egypt, and Africa, and, for certain classes of commodities, with Great Britain and Southern Europe. The great majority of the Mecca pilgrims arrive there by sea, and their transport and the supply of their wants constitute the chief business of the place. Many of its merchants, including a few Christians and Jews, are enterprising and wealthy. In addition to the supply of the pilgrims, Jiddah also imports for the settled population of Hejaz, and for much of West-Central Arabia, though Medina now obtains a certain amount of goods by the Hejaz Railway.

In spite of its lack of facilities for the loading and unloading of cargo, Jiddah is in normal times a regular place of call, twice monthly, for the British India Steamship Company's vessels; and a French line of steamers and the vessels of the Austrian Lloyd touch there at irregular intervals. It is also visited by vessels of the Oceanic Steamship Company, the Khedivial Mail Steamship Company, three British Indian steamship companies, the Turkish Mahsusah Transport Company, and by those of three Dutch companies. Of sailing vessels trading with the port those of Turkish ownership greatly preponderate. From March 1910 to March 1911 (the latest figures available) the number of vessels entering the

port of Jiddah was 1,055, representing an aggregate of 656,632 tons.

In 1910 the goods exported from Jiddah were valued at over £65,000, but in each of the two preceding years they were nearer £50,000; they consisted chiefly of sheep-skins, goat-skins, cow-hides, camel-hides, wool, henna, gum, mother-of-pearl shells, &c. The great export is specie, amounting, it appears, to considerably over £1,000,000 a year. No regular stock of coal is maintained, and not more than a hundred and fifty tons of Welsh coal can be relied on at any time.

As in the case of exports, no official statistics are obtainable on the imports of Jiddah, and hardly any information from local merchants. In 1910 it seems certain that about £90,000 was paid as import duties, which would give a little less than £1,000,000 worth (invoice value) of dutiable imports. To this total must be added goods imported from Ottoman ports, on which no duty is levied. According to one estimate the total yearly imports have been placed as high as £1,750,000; as exports are trifling in amount, the goods imported are for the most part paid for by the money of the pilgrims.

Imports consist chiefly of grain, piece-goods, coffee, tea, sugar, flour, tobacco, spices, timber, carpets, crockery, and hardware. Under normal conditions the principal imports from the British Empire are rice and cereals from India, piece-goods from the United Kingdom (direct, or *via* Constantinople, Syria, or India), hardware and metals from India and the United Kingdom. Flour is nearly all from British India, though a little of superior quality is imported from Marseilles and Russia. Rice is from British India, but of wheat only a small proportion is Indian; nearly all is from Basra, the freights being light, whereas freights from Egypt are found prohibitive. After the outbreak of war with Turkey, in November 1914, grain and foodstuffs (including *dhura* from Egypt) continued to be imported, in accordance with the policy of the British Government, which intended them for the support of the pilgrims and the Arab population of the Hejaz. The action of the Turkish authorities in seizing this grain for the use of their troops led for a time to the stoppage of supplies. But, owing to the distress among the civil population in the Hejaz, the British Government has since permitted the importation of grain and foodstuffs to be resumed until May 1916, when all sea-trade was once more stopped, only to be again permitted after the revolt in June.

A share of the trade with Central Arabia is absorbed by Yambo', the natural port for Medina and Nejd, and, although its commerce

is of small importance compared with that of Jiddah, the harbour is normally visited by Egyptian, British, Turkish, and Austrian steamers. The revenue of the port is derived exclusively from the customs, the duties being nominally fixed at 10 per cent. ; the imports are mostly grain, coffee, and articles of clothing. The other places on the coast of Hejaz are of no commercial importance, and, with one exception, are not ports of call for steamers ; at Lith, in Southern Hejaz, an Austrian Lloyd steamer used to call at intervals of about three months on her passage from Loheia and Qunfudah.

Apart from its indispensable trade in provisions, Medina has never acquired the commercial importance that Mecca owes to the Hajj. For the Pilgrimage to Medina is not compulsory, and only a small proportion of the Meccan pilgrims prolong their visit so as to include the Prophet's tomb, though visitors may come there at any time of the year. The town-population of Medina resembles that of Mecca in subsisting entirely on the Pilgrimage and the Turkish subsidy ; but the town also possesses a large agricultural population (see p. 117), and is a considerable source of local supply.

The staple produce of Medina, as of all the oases of Hejaz, is the date. Of the numerous varieties grown there, the best class of date (*shelebi*) is packed in skins and boxes, and exported to all parts of the Mohammedan world. The *helw* date of El-'Ala, soft and tasting like honey, is also famous outside the limits of Hejaz ; it, too, is stored in skins, where it begins to dry and crystallize, and is exported in that form. A considerable proportion of the crop is carried to Syria, in part by the Syrian Hajj ; the honey-date of El-'Ala is a favourite sweetmeat in Damascus. El-'Ala and the other oases are also great sources of date-supply to the Bedouins, and they maintain some traffic with them in corn and imported rice. The chief traffic of Kheibar and Henakiyah is with Medina, merchants bringing their goods to the former oasis regularly for the autumn fair. The commercial connexions of Teima, on the other hand, run eastward, tradesmen from Jebel Shammar arriving there with Baghdad clothing and the light and cheaper Gulf calico ; coffee-pestles and mortars of limestone marble are also imported from Jauf. The only export of the oases, apart from dates and the small trade in cereals, is Teima rock-salt, which is used in all parts of Arabia ; it is said to be preferred to the sea-salt from Wejh and other coastal sources of supply.

B. LIFE

1. *Town life* in Hejaz cannot be summarized usefully under any series of generalization, the majority of the urban centres being

either cosmopolitan centres like Mecca and Medina, whose societies are not typical of local urban life, or ports like Jiddah and Yambo', of mixed population, and, like the inland centres, varying greatly from month to month according to the ebb and flow of passing pilgrims. Tā'if, again, as an official summer resort, stands by itself. Urban life, therefore, will be best treated of under each separate town.

2. *Bedouin life* has certain common features which distinguish it to some extent from that of the nomadic societies elsewhere in Arabia. While, on the one hand, nomadism is paramount throughout Hejaz outside the towns, there being very few and inconsiderable villages or even hamlets, the towns, on the other hand, owing to their external relations, remain more independent of it than in any other area where it prevails to anything like the same degree. The result is that the sharpest contrast exists between urban and rural life in Hejaz. The townsmen are among the best off, the Bedouins among the worst off, in Arabia. Thanks to their detachment from the settled communities and to the poverty of the soil, the Hejazi Bedouins are exceptionally unproductive and uncommercial; and further, owing to the temptation offered by the pilgrim traffic, and also to the check imposed upon their natural free development by the local pressure of the condominium of the Porte and the Sherif, they are of exceptionally predatory character, low morale, and disunited organization. Though there are very large tribes, such as the Harb and Ateibah, there are practically no great Bedouin chiefs in Hejaz: and the tribes act less as units than almost anywhere else. In short, while the nomads are individually less to be trusted in Hejaz than in any other Arabian province, the engagements made for groups and safe-conducts given in all sincerity by their Sheikhs will have less validity in every respect, and very limited local range.

3. *Oasis life* in Hejaz is that of simple and primitive agriculturists. The clay-built houses are often spacious, with an upper floor, and the windows are open casements for light and air. The flooring is of beaten earth, the doors rudely constructed of palm-boards. Rafters are made of tamarisk and palm-beams, for in all the oases tamarisk is grown for timber. Palmwood is used for cooking, but charcoal in the Nejd manner for the coffee-fires, the men making it in the desert. Camel harness is manufactured from palm-fibre; but the villagers are chiefly occupied with the tending of their palm-groves and with cultivation. The Hejazis are barren of invention and initiative. Water is their main concern, but they continue to use old wells and rarely sink new

ones. In most of the oases there is a trade in mutton, goat flesh, and daily provisions ; but there are few *bazaars*, for every one is a merchant of his own produce in his own house.

C. CURRENCY

At Mecca, Medina, and the ports, and to some extent along the Hajj road, Turkish coinage is current, for the *surra*, or subsidy, is paid by the Turkish Government to the Sheikhs in Turkish *mejidiehs*. But the Government prohibition of the use of foreign money is obeyed only in transactions with Government departments ; hence the currency is confused and complicated. Very various coins circulate in the ports ; and at Jiddah, and in a minor degree at Yambo', money-changers ply a lucrative trade. In the ports and towns rupees and dollars (both 'brum' and Maria Theresa ; see below) are the coins perhaps most in circulation. The Turkish silver *mejidieh* and gold *lira* are in considerable circulation, especially for official purposes ; but the Turkish silver *piastre* is not much in use, being mostly replaced by the Indian 2-anna piece.

The following tables give the silver and gold currency of Jiddah :

Silver

The silver currency for ordinary transactions begins from the lowest coin, the *devani*, which is an imaginary or 'account' coin, or at any rate is now never seen.

| | |
|-----------------|-----------------------------------|
| 28 devanis | = 1 resin (also imaginary). |
| 40 devanis | = 1 bad piastre (also imaginary). |
| 28 bad piastres | = 1 Umla dollar (also imaginary). |
| 40 rezins | = 1 Umla dollar (also imaginary). |

The imaginary Umla dollar is the standard most used in transactions with Arabs of the interior.

20 to 21½ bad piastres = 1 rupee.

322 to 324 bad piastres = 1 £ st.

1 Ottoman silver piastre (real coin) = 2*d.* (about).

20 Ottoman silver piastres (real coin) = 1 *mejidieh*.

120 to 122 Ottoman silver piastres (real coin) = 1 £ st.

110 Ottoman Government account piastres, called 'gold' (imaginary coin) = 1 £ st.

Dollars, called 'brum', are of three kinds, viz. :

| | |
|-----------|--------------------------------------|
| Singapore | } = each from 30 to 36 bad piastres. |
| Javanese | |
| Mexican | |

Maria Theresa or Franca dollar = 30 to 36 bad piastres.

Javanese or Dutch dollar = 64 bad piastres.

Egyptian dollar of 20 Egyptian piastres = 64 to 66 bad piastres.

Tunis dollar (5 fr.) = 60 to 64 bad piastres.

Persian kran = $10\frac{1}{2}$ bad piastres.

Rupees at the above-mentioned rate (15 rs. per 1 £ st., fixed rate) are in wide and constant circulation.

Gold

The exchange for British gold has been already given ; the following table gives that for the Turkish lira, the Napoleon, and the Russian 10-rouble piece :

| | |
|-------------------------|----------------------------|
| Turkish lira | = 290 to 294 bad piastres. |
| Napoleon | = 250 to 255½ " " |
| Russian 10-rouble piece | = 329 to 330 " " |

In the oases and the inland district of Hejaz the riyāl, or Maria Theresa dollar, is the common standard of value for houses, land, produce, camels, and live-stock generally ; but little silver is in actual circulation. At Teima the silver riyāls, received by the village dealers from the sale of dates or grain to nomads (who in their turn had parted with camels to brokers), are nearly all exhausted for the annual tribute, certain sheikhs riding with them to Hā'il, after the date harvest, to pay them into the treasury of the Emir. Elsewhere the stock of silver does not accumulate, but soon finds its way to the coast, to Nejd, or to Syria, in payment for goods imported. Consequently for the traffic of daily life very little money passes, though values and payments are generally reckoned on a silver basis. But this causes little inconvenience, for much of Arabian traffic is traditionally barter.

When, for example, land is sold, a part payment is made of such scanty silver as the purchaser possesses, and the rest is delivered in the form of dates and household gear, such as brass pots and vessels, which, with the exception of the rare sitting carpet, are nearly the only movables in the simple dwellings. Doughty reports a sale of an outlying plot of land at Kheibar, for which the principal consideration was an old cutlass and its scabbard. The hire for camels is paid in dates ; at Teima, for example, a month's hire of a good camel is a hundred measures of dates, the equivalent of five riyāls. Dates, in fact, form the commonest and most convenient medium of exchange in the oases.

D. WEIGHTS AND MEASURES

In Mecca, Medina, and their ports, Turkish weights and measures are largely employed, but not to the exclusion of native standards. At Medina and in all the oases of Hejaz the measure most commonly employed is the *sah* (*sā'*), which varies considerably in content in different places. According to Doughty the *sah* is the equivalent of nearly two pints at Teima, nearly three pints at El-'Ala, and five pints at Kheibar; at Hā'il he reports it is two pints and a half. The other measures in use, as given by Doughty, are the following:

A *medega* (a small palm-basket), the equivalent of twelve *sahs*; and a *mejellad*, the equivalent of five *medegas*.

At Medina and elsewhere in Hejaz a skin of dates is called *hashīyah*. Large bargains in dates are reckoned in camel-loads.

The measure of length in Hejaz, as in other parts of Arabia, appears to be the actual cubit, the distance from a man's elbow to the point of his middle finger (*dhrā'*). According to Doughty a 'palm-rod' (length not stated) is employed at Kheibar as a larger lineal measure, the repair of an orchard-wall being reckoned and paid for by the palm-rod.

POLITICAL

1. GOVERNMENT

Under the Ottoman arrangement Hejaz became a vilayet, whose vali was resident at Mecca in winter and Tā'if in summer (except when the Pilgrimage fell in the summer months). His governorship included all the area from the border of the vilayet of Shām (Damas-cus), S. of Ma'ān (but latterly from El-'Ala only), down to the northern limit of the vilayet of Yemen, S. of Līth. Under him were four *kazas*, Yambo', Rābugh, Jiddah, and Līth. In these the apparatus of government was organized on the usual Ottoman system, the officials of the Porte collecting all taxes (so far as taxes could be collected at all in such a province as Hejaz).

The towns of Mecca and Medina, however, were not only tax-free so far as the Ottoman Government was concerned, but in receipt of subsidies from the Treasury (*surra*); and so also were many nomad chiefs, notably certain Harb sheikhs, capable of interfering with the passage of pilgrims or with the railway track. The whole province was exempt from military service, and an attempt to prevail upon the Hejazis to accept conscription in 1914 was resisted successfully by the Emir of Mecca.

The Porte, however, maintained its own forces in Hejaz under the exclusive command of its own officers. The normal garrison, including the Emir's own guard of 500 men, was about 7,000 with 3 batteries, of which force a large part was usually stationed along the Hejaz Railway line, the proper garrisons of Mecca, Medina, Jiddah, Yambo', and Tā'if being kept much below strength. The result was that only the chief centres of settled population and the Hejaz Railway line were effectively and continuously held. Other lines of communication were all precarious. The road from Medina to Yambo', for example, required a strong escort, and the pilgrim tracks from Medina to Mecca were more often closed by the Harb than open, payments of *surra* notwithstanding. The direct road from Mecca to Tā'if by 'Arafāt was notoriously unsafe, and even on the Jiddah road, in the intervals between block-houses, murders and highway robberies were of common occurrence.

Side by side, however, with this foreign government there has existed the very real, though mediatized, authority of the Emir (or 'Grand Sherif') of Mecca. This Emirate, whose institution—one of the results of the decline of the early Caliphial régime in the Moslem world—dates from the tenth century, was, until the last years of the eighteenth century, the sole *de facto* power in Hejaz, having in that century cast off all but a shadow of dependence on the Porte, which kept a precarious hold on Jiddah alone.

The Wahabite invasion, however, followed by the imposition of Egyptian rule upon Hejaz, brought about a change. Mohammed 'Ali of Egypt reduced the Emir to a cipher, and when the Porte resumed direct control of Hejaz, in 1840, its firmer hand and the internecine dissensions of the Sherifial clans and families in Mecca prevented the Emirate from recovering its eighteenth-century position. It did, however, gradually improve its status, having retained the loyalty of the Bedouins of West-Central Arabia. The Emir's allowance was increased by the Porte to a princely income, with which, and with private means largely derived from lands in Egypt and Mesopotamia, he maintained a large household and a strong body-guard. He was recognized as the chief executive officer in Mecca itself, and as enjoying an extra-territorial independence there and at Tā'if, with the right to keep official representatives to watch his own and Meccan interests at Jiddah, Medina, and elsewhere. In spite of the strengthening of Ottoman power in Hejaz by 'Othmān Pasha in 1886, the astute Emir, 'Aun er-Rafiq, kept and increased his privileged position, the relation between Vali and Emir being not unlike that between a Resident and a Rajah in a mediatized native state of India. Although the Porte could not, the

Emir could, call out considerable levies of Hejazi and other Bedouins, and by so doing in order to fight the Turks' battles, Emirs, and particularly the actual prince, Husein, have not only made interest with the Porte, but inspired it with a wholesome respect, and, further, kept in touch with a fighting force which could be used some day for their own ends. This position of the Emir of Mecca as a great Bedouin chief was bound to increase with the decline of Ottoman strength ; and it is by using it that Sherif Husein, the present prince, has almost restored the Emirate to the power and independence it enjoyed before the Wahabite invasion.

The Emirate has never been, in theory, hereditary or restricted, except by prescription, to any one Sherifial clan or family. As a matter of fact, the Emirs for a century past, including the present prince, who was sent from Constantinople to take the office in 1908, have owed their succession to direct nomination by the foreign occupying power. But the Porte has kept to the 'Abādilah house since 1827, twice only interpolating a member of the rival Dhawi Zeid for short terms (1851-6 and 1880-2) on the *divide et impera* principle. It has always been a disadvantage of the Emirs that members not only of other Ashrāf clans, but also of their own houses, hold themselves as well or better entitled to the Emirate ; and if the Turkish power were to be withdrawn, the internecine wars which marked each avoidance of the throne up to the close of the eighteenth century would no doubt revive. The actual Emir could only secure the succession to a son by maintaining and leaving to him a superior paid force of soldiery, and one son would be as likely to claim the succession as another. It is well to bear in mind that in Mecca itself is always centred a strong opposition to the ruling house, and an Emir can hardly fail to have foes of his own household.

The title 'Grand Sherif' is a European invention. The Arabs call the prince of Mecca Emir, and address him as 'Seyyidna' (our Lord). From the Turks he had the titles 'Highness' and 'Pasha', his sons being commonly styled 'Beys'.

2. RECENT HISTORY AND POLITICS

The ruling Emir, Sherif Husein ibn 'Ali, grandson of the first 'Abadilah Emir (died in 1858), is now well over sixty years of age. He was nominated to the Emirate by the Anglophil Grand Vizier, Kiamil Pasha, in 1908, after a long residence at Constantinople. Sherif Husein's uncle, 'Abdillah, had died on the way to take up the position to which he had been nominated at Mecca, and Husein's cousin, 'Ali, who was Emir previously, had been banished with his

family to Egypt. His other cousins, the children of Aun er-Rafiq, Emir from 1882 to 1905, were also interdicted by the Porte.

Husein was appointed as a man of pacific character, likely both to serve the Porte's purposes and also to keep on good terms with ourselves. In the early years of his Emirate he appeared zealously to be fulfilling the first hope. In 1910 he took up arms for the Turks against the Asiri revolt under Idrisi and succeeded in relieving Ibha and seriously reducing Idrisi's power. In the same year he sent an expedition to Qasim to assert the rights of the Ateibah; and though, through the defection of Ibn Rashid, he had to retire content with an arrangement with Ibn Sa'ud (under this the Ateibah were to remain free of the latter's taxes and the Meccan Treasury merely asserted its right to a considerable contribution from Qasim), his influence had been extended to Central Arabia. Shortly afterwards he took under his protection certain fugitive rebels of Ibn Sa'ud's house, for sheltering whom the Ateibah had been raided. His relations with Ibn Sa'ud have continued, however, outwardly peaceful, and those with Ibn Rashid friendly.

Husein, however, had cherished from the first, under the stimulus of his powerful second son, 'Abdullah, the design of emancipating the Meccan Emirate from its dependence on the Porte: and, though he himself does not seem at any time to have desired the Caliphate, 'Abdullah, his reputed successor-designate, has been credited with that ambition. His early pro-Ottoman expeditions had served to organize a Bedouin force which he could use at need. From 1913 Sherif Husein began to follow an anti-Ottoman policy, opposing the extension of the Hejaz Railway and supporting the Harb tribesmen in their resistance to both this and other Turkish projects. From the outbreak of the present war he has steadily refused to help the Turks to recruit in Hejaz, and though, for fear of having to submit to crippling requisitions, he gave way so far as to allow his eldest son, 'Ali, to raise an irregular regiment of Bedouins at Medina for service in Sinai, he continued to organize the Hejaz tribes, which acknowledge his authority, with a view to insurrection at the proper moment; and, reconciling himself with Idrisi, tried to unite him and the Imam of Yemen in a common anti-Ottoman aim. His third son, Feisal, was dispatched to Constantinople early in 1915, and, on his return to Syria, got into communication with the pan-Arabists. Though Feisal's policy and actions have not been quite clear, it seems that he secretly furthered his father's designs by promoting disaffection; and though obliged to accompany Enver to Medina in February 1916, he returned to Syria to continue the same work. In 1915 'Abdullah, the second

son, was sent to Central Arabia to make peace between the Emirs of Hā'il and Riyādh and to enforce the claims of the Meccan Treasury on Qasīm and Sedeir. This peace was, however, not observed on either side for long.

By the spring of 1916 Husein had become the *de facto* power in Hejaz, with wide influence outside, extending in Asir to Wādi Bishah, and northward to the southern Anazah tribes. Both in Mecca and Medina (in which last city he kept his eldest son, 'Ali, as his representative) he had reduced Turkish authority very low, and even in Jiddah his agents wielded the most influence. But the Porte was maintaining its garrisons, in spite of temporary interruptions of railway communication, and, under their protection, the Ottoman officials held on. In May 1916 a strict naval patrol of the Hejaz coasts was enforced by us, in order to support the Emir by demonstrating to the Arabs the inevitable results of further submission to Ottoman occupations; and, early in June, an insurrection of tribes from the Juheinah in the north to the borders of Asir in the south, including both Harb and Ateibah, broke out under the leadership of the Emir and his sons.

DISTRICTS AND TOWNS

A. MIDIAN

For convenience all the northern part of Hejaz from N. lat. 30° to N. lat. 27° will be considered apart under this name, which is still in native use (Jebel Madian) though applied to the north-western coast-land only.

It is a wild mountainous district throughout, with no permanent settlements at all between the less than half a dozen hamlets of the coast and the line of the Hejaz Railway, whose stations along the Midian stretch from Ma'ān to Dār el-Hamra, about 250 miles, have no village or hamlet attached to them except in the single case of Tebūk, a village of some 300 inhabitants in a small oasis (see Vol. II, p. 128 f.).

The coast is fringed by a low sandy Tihāmah plain varying from about 15 miles to less than the half in breadth. It has vegetation only in the mouths of wādis, but has been provided with wells at intervals for the use of pilgrims on the Egyptian Hajj road (Route No. 34). The most extensive oasis is that of Sherma (Sarma) to the E. of Khureibah. The only settlements of even village rank are:

1. **Akaba** lies on the eastern shore of the Gulf of Akaba, near its head, which forms a circular bay extending for some three miles

to the N. and NW. The shore is very low at the head of the bay, where the Wādi Arabah debouches, a sandy valley bounded on each side by high escarpments. Akaba consists of a small square fort, a Turkish telegraph-office, and a village of about 50 houses, with adjoining gardens and date-grove; no fishing boats. The climate is unhealthy on account of the absence of west winds; much fever. The general well (water brackish and not good) is close to the shore, a few yards W. of the fort; no water inside village. A Turkish garrison is normally stationed here, consisting of fifty infantry under two officers, ten camel police, and twenty unmounted police, the last raised from natives of the district. The fort also forms a grain-depot for the use of caravans on their way to and from Mecca. Close to the W. of the fort a primitive pier has been constructed.

2. **Muweilah**, a village and fort about 150 miles S., containing a small grain-depot for pilgrims and a Bedouin market. The village consists of some seventy or eighty families, most of them dwelling in palm-leaf huts; there are a few stone houses, and some gardens and date-groves. The water-supply is from shallow wells, and is abundant but not always good. Sheep are obtainable, and charcoal is extensively burnt from acacia-trees in the neighbourhood. A small Turkish garrison holds the place. The coast is low, but gradually rises inland to hills of great height. There is no harbour, but merely a roadstead behind coral reefs, where a vessel might anchor in light winds; but the approaches are dangerous. Good shelter may be obtained at *Sherm Yuhār*, an inlet about 4 miles S. There is a caravan-route from Muweilah to *Tebūk* (Route No. 30), and so to Medina.

3. **Dhaba**. S. of Muweilah, the head-quarters of the local Huweitāt chief, is a hamlet chosen by the Turks as the base of their coastal defences. It has wells and groves (see Route No. 34).

Others, such as another *Dhaba*, half-way down the shore of the Akaba Gulf, and *Salmah*, south of Muweilah, are mere blockhouses near which Bedouins occasionally camp. The description of the Egyptian pilgrim road (Route No. 34) will give a sufficient general idea of the Midianite Tihāmah.

Behind the coastal plain on the Gulf of Akaba the land rises steeply to moderate heights; but near the opening of the Red Sea it springs up in a series of granitic peaks, from 7,000 to 9,000 ft. in height, behind which, at an elevation of about 6,000 ft., the main sandstone plateau of the Arabian shelf presents a continuous escarpment to the W. at an average distance of forty miles inland. The valleys descending from this escarpment between the coastal peaks, and also from the peaks themselves, are all sand-

choked *fumaras*, with none but very scanty desert vegetation. The plateau behind the escarpment is a vast plain of red sand with isolated outcrops of rock and is known generally as Hisma. It is about 50 miles broad and on the S. and E. is enclosed by rugged barren ground capped with lavas whose level is about 1,500 ft. higher than the western plain. When this ridge is passed, there is a steep fall eastward to the sandy steppe of West-Central Arabia through which the Hejaz Railway is laid at a distance of about 100 miles from the Midian coast. Route No. 30, from Muweilah to Tebūk (q.v.), passes through country typical of Midian.

The littoral as far S. as Wādi Hamdh was regarded as Egyptian territory under Ottoman suzerainty until 1886.

B. WĀDI HAMDH

Under this name may be included for convenience all northern Hejaz from N. lat. 27° to N. lat. 24°, because throughout all that long stretch of nearly 200 miles the hinterland drains ultimately to the Red Sea through the single channel of Wādi Hamdh, which debouches about 30 miles south of Wejh.

The country between the coast-line and the Hejaz Railway (here laid about 150 miles inland), is very ill known to us, and the Wādi Hamdh itself has never been followed by any explorer. It can only be said that the coastal plain and range of Midian are continued throughout, the former becoming if anything more barren, and the latter declining in elevation, but remaining abrupt and rising again to great height in Jebel Radhwah, north of Yambo'. Wādi Hamdh itself cuts through this coastal range, coming from the 'Aweiridh *harrah* on the one hand and the Kheibar *harrah* on the other (see p. 97). If we may judge by the experience of travellers on the two main caravan tracks which cross this district, that from Wejh to El-'Ala and that from Yambo' to Medina, the coastal range is backed by a rougher but less elevated tract than in Midian, and this contains some scattered hamlets of the Billi tribe in the upper range of the Juheinah towards the south. The chief pilgrim-route from Mecca to Medina crosses the south-eastern angle of the district diagonally, and has caused more permanent hamlets to exist there than elsewhere; but there is practically nothing worthy to be called a village between the Tihāmah and the Hejaz Railway, or between El-'Ala and Medina.

For the coast of the Tihāmah see Route No. 34. The principal, and about the only permanent, settlements in it are the following:

4. **Wejh**, a small town, including a few stone houses, on the N.

side of the bay of the same name; population about 2,000. A hundred yards E. of the town is a fort on a flat-topped hill. The bazaar is poorly stocked, but some forage is procurable. Water is scarce and brackish; the main supply is obtained from a well some 30 ft. deep, about 1,000 yards to the E. of the fort. The coast in the neighbourhood consists of coral cliffs from 50 to 70 ft. high, and between these and the hills, which rise steeply 3 or 4 miles inland, is a low plain, marshy near the sea and covered with a saline encrustation. The harbour is easy of access and no dangers bar its approach; it is rectangular in shape, 3 cables long, and has an entrance 250 yards wide between reefs. The fort makes a good mark for a ship entering the harbour, as does also a tower, 50 ft. high, on the S. side of the bay. The best anchorage is in 6 fathoms about a cable SE. by S. of the southern end of the village, though there is not room for more than one vessel of moderate size. About 6 miles E. of Wejh is a fort, nearly surrounded by hills, with a small Turkish garrison; it serves as a grain-depot for the use of caravans going to Mecca.

5. **Umlejh (Uumlāj)**, a village of some 80 houses with fort and small garrison on a deep bay opening to NNW. opposite Hasani Island. It has a considerable but thin date-grove in the wādi about 1 mile N. Umlejh has grown from a mere hamlet in the last few years, owing to the facilities of its bay for coasting craft, the existence of a fairly easy track to Istabal 'Antar station on the Hejaz Railway (120 miles) or to Medina direct (140 miles), and the comparative fertility of the Tihāmah hereabouts and in the lower course of Wādi 'Ain, north of Jebel Radhwah. It lies near, but S. of, the frontier between Billi and Juheinah territories. Although faced by a dangerous reef, the harbour is the most favourable for steam craft on the N. half of the Red Sea coast, and should develop in the near future.

6. **Yambo' el-Bahr** is a garrisoned town, built on the edge of the barren plain between the mountains and the sea, and walled on the landward side. It stands on the N. shore of a bay, protected by a small sandy island on a reef which forms the southern limit of the anchorage. It has no made harbour, but is used as the port of Medina (130 miles). The entrance to the inlet is $1\frac{1}{2}$ cables wide between the reefs. The water is deep outside, but in the entrance the depths decrease rapidly from 15 to 8 and 6 fathoms; off the town the anchorage is in from 4 to 6 fathoms, and the width available is $1\frac{1}{2}$ cables. The houses of the town are roughly built of limestone and coralline, and the crumbling of the latter gives them a dilapidated appearance. It is a mean and very dirty place, but there are some good shops where most necessities are obtainable. The permanent population is about 3,000; but caravans,

especially in the Pilgrimage season, double or treble it temporarily. Pilgrims who arrive by sea store here their goods which are too heavy to be transported. Non-Moslems are allowed to reside within the town provided they do not go outside the walls. Water is brought on camel-back from wells at Aseliyah, 3 miles E., and from others (brackish) in the town; also from rain-cisterns. It is nowhere good. A condensing plant has recently been put up. The Vali of Hejaz is here represented by a Kaimmakam. Telegraph to Medina. The place is in Juheinah territory.

Yambo' en-Nakhl is a palm-oasis and village some miles away to the ENE., head-quarters of the Juheinah Arabs.

7. **El-'Ala** is a large oasis-village of about 3,000 inhabitants, many of them of servile descent, on the Hejaz Railway at the N. limit of religious Hejaz. It lies on the SW. side of the Wādi el-Qura, which here runs NW. and SE. under the steep cliff of the Harrat el-'Aweiridh. The railway follows the pilgrim route to the E. of the wādi, and the station is at a place called Monstreyah nearly 2 m. S. of the town. The town itself is narrow and about a third of a mile in length, but the oasis extends above and below it to a total length of more than three miles. It is walled on the SW. side, where it adjoins the desert, and there are two main gates besides smaller doors; it is open on the side of the oasis. The houses are well constructed of stone, but the streets are narrow and darkened by the upper storeys, which are built high to gain some freshness in the stagnant air of the wādi, shut off as it is by the *harrah* from the western sea-winds. There is no bazaar, but provisions are sold after sunrise at the street-corners, and mutton and goat-flesh outside the walls.

The date plantations and fields are irrigated by a lukewarm brook and by some smaller springs which rise in the oasis. All the water is tepid and sulphurous, the temperature of the main stream being 92° F.; in it the villagers wash themselves, and there are enclosed bathing-places for the women. The women go closely veiled. Where the valley begins to shelve the fields are dug out deeply, below the level of the public paths, for direct irrigation; the outlying palms, beyond the level of the springs, are watered from well-pits dug to a depth of 27 ft. The ground-water, which is cooler and brackish, is drawn by small humped cattle.

El-'Ala is a great source of date-supply for the NW. nomads, and there is a certain amount of traffic in corn and imported rice. Of the many kinds of dates, the *helw* variety is chiefly exported to Syria (see p. 103). There are groves of sweet and sour lemons, but the plum is the only stone-fruit. There are not many vines, and

these climb on trees and trellises. Besides the humped cattle employed for field labour, there are a few asses and goats and some poultry.

8. **Medina** is a walled town in a large oasis, 130 miles inland from Yambo', and is the present terminus of the Hejaz Railway. It lies in a hollow of an elevated plain, at an altitude of 2,300 ft. Hills surround the plain on three sides, at a distance of 5 to 10 miles from the town, but the country is more open towards the S. The convergence of wādis in the neighbourhood of Medina has made it one of the best-watered districts in Hejaz.

The city, which is about half the size of Mecca, forms an irregular oval, and is about a mile in length. It consists of two parts. The older town, in the NE. quarter, is surrounded by its own wall, and is separated by a broad open space, the Barr el-Munākhah, and on the S. side by the narrower Darb el-Jenāzah, from the modern town and suburbs, which are protected by a rampart of mud and crude brick joining the wall of the older town at its NW. and SE. extremities. Through the modern town runs the Wādi Buthan, a tributary of the Wādi Qanāt, which the road from Yambo' crosses. A fort or small citadel shuts in the head of the Barr el-Munākhah on the N. side. There are five outer gates, the Bāb esh-Shāmi and the Bāb ez-Ziyāfah on the N., the former leading to Jebel Ohod and the tomb and mosque of the Prophet's uncle Hamzah (about 4 miles from the town); in the E. wall is the Bāb el-Jūmah, which opens on the Nejd road, and Baqi' el-Gharqad, the cemetery in which are the tombs of many of the companions of the Prophet; on the S. is the Bāb Kubah, opening on to the Kubah road, and on the W. is the Bābel-'Ambāri, through which runs the road to Yambo'. The E. and W. gates are massive buildings with double towers. The railway station lies about a quarter of a mile to the W. of the town, and includes some substantial, bullet-proof buildings.

Pilgrims arriving by rail or from Yambo' enter the town by the W. gate and cross the suburbs to the Barr el-Munākhah, the great open space, already referred to, where caravans assemble on arrival and before starting; here those who cannot afford to hire houses encamp in the open. The older town is entered from the Barr el-Munākhah by the Bāb el-Miṣr, from which the principal street runs eastward to the Haram or Prophet's Mosque, which is entered at the principal gate (Bāb es-Salām) in the SW. corner, richly decorated with marbles, tiles, and gilded inscriptions; but the spacious court of the mosque, with its minarets and lofty dome, is hemmed in on all sides by narrow lanes and houses. Within the principal gate a portico leads along the S. wall to the chamber,

hung with curtains, which is supposed to contain the graves of Mohammed, Abu Bekr, and 'Omar; the reputed tomb of Fâtimah is in a chamber to the N. of this. Within the court of the mosque are the Prophet's well, and some palms said to have been planted by Fâtimah. The houses of the town are substantially built of granite and lava blocks cemented with lime; some of those in the better residential quarters are four or five storeys high and have small gardens behind them. The streets are narrow and dark, but clean, and in part paved.

Unlike Mecca, Medina has always been a city of agriculturists. It is surrounded on all sides except the W. by date plantations and cultivated fields, which extend for several miles. A copious supply of water is conducted from a tepid source (Ez-Zarkah) at the village of Kubah (2 miles to the S.), and is distributed by underground conduits to each quarter. Good water is also obtained from many wells in the oasis, the underground water being within easy reach at almost any point. Some of the wells are brackish, and the soil in places is impregnated with salt. The date-palm grows luxuriantly; no less than 139 varieties are said to be cultivated, of which 60 or 70 are well known. The best class is exported (see above, p. 103). Vines also flourish, the best variety (*sherifi*) having a long white grape; the fruit-trees include jujube-trees, bananas, limes, some peach-trees, three sorts of pomegranates, but no apricots. Maize is largely grown, smaller quantities of wheat and barley, some Egyptian clover (*bersim*), and a large assortment of vegetables.

The permanent population, apart from the garrison, is about 40,000, living mainly on the Pilgrimage, on the revenues of the mosque, and on a large Government grant (*surra*). The suburban population, composed mainly of landowners and cultivators, profess Shiah opinions more or less openly and tend to marry among themselves. In this respect they form a contrast to the motley population of the city, which through intermarriage with Turks, Kurds, Persians, and other races is Arab only in language and customs. Further admixture takes place through new settlers, who remain behind after each Pilgrimage, attracted by the profits to be gained as guides and by the Turkish subsidy. All classes in the town, from the owners of houses to the water-carriers, make large profits out of the pilgrims, for while a visit to Medina is not compulsory (like the Pilgrimage to Mecca), those make it who can afford the luxury (see Chapter II); thus the annual influx of pilgrims, though much below that of Mecca, is still very considerable.

Normally there is a garrison of three battalions and some camelry. Telegraph to Damascus and Yambo'.

9. **Teima** is a small oasis-town just outside the south-western corner of the Nefūd, on the northern border of Hejaz, about 65 miles N. of El-'Ala. It lies in a depression in the high open plain, at an altitude of 3,400 ft., on a flood-bottom of fertile loam surrounded by a sterile waste of undulating ground. The oasis consists of three separate divisions, the principal settlement lying in the centre and known as El-Haddāj, from the famous well in the midst of its island of date-palms. The oasis is surrounded by clay orchard-walls, which are in a very dilapidated state and do not form any sort of protection. It is fortified by high towers of sun-dried brick, and similar towers are built in the separate quarters of the town; these date from the insecure times before the government of Ibn Rashīd. Two smaller oases lie to the SE. and NW. respectively; they form separate enclosures and are watered by their own wells. Between that to the NW. and the main oasis is Qasr Zellūm, a square fort-like building, with walls of dry masonry 5 ft. thick, 15 ft. high, and measuring some 50 to 60 paces in length. The walls of the old Jewish city lie to the SW., some 50 ft. above the town, where they form a circuit of 3 miles; and between them and the oasis are remains of rude stone buildings of the same period. The present town is a healthy and prosperous settlement. The clay-built houses are spacious, and most of them are provided with an upper floor and with open casements for light and air; they are scattered through the oasis, each being surrounded by its own walled garden. The great mosque lies in the E. of the town.

The water, both for drinking and irrigation, is supplied entirely by wells, and is flat, lukewarm, and unwholesome. The principal supply is obtained from El-Haddāj, the great well-pit already referred to, which is known throughout Arabia. It is a large pit, measuring some 50 ft. across and 50 ft. deep to the water-level, the sides being walled with cut stones; the water wells strongly from a large hole in the rock and suffices for the whole central oasis. Some sixty frames with draw-wheels are mounted around it, the leather buckets being raised by well-camels; irrigation goes on day and night, but the water-supply is never exhausted. There are, besides, several other small well-pits dotted about the oasis, worked by two or three camels each.

The soil of Teima is good, and after one ploughing is fit for sowing or for the planting of date-palms. The land bears corn every year, with a variation in the kind of grain; but the villagers sow only for one harvest, as the water is required mainly for the date plantations. They plough in the autumn with the well-camels and manure the fields from the camel-yards. Wheat, barley,

millet, and a small-grained Nejd wheat are grown, and some tobacco, green in the dried leaf. Fruit-trees, which are planted beside the irrigation channels, include the plum, pomegranate, fig, the great citron, and sweet and sour lemons; the vine grows as a trellis-plant beside the wells, and tamarisk is cultivated for timber. The many kinds of Teima dates are of excellent quality, but all are heating and are eaten with the nomads' sour buttermilk.

The settled population of Teima probably numbers from 1,500 to 2,000, mainly of the Wuld Suleimān; in figure and facial lineaments they closely resemble the Bedouins. There are a few villagers of half-negro blood, but no Gallas. The women go unveiled. Among the strangers that frequent the town are a few traders from J. Shammar, who sell Baghdad clothing and cheap calico. But there are no shops, the landowners selling their corn and dates at their own houses; the nomads are their chief customers. The villagers seldom taste flesh-meat, but game is sometimes brought in. Teima rock-salt is used in all parts of Arabia; it is obtained from salt-beds to the NE. of the main oasis beyond the cultivation. And at half a day's ride N. of Teima a kind of black rock-alum is dug, which is used as medicine for sick camels.

There is little destitution and no ruined houses nor abandoned fields are to be seen. In 1909 an increase in cultivation was reported; Carruthers saw new plantations of palms, and newly built walled enclosures. Thanks to its high desert air Teima is entirely free from fever. The only serious malady is a kind of rheumatic ophthalmia, which is rife in spring; it is caused by chill through sleeping out at night, or through drinking after nightfall water chilled in the girbies.

Teima owes allegiance at present to the Emir of Hā'il, the yearly tribute being collected after the date-harvest.

10. **Kheibar** is a large oasis-village (or group of villages) lying in *harrah* desert at an elevation of about 2,800 ft., considerably below the general *harrah* level, which is about 6,000 ft. It lies some 70 miles N. of Medina, from which town it is controlled when not left to the tribesmen of Wuld Suleimān, who own the land, or to the Emir of Hā'il. The settlement stands in the Wādi Zeidiyah, the largest of the Kheibar valleys, which lie close together in the *harrah* border, cutting into the lava field to the shallow clays beneath. The main village is built under a long basalt crag, which stands isolated in the valley and bears the ancient citadel, El-Hisn. At the top of the rock is a walled platform, some two hundred paces by ninety, and on the side above the village is a covered well, for its supply in time of danger; it was protected, when Doughty saw it, by two great pyramids of brick. The village gates are shut at night.

The water, supplied by many springs which rise between the upper basalt and the underlying clays, is tepid and sulphurous, but never brackish. The soil is heavily charged with salt, which renders agriculture difficult ; but if the salt-crusts be removed for two or three seasons, the soil becomes capable of being sown, and every year it becomes sweeter. The villagers plough with a pair of small oxen, and they do not dress their fields ; they only work before noon. They irrigate with the public water once a week ; and the irrigation-rights of every plot of land are inscribed in the Sheikh's register of the village, the day and the hour being noted at which the owner may draw off the public water. Each household has its palm-plantations and its plots for sowing.

The settled population is 2,500, mainly negroes and half-breeds ; × the majority are of the Sudān type, but there are some Gallas among them. The Arabs avoid residence for fear of intermittent fever, but they are the owners of the land which is cultivated by the negro villagers as their permanent tenants ; and they enter the town at midsummer to gather their half of the date-harvest. The Bedouin owner must also remunerate his partner at a fixed rate for the planting of fresh palms and the repair of walls ; and, should he be unable to pay, the sum may be deducted from his share of the date-harvest. The negro tenants cannot purchase the land, the right to which is vested permanently with the tribe. But the villagers possess in their own right certain open lands which have never been planted with date-palms ; these lie towards Qasr en-Nebi, to the W. of Kheibar, and at Hürdah to the NW., where there are many wells. Millet is grown for sale to the nomads ; but there is little ready money, and the younger villagers work for their food and without wages.

The Kheibar dates, which form the staple produce of the oasis, are yellow and small and have a drug-like flavour, but they are not unwholesome. The chief traffic is with Medina, and many salesmen arrive from that town for the autumn fair, when they store their goods in hired houses which are left empty during the rest of the year. It is only under stress of famine, after a succession of rainless winters, that Bedouins ever seek refuge in the Kheibar valleys ; when they do so, they have the right to plant half the land of their negro partners, who willingly lend them ploughs and tools. The oasis is far from healthy. The most pestilent season, called the *hamīm*, is between March and April, after the corn is carried ; the valley fever is then liable to carry off an adult after a day or two's sickness.

11. **Henakiyah**, a settlement S. of the Kheibar *harrah* near the

head of Wādi el-Hamdh. According to Doughty it was formerly in the possession of the Ruweilah tribe, but is now a negro village of some forty houses with a small guard of soldiery from Medina. The place possesses several small palm-groves, lying close together. The water-supply is from wells, from 60 to 90 ft. deep; but some springs exist in the neighbourhood, and these have been utilized to supplement the supply by means of old conduits which have been repaired. Henakiyah lies on one of the main routes between Medina and Boreidah (see Route No. 24).

The Harb tribe holds all the vicinity of Medina, and one of its sections, the Beni 'Amr, owns and cultivates the chief suburban date-palm district of Jebel Fur'. It is the Beni 'Ali sub-tribe, however, which is most to be reckoned with in and near the town itself, where it is a constant source of disorder and disaffection against the Turks. Between Medina and the coast, from Yambo' southward, the Beni Sālim occupy the country and own the few palm-oases, lying mostly south of the Medina-Yambo' road.

C. SOUTHERN DISTRICT

This district extends from N. lat. 24° to N. lat. 20°, on or about which line Asir begins. The fourfold longitudinal division of Hejaz into zones of coastal plain (Tihāmah), coastal range, upland intramontane plain, and main ridge is most clearly marked here. The coastal range, however, declines in altitude from Jebel Radhwah through Jebel Subh, and south of the pilgrim route (Darb es-Sultāni) from Rābūgh to Medina it becomes dusty hills not above 2,000 ft. in altitude. It springs up again into a more mountainous range (Jebel Sa'diyah) some distance south of the Jiddah-Mecca road and runs on behind Līth into the high 'Aqabah of Asir. The Tihāmah in the north of the district improves in fertility and, from some distance north of Jiddah to some distance north of Rābūgh, has several villages (see Routes Nos. 28 and 34) and date-groves. It then lapses to desert, to improve again near Līth.

The third zone, the intramontane plain, is a dusty steppe except where crossed by main wādis from the Ridge. Of these Wādi Fātimah, which flows from north of Mecca to south of Jiddah, is the most important and encourages most fertility. There is a chain of small oases with rare farms down its course fed by the abundant springs of its tributaries, the Wādis Leimūn and Seil north and north-east of Mecca (see Routes Nos. 23 and 25).

The Ridge, which contains some fertile valleys for a hundred miles south of Medina, increases in aridity as Mecca is approached.

North of the latter town it is largely *harrah*. Beyond Jebel Qōra, however, its conditions improve, and Tā'if is one of the most luxuriant oases in Arabia. South of this again there is thin but more or less continuous fertility in valleys—the beginning of the better conditions which distinguish the inland wādis of Asir.

As far south as the Jiddah-Mecca road this district is nowadays all Harb country, this tribe having pushed the Ateibah eastward out of Wādi Fātimah and long ago got rid of the Dhafir (Dhufir) and the small Ashrāf clans which used to range north and north, west of Mecca. South of the Harb frontier, however, there is no big tribe, but the country is parcelled out among the many small units enumerated on p. 100.

In the Tihāmah there is a group of villages in the northern part on and near the line of the Darb es-Sultāni. The most considerable settlement is

12. **Rābūgh**, a group of hamlets and extensive date-groves some miles inland at the head of Sherm Rābūgh; there are numerous wells of indifferent water. Sherm Rābūgh is an inlet, about 2 miles long, affording excellent anchorage in from 8 to 12 fathoms; it is perfectly sheltered from all winds and easy of ingress and egress to sailing-vessels during north-westerly winds. In the entrance are depths of from 18 to 20 fathoms, and immediately outside no bottom at 30 fathoms. Rābūgh is the head-quarters of the Zobeid Harb.

Quliyah, *Qadhimah*, *Khalis*, and *'Asfān* are all of much the same character with permanent populations of 500 or over. (See Route No. 34.)

13. **Jiddah** is a walled town on a well-sheltered natural harbour, almost exactly half-way down the Red Sea coast. The entrance, through three lines of reefs, is, however, difficult. It possesses quays along the sea-front and is the port of Mecca (55 miles by road, and slightly under 50 crow-fly) and Tā'if, and the main avenue of pilgrim access to Hejaz from the sea. The houses here, as at Yambo', are largely built of coralline. There are forts at the seaward angles of the walls, and three main gates and three posterns (sea-face); elsewhere the wall is strengthened by smaller towers at intervals. The population is about 30,000 (not all inside the walls), and includes a sprinkling of negroes and Somalis, as well as some Indians, Greeks, and Jews; about 300 British-Indian subjects are registered, but exact numbers of all families are not recorded. Non-Moslems are not allowed to go outside the walls. The normal Turkish garrison was a battalion with two field-guns.

The wells in the town are brackish ; but good water is brought from rain-cisterns or from wells and springs 7 miles away. There is a water-condenser in the town which works irregularly, and its condensed water, being taken from a foul part of the harbour, often has a bad smell and taste ; it can turn out about 30 tons a day. The price at the condenser works out at about 8s. 6d. a ton, but as much again has to be paid for transport in the town in small quantities. On the quarantine island there is a smaller condenser, said to turn out about 15 tons a day, supplying certain individuals and not the general public ; the price of its water works out at £1 16s. 8d. per ton, including transport to shore. The price of good drinking-water from wells and springs varies down to about 10s. per ton, including transport ; in 1912 it stood at the extraordinarily high rate of about £1 a ton. At that time, and for two years previously, there had been practically no rain-water from cisterns ; when there is any, its price is generally about 18s. per ton, including transport.

The bazaar (southern quarter) is well supplied. A petroleum engine for a flour-mill, turning out about 18 cwt. of flour daily, was reported to have been set up and to be working in 1912 ; it is of British manufacture. A portable hospital, made of compressed paper and well equipped, was set up by the Turkish Government in 1911 outside the town for the accommodation of 100 pilgrims. The climate of Jiddah, though hot, is not unhealthy, the sea-breeze counteracting to some extent the insanitary condition of streets and houses ; but mortality is high, and bubonic plague to some extent probably endemic. Residence of Consuls (northern quarter) ; telegraph to Mecca ; cable (not working) to Suakin.

14. **Lith**, a village, about $1\frac{1}{2}$ miles inland from the anchorage. The houses are of mud, and the town possesses a blockhouse, barracks, and a mosque ; water is obtainable, as well as a few sheep and fowls. The coast in the neighbourhood is low, sandy, and fronted by coral, and is covered in some parts by bush, but mountains rise inland and to the northward. The anchorage is small but well protected by the reef, which extends nearly $\frac{1}{2}$ mile off the mosque, and by two reefs eastward of it ; the best entrance is apparently that close eastward of the mosque reef, where the depths are from 4 to 6 fathoms (mud). To the W. of the inner anchorage is Agha islet, which is small, low, and sandy, and has on it several houses. The outer anchorage is from $\frac{1}{2}$ to 1 mile SSW. of Agha islet, in from 10 to 14 fathoms (mud) ; but there is no shelter here from northerly or north-westerly winds.

15. **Mecca**, the chief town of Hejaz and the holy city of Islam,

lies in a deep, narrow valley about 50 miles (crow-fly) inland from Jiddah. The valley runs up northwards with a slight easterly trend, and the hills on either side, rising several hundred feet, enclose it so completely that it was never thought necessary to encircle it with a wall. The ancient wall merely barred the three entrances to the valley, where gates led into the town ; but walls and gates have disappeared, the names of the latter only surviving.

The road from Medina and the S. track from Jiddah join under Jebel Hindi, and enter the city by the W. gate, the Bāb el-'Omrah (formerly known also as the Bābez-Zāhir from a village of that name). The road from Yemen approaches up the main valley, and enters the Masfalah, or lower city, by the S. gate. The road from the N. gate, the Bāb el-Mā'la, leads from the upper quarter of the town to Mina and 'Arafāt. Considerable suburbs are built out to the N. of the city, and just beyond the gate is the Mā'la cemetery ; farther up the valley is the Bedouin quarter, Ma'ābdah (or Mu'ābidah), and the camp of the Egyptian pilgrims. The camp of the Syrian pilgrims lies to the NW., at the point where the Medina road crosses the N. track from Jiddah. On the SW., below Jebel 'Omar, is the other great cemetery, Shebeikah ; and the camp of the Yemen pilgrims lies outside the S. gate on the E. side of the valley. The length of the town from the S. gate to the northern suburbs is about 2 miles, and its greatest breadth is about a mile and a third.

The great mosque, the Beit Allah, containing the Ka'bah (see Chapter II), lies in the lower part of the town, and its vast courtyard and colonnades break the line of the streets which run longitudinally up the valley. On three sides it is completely built in with houses, whose upper windows command a view of the courtyard and the Ka'bah. The Madrasah, adjoining the mosque on its NW. and SW. sides, intended as lodgings for students and teachers of Mohammedan law and doctrine, has long been let out to wealthy pilgrims ; lectures are now given between the pilgrim seasons in the mosque itself, and a poorly furnished public library is maintained for the use of students. Immediately above the mosque a broad street, the Mas'ah, runs from SE. to NW. across the valley, and at either end of it are the sacred hills Safa and Merwah (see Chapter II). This street forms the principal bazaar and centre of Meccan life ; the other chief bazaars are in smaller streets in the neighbourhood of the mosque. Many are roofed over, as in Damascus and Baghdad, and there are some good shops. The houses of the town are all of stone, many of them well built and three or four storeys high, with terraced roofs and large projecting windows. The main streets are fairly wide and clean.

The water-supply is derived from springs at Jebel 'Arafāt, the water being brought to Mecca by a conduit, which runs underground through the city. Here it is tapped at intervals by pits resembling wells; the water is good (containing a large amount of chlorides), and is fairly abundant. The water-carriers form a special class; they carry the water in skins and supply houses at a fixed rate per month according to the quantity required. The only well in Mecca is the Holy Well, Zemzem, in the court of the mosque, employed entirely for religious and medicinal purposes. The special class of water-carriers and attendants, who dispense it free, are supported by voluntary contributions. The well is about 40 ft. deep, and the water is unusually brackish and contaminated. It is regarded as a panacea for many bodily as well as spiritual ills, and is used both for drinking and ablutions; many pilgrims have it brought to their houses in order to wash themselves and their clothes in it; a canister, containing a pint or so, is the most valued present that can be brought from Mecca.

The soil of Mecca and its immediate neighbourhood is almost entirely barren. There are hardly any gardens, and all supplies are brought in from outside, fruit and vegetables from Tā'if, rice and foreign products from Jiddah; poultry can be obtained at reasonable prices, and mutton, milk, and butter are plentifully supplied from the desert. Very little live stock is kept locally, except donkeys and camels.

There are no local industries, and all classes of the population live by the Pilgrimage, acting as guides and directors during the sacred ceremonies, contractors for transport and the like. Considerable sums are also realized by the letting of houses, of which many more exist than the permanent population requires. Besides the resident merchants, traders arrive from all parts of the Mohammedan world during the Pilgrimage, and do a considerable business (see p. 101). The permanent population, exclusive of soldiers, is about 70,000 (the largest urban aggregate in Arabia), including about 12,000 Indians. The annual Pilgrimage brings normally at least 200,000 visitors into the town. The British Indian pilgrims sometimes number as many as 20,000, besides 4,000 or 5,000 British Malay pilgrims.

The climate of Mecca is very hot and very dry, but not unhealthy. The town is so shut in by the surrounding hills that a breeze seldom reaches it, and the heat reflected from the rock-faces increases the glare by day and the closeness of the atmosphere at night. Rain falls only once or twice a year, but it is tropical in its violence, and does considerable damage to the town. On these occasions, during

the inundation (*seil*), the mosque is often flooded to a depth of several feet, since it lies lower than the surrounding city, whose level has been gradually raised by accumulated débris through the destruction and rebuilding of the houses. A former attempt to mitigate the inundation by throwing a dam across the valley was not successful, and the flood-water is allowed to escape through the town and out into the open valley by the south gate. During the Pilgrimage there is always peril of devastating epidemics, for the present quarantine system is useless, and the camps of the poorer pilgrims are crowded and most insanitary. Cholera is most dreaded; the bubonic plague, though equally deadly, is not feared so much, owing to its comparatively slow rate of development and to the speedy dispersal of the pilgrims after the ceremonies.

There are three forts above the town, the largest on the SE.; of the others, one lies to the W. on a mound called Filfil below Jebel Hindi, the other to the N. on a low hill opposite the Sherif's house. Normally a Turkish garrison of at least three battalions with field and mountain guns is stationed at Mecca. There are two barracks, one to the E. of the principal fort, the other and more important at the northern end of the town. The Vali of Hejaz resided at Mecca (in summer at Tā'if); for the Emir (Grand Sherif) see Chapter II. In addition to the profits of the Pilgrimage, the town received an annual Government grant (*surra*), and the customs duties levied at Jiddah and Yambo'. It was always free of tax and military service.

The public buildings include a court-house, post-office, and other government offices; there are also baths, a hospital, and hospices for poor pilgrims from India, Java, &c. A petroleum engine for a flour-mill, turning out about $1\frac{1}{2}$ ton of flour daily, was set up in 1909, and in January 1912 two others of the same size had been imported and were being set up; they are all of British manufacture. A weekly paper, *The Hejaz*, used to be published in Turkish and Arabic. Telegraph to Jiddah and Tā'if.

16. Tā'if is a walled town, situated in a sandy plain surrounded by low hills, on the high plateau about 75 miles SE. of Mecca, at an elevation of about 5,000 ft. It is the summer residence of the Grand Sherif and of the Vali of Hejaz, the palace of the former standing within the Bāb es-Seil with an open space before it; the citadel is on the W. side of the town. The houses are built of stone, the larger ones covered with plaster; the town is fully inhabited only in the summer months, when the more wealthy Meccans remove there from the capital. Tā'if is much cooler than Mecca, and has a plentiful water-supply. Both in climate and physical character the district resembles the highlands of Asir and Yemen, the monsoon or tropical

rains, which are unknown elsewhere in Hejaz, falling heavily in the early autumn. Water is obtained from abundant springs and brooks, the principal stream, the Seil, being beautifully clear but lukewarm. Beyond the reach of the brooks irrigation is carried on from shallow pits, the water being drawn by small Arabian oxen. The population, about 5,000, are in the main settled members of the Beni Thaqif and Ateibah tribes. They are principally occupied in tending fruit-trees and vines in the gardens some 2 miles to the SW. and NE. of the town, in spaces of fertile soil at the foot of the hills. In the fields at the end of a valley to the NE. is a village, El-Wahab.

The vines, for which Tā'if is famous, do not lie loosely on the soil, but are bound to stakes. Apricot and pomegranate-trees bear abundantly, and some olive-trees have been introduced from Syria. The palm does not thrive at Tā'if, where both the water and soil are sweet; but roses are extensively cultivated, and their blossoms are transported to Mecca, where attar ('*atr*') is distilled, the precious perfume which is carried by the pilgrims throughout the Mohammedan world. The Ateibah Arabs supply the town with mutton, and a white curd cheese is brought in by the Qoreish. Fruit and vegetables from the gardens are sent in considerable quantities to Mecca and Jiddah.

CHAPTER V

ASIR

AREA

THE term 'Asir' (*Asir*) is understood nowadays to denote all that part of Western Arabia which lies immediately south of Hejaz, between the latter and Yemen; but it is of only quite modern use as a designation for anything more than the section of the Inland Ridge and the 'Aqabah occupied by the four tribes of Beni Mugheid, Beni Mālik, Alqam el-Hūl, and Rufeidat el-Yemen, all of whom live round the capital, Ibha (Ebha). Even now it is not always understood by natives to denote the same or any clearly defined region. It is convenient, however, to apply the term to all the area intervening between the southern limit of Hejaz (a line drawn inland from Līth) and the northern boundary of the jurisdiction of the Imam of Yemen (about lat. 17° 15' N.). To this must be added the seaboard and the maritime plain down to lat. 16°, where the Wādi 'Ain divides the Idrīsi territory from that of the Turks. Its extension from the Red Sea to the east is difficult to define, since, as is the case with Hejaz, its eastern districts are not separated by any exact boundary from the steppes and deserts of Nejd. A line drawn from the coast to Bīshah measures about 180 miles. In the southern part the boundary marches with that of the Yām tribes of Nejran.

RELIEF

Internally this region is still not sufficiently known for the details of its relief to be described; but, broadly, it may be said that the first Hejaz zone, the low sandy maritime belt, is prolonged southwards with a breadth of 20 or 30 miles through Asir to meet the Tihāmah of Yemen, while the second, third, and fourth Hejaz zones are, in Asir, less sharply distinguished one from another. Instead of the low, rounded, and dusty hills which form the second zone in Hejaz, we find a lofty escarpment ('*aqabah*) backed by a plateau region (third zone), which falls little, if at all, eastwards towards the foot of the main ridge of the fourth Hejaz zone. This ridge is here uniformly higher than in Hejaz, ranging from

6,000 to 7,000 ft. or more. From its crest-line, lying on an average about 80 miles from the coast (nearer in the north and farther in the south), the land-level falls away gradually north-eastward towards Nejd.

PHYSICAL CHARACTER AND CLIMATE

Since Asir receives the fringe of the monsoon, which reaches Yemen in autumn, and since it provides a lofty, gradually inclined and broad catchment area, the wide valleys which run from the main ridge, not only south-westward down the short seaward slope, but north-eastward down the long slope towards Central Arabia, are comparatively fertile. All this north-eastern slope is seamed with valleys—main wādis like Wādi Ranyah, Wādi Bīshah, tributaries like Wādi Shahrān (or Sahrān) and Wādi ‘Aqīq—divided by high hills or dusty intervals of steppe.

The larger valleys carry water throughout the year either on or near the surface of their channels, and since large tracts of both *harrah* and *nefūd* desert are absent, the aspect of the innermost zone of Asir is very different from the corresponding district in Hejaz. Tamisier, who in 1834 traversed what we should now call the NE. and SE. boundaries of Asir, speaks even with enthusiasm of the smiling and fertile appearance of some of the valleys which he visited; but he left untouched some of the most productive districts. The principal wādis run towards Wādi Dawāsir, in Southern Nejd. But what is their exact ultimate destination, and how far inland their fertility is maintained, we do not at present know.

The inland edge of the main ridge is almost uniformly fertile, and the country from Tanūmah to Thimniyah compares favourably with any in the central highlands of Yemen. To the east of the main ridge long and broad ribbons of oasis trending north occur frequently, and serve to keep an agricultural and settled element preponderant in the population. The dusty intervals of steppe between wādis are good for nothing except lean pasturage; but the valleys themselves are well watered and produce good crops of cereals and fruit in abundance. While invaders—such as the Egyptian armies which traversed the region from time to time between 1832 and 1841—have doubtless suffered from insufficiency of supplies, this has been due partly to the nature of country to be crossed between the main valleys, and partly to the fact that districts fertile enough for local needs were unable or unwilling to support hostile forces of 10,000 or 12,000 men. Such a force remained encamped in Wādi Bīshah for a fortnight in 1834. The district round Khamīs Musheit

is described in modern days as fertile *par excellence*; and Wādi Shahrān, a tributary of Wādi Bīshah, is called by Tamisier 'a jewel coveted by all conquerors'. The seaward slopes of the main ridge, and the escarpments which lead down to the Tihāmah, are in the north of Asir barren and forbidding, except in the valleys; in the south they are covered in many places with dense woods and traversed by many rivulets. The intervening plateau, though hotter than the main ridge, is nevertheless productive and well watered and supports a large population.

While the highlands are the most productive part of Asir, the Tihāmah or seaboard country, though throughout sandy and salty, is less barren than in Hejaz, and indeed in the Qunfudah, Hali, and Sabia districts yields a fair amount of produce. In the southern and central Tihāmah, light and local rains occasionally fall in February and March, and there is a heavier precipitation in June during the season of the *Kharīf*. Farther north, both in the Tihāmah and inland, the rainfall is irregular. The most favoured localities are the 'Aqabah and main ridge, which receive a copious precipitation during the autumnal monsoon and occasional showers in June and July. Tamisier speaks from experience of very violent thunder and rain in the neighbourhood of Khamīs Musheit in the month of July. The climate of the Tihāmah, which is subject to strong SW. winds, is as hot as in Hejaz; but the water-supply is both more abundant and of better quality. The inner country is cooler on the whole than in Hejaz, the 'Aqabah and plateau being better favoured than the corresponding Hejaz zones; the climate of this hill country is described by the *Arabian Gazetteer* as temperate. On the inland slopes of the ridge, which has a general north-eastward aspect, the winter is comparatively severe: night frosts are regular and frequent.

POPULATION

The total population of Asir, if calculated from the numbers of fighting men, mentioned later in the description of tribes, would be 1,500,000. These numbers, however, are based entirely on native information and are probably much too high; but they are given in the absence of any more positive and reliable data. The main constituent is a highland farmer element, warlike and tenacious of liberty, living in the upper wādis on both flanks of the main ridge, but only in a few places collected into urban settlements of any considerable size. Qunfudah on the coast, Muhā'il, Rijāl, Khamīs Musheit, Ibha, Sabia inland, may be called towns, and there are many large

villages where the local trade is focused : but the available descriptions of inland settlements suggest, rather than towns, villages with chains of dependent farmsteads and groups of huts distributed along the valley bottom and sides and often protected by forts on the adjacent heights. In the last century Wādi Bishah is said to have possessed sixty villages, and the number has not decreased. As in Nejrān, the Jauf of Yemen, and Hadhramaut, these settlements serve as nuclei of tribes with fringes of unsettled clans, which roam the intervening steppes and mountain heights in quest of pasturage. There has always been a strong social and political distinction between the farmers of the lower inland wādis and those of the upper parts and the main ridge—the proper 'Asir'—as well as between the latter and the men of the 'Aqabah and Tihāmah. But the distinction goes farther than this, and in no part of Arabia are the tribal elements more sharply defined or their boundaries more immutably fixed than in Asir. There is an understanding in times of peace that members of one tribe may pass through the territories of another when furnished with a *khawī*, or guide, by the latter ; but attempts on the part of strangers to settle in 'foreign' territory are seldom countenanced, nor does intermarriage often take place. This rule is relaxed only in the larger places of mixed population, such as Qunfudah, Ibha, and Sabia, and in Bishah, where the Arabs from all the neighbouring tribes collect for a four months' truce during the date-season and where many of them possess their own lands.

In religious persuasion practically all the Asir tribes belong to the Shafei school of the Sunni sect. Wahabism has a few adherents in the north-east, and its tenets are regarded with a certain sympathy all over the country ; but there is everywhere a strong antipathy to Zeidism, which has made no headway.

The tribes under the immediate influence of Idrisi subscribe to his *tariqah*, whose practices and tenets are akin to those of the Senussi fraternity, and are, of course, Shafei.

It is in Asir that, proceeding through Arabia from the north, we first encounter *settled* tribes as the predominant element in the population, and for the simple reason that there, for the first time, the physical conditions admit generally of such agriculture as returns sufficient sustenance within a convenient radius of a settlement to render nomadism—always a *pis aller*—not necessary. Not that nomadism is unknown in Asir any more than in any other district of Arabia : agriculture by irrigation in wadis has to be eked out by pasturage on the hills, and the climatic conditions cause pasturage to be too scanty and evanescent for flock-owners

and herdsmen to keep within easy range of any particular settlement throughout the year. Moreover, not only do stretches of steppe, often little better than desert, occur in the Asir Tihāmah (as in that of Yemen, and on the southern littoral), but the inland slopes of the main ridge (as again in Yemen and even in Oman) rapidly thin out into steppe-land and finally into sheer desert. Therefore almost all Asir tribes include a nomadic clan or two, although only a few units are in the main or wholly nomadic.

Settled Arabs multiply more rapidly than unsettled, and tribes which for any reason have abandoned wandering life for fixed agriculture have often been known to double or treble their numbers in two or three generations. Obvious reasons for such increase are better quality and greater quantity of food-stuffs enjoyed in settled life, and the easier conditions which obtain for women in pregnancy and parturition and for their offspring during infancy. This fact has to be borne in mind when judging the high totals given by native authorities for the population of such regions as Asir and Yemen; but, at the same time, it is generally safe to divide such totals by two, if not by a higher divisor. In any case no means of checking the Asiri figures exists, the actual numbers of fighting men known to have been put in line on any occasion being no good criterion in so divided and distracted a region.

The most numerous and powerful tribes occupy the main ridge with the heads of the inland valleys and the upper parts of the 'Aqabah. Here we find in succession from north to south the great units of the *Zahrān*, the *Ghāmid*, the *Shamrān*, the *Bal'aryān*, the *Bulqarn*, the *Beni Shihir*, the four tribes of the *Ahl Barak*, the *Reish*, the *Āl Mūsa*, the *Balasmar*, the *Rabī'ah wa Rufeidah* and the *Balahmar*. With the next two tribes, the *Rijāl el-M'a* and the *Beni Mugheid*, the most famous and most developed tribal organizations in Asir, we reach the heart of the country, the surroundings of Ibha (Manādhir), the hinterland of Mikhlāf (or Makhlāf) el-Yemen and the region of Wādi Bishah. The strong tribes of the '*Alqam el-Hūl*, *Beni Mālik* (to be distinguished from the Hejaz tribe of that name), and *Rabī'at el-Yemen* also lie round Ibha; and behind all these and intruded among them, in a wedge of territory which runs from the heads of Wādis Bishah and Shahrān to within twenty miles of Sabia, lies the most numerous of all Asiri tribes, the *Shahrān*. Finally, in the south-eastern interior of the region live the six *Qahtān* tribes, each an autonomous unit, and none of them to be confounded with the nomad Qahtān of the south-western region of Central Arabia.

The Tihāmah tribes are, as a rule, smaller units and less vigorous.

In the north, where the land conditions are least favourable, they take largely to seafaring. The *Dhawi Hasan* and *Dhawi Barakāt*, who occupy the coast from Lith to Uruj, are fishermen and pirates. The *Zobeid* (or *Zubeid*) sub-tribe of the Harb, which succeeds to these, contains also some sailors, but with it and the *Beni Zeid* of the Qunfudah district begin predominantly agricultural units, which generally own one or more port-villages, or, sitting astride the tracks to the interior, profit by commerce even if they do not practise it. So live the *Belā'ir*, the *Ahl Hali* federation, the *Beni Hilāl*, and the *Munjahah*. After the last begins the favoured and well-settled district of 'Mikhlāf el-Yemen, where the Idrīsi has established some sort of law and order, increasing from the north, which is held by the *Beni Shi'bah* and the *Naj'u*, to his home-land of Sabia and Abu 'Arīsh. His authority holds to the southern limit of Asir; but the comparatively small tribes lying south of the Abu 'Arīsh, of which the *Masārihah*, the *Beni Marwān*, the *Beni Hasan*, the *Beni Aslam*, and the *Beni 'Abs* are the more important, better maintain tribal autonomy and in means and manner of life approximate to the units holding the coast north of Mikhlāf el-Yemen.

The following table shows the tribal influence of the Turks, Idrīsi, and the Emir of Mecca respectively in 1914. In cases where tribal allegiance is divided, only important divergences are noted. The completely independent tribes are given in a fourth column.

(a) *Tribes of the Maritime Plain from Lith to Lat. 16° (Wādi 'Ain)*

| <i>Turk.</i> | <i>Idrīsi.</i> | <i>Sherif of Mecca.</i> | <i>Independent.</i> |
|-------------------------|------------------|-------------------------|---------------------|
| Dhawi Hasan (unwilling) | Zobeid | Dhawi Hasan (unwilling) | Dhawi Barakāt |
| Beni Zeid | Belā'ir | | |
| Beni Ya'lah | 'Abid el-Emir | | |
| | Ghawānimah | | |
| | Aulād el-'Alauna | | |
| | Kinānah | | |
| | Beni Yahya | | |
| | Beni Hilāl | | |
| | Munjahah | | |
| | Beni Shi'bah | | |
| | Naj'u | | |
| | Ja'āfirah | | |
| | Ahl Sabia | | |
| | Masārihah | | |
| | Ja'dah | | |
| | Beni Marwān | | |
| | Beni Hasan | | |
| | Beni Zeid | | |
| | Beni Aslam | | |
| | Beni 'Abs | | |
| | Beni Nashar | | |

(b) *Inland Tribes of Asir*

| <i>Turk.</i> | <i>Idrīsi.</i> | <i>Sherif of Mecca.</i> | <i>Independent.</i> |
|--|---|--|----------------------------------|
| Beni Shihir esh-Shām (settled) | Zahrān | Ghāmid (settled) | Ghāmid (Āl Seyar) |
| Beni Shihir el-Yemen | Shamrān | Beni Shihir esh- Shām (settled) | Bal'aryān (except Beni 'Isa) |
| Beni Shihir et-Ti- hāmah (settled) | Khath'am | Beni Shihir el- Yemen (settled) | Beni Shihir esh- Shām (nomad) |
| Humeidah (settled) | Bal'aryān (Beni 'Isa nominal) | Shahrān (Beni Wahhāb round Bishah) | Shahrān (Nahās) |
| Āl Mūsa (Half) | Bulqarn | | |
| Rabī'ah wa Rufeidah (at times) | Beni 'Amr | | |
| Balahmar (Āl 'Asla only) | Beni Shihir et-Ti- hāmah (nomad) | | |
| 'Alqam el-Hūl | Rabī'ah Mujātirah (nominal) | | |
| Beni Mālik | Humeidah (nomads) | | |
| Beni Mugheid (except Āl Weimān and certain disaffected Sheikhs) | Āl Isba'i | | |
| Shahrān (Āl Rusheid, Āl Ghamar and Qa'ūd) | Āl Mūsa ibn 'Alī | | |
| Rufeidat el-Yemen (Half) | Āl Jebāli | | |
| | Rabī'at et-Tahāhin (nominal) | | |
| | Āl ed-Dureib | | |
| | Er-Reish | | |
| | Āl Mūsa (half) | | |
| | Beni Thuwwah (no- minal) | | |
| | Balasmār | | |
| | Bahr Ibn Sekeinah | | |
| | Rabī'ah wa Rufeidah (at times) | | |
| | Balahmar (except Āl 'Asla) | | |
| | Rijāl el-M'a | | |
| | Rabī'at el-Yemen (nominal) | | |
| | Beni Mugheid (Āl Weimān and cer- tain disaffected Sheikhs) | | |
| | Shahrān (Beni Bijad, Sha'af Rashhah and Āl Yinfa'ah) | | |
| | 'Abidah | | |
| | Beni Bishr | | |
| | Rufeidat el-Yemen (half) | | |
| | Senhān el-Hibāb | | |
| | Shereif | | |
| | Wada'ah | | |

DOMESTIC APPARATUS AND MANUFACTURES

Except round Ibha and Qunfudah, where the Turks have exercised a civilizing influence amongst the better-class natives, the inhabitants of Asir live under very primitive and simple conditions.

In the Tihāmah their dwelling-places are rounded huts of straw with pointed roofs, and are generally surrounded by a straw compound. The floors are of pounded clay with a raised place for a fire. Their beds resemble the *angaribs* of the Sudan, a lacing of rope or thongs on a wooden framework supported by four wooden legs.

Up the 'Aqabah and along the main ridge a man's house is his fortress, and is built to last. The big chiefs have huge rambling structures massively built of stone and sometimes running up to four or five storeys. The doors are solid, the windows square with wooden shutters, and the roofs flat, supported by stout beams over which are laid branches of trees and then a surface of clay. Each house has its own yard surrounded by a stone wall. The houses of the Shahrān and Qahtān tribes are of a similar type, save that above the first floor they are built of clay. Inside there is little furniture, but the houses are kept scrupulously clean, and are never used as privies as is the case elsewhere in Arabia. For beds straw mats are used, covered with a thick sheepskin-coat (*farwah*), or rug. In all big houses a separate room is set aside for the kitchen. In eating, the men kneel on their haunches round a big wooden platter and help themselves with their fingers. Copper cooking utensils come from Aden, copper coffee-pots from Mecca, while clay plates, water jars, and cups are made locally.

Artificial light is only seen in the houses of the rich, where small petroleum lamps are used. Clothes come almost entirely from Aden. The local manufactures are few and unimportant. Certain tribes make their own goat-hair tents and saddles; saddlebags and leathern belts are usually home-made. The Rijāl el-M'a are known for their straw-woven articles, such as matting, baskets, and hats (*toffush*) which are largely worn by the women of Asir. Most of the swords and long curved knives (*jenābih*) are finished locally, the steel being imported from Aden and worked into shape by the local smiths. The Āl Yazīd section of the Beni Mugheid are noted for their skill in this. Arms and ammunition, of course, come exclusively from abroad, but the Beni Shihir are said to produce an inferior kind of powder. The rifles are badly treated, the sights being knocked off and the stocks pared down. It is the custom in some tribes to cut a notch on the stock for each man killed.

AGRICULTURE

Cultivation in the Tihāmah is dependent partly on the local rainfall and partly on the water from the wādis which comes down in flood from the hills. In all the larger wādi-beds dams are made and the water led off in channels on to the surrounding land. In most places there are two harvests, the spring and the summer, but the Hali district produces three. The principal crops are *dukhn* and *dhura*, sesame, cotton, and the more common kinds of native vegetables. The most productive regions are between Hali and Qunfudah and Mikhlāf el-Yemen.

Inland, in the hills and plateaus, *dhura* and lucerne (*bersim*) are grown during the winter; the summer crops are wheat, barley, lentils, potatoes, and onions. Wadā'ah produces grapes in large quantities which are converted into raisins and sold throughout Asir; and in the Beni Mālik country and Ibha figs, grapes, apricots, and a poor sort of olives are grown. Coffee is cultivated by the Rijāl el-M'a, by the Balasmar round Jebel Haddah, and by the Beni Mugheid near Sijam and Radha, but not in quantities sufficient for local consumption. Dates are grown in a few places on the coast such as Birk, but by far the largest production is in the fertile valley of Bishah, where lemons, oranges, and *dukhn* are also cultivated extensively.

Inland Asir is richer than the Tihāmah, and the main ridge in the centre and south is almost uniformly productive. The best districts are Rijāl el-M'a, Thimniyah, Barak, Ibha, and Tanūmah.

LIVE STOCK

The Tihāmah produces cattle, sheep, goats, and camels in large numbers. Donkeys of a big white breed are used for riding, and there is also a smaller type, grey in colour, for carrying burdens. Horses are only found in Mikhlāf el-Yemen, and are all imported from inland. There are no mules. In the mountains the same varieties of animals are found, but the camels are all inured to mountain work in a colder climate, and no Arab would think of taking his beasts down to the plains. The Tihāmah-bred animals would, of course, fare equally badly inland. The mountain camels are for the most part white in colour, but those of the Qahtān and Shahrān are black. The two latter tribes are the chief horse-owners. They will sell their poorer beasts, but rarely part with their pedigree animals, of whom they take the greatest care.

Dogs in Asir are generally well treated, and there is a large black breed which makes an excellent type of watch-dog.

TRADE

Import trade by sea. Qunfudah, Birk, Shuqaiq, Jeizān, and Mīdi are the five ports through which goods enter Asir. Qunfudah is chiefly used for supplying Turkish needs there and at Ibha.

The Asiri's necessities are few, and the import list is therefore short. Besides arms and ammunition, cotton piece-goods, steel, sugar, petroleum, rice, and cooking utensils are the chief items.

Import trade by land. From the south, practically the only commodity which enters Asir is coffee. This is chiefly produced round Jebel Razah (or Razeh) and taken in by the pilgrim road to the Qahtān country, where it is bought up by the Qahtān merchants at Khamīs 'Abidah. The imports from the Hejaz are still more limited and seem to be confined chiefly to copper coffee-pots.

Export trade. The export trade is only carried on at present on a small scale, but is capable of considerable development. The Tihāmah exports to Jiddah wheat, *dukhn*, *dhura*, *simsim*, and dried fish, chiefly in the pilgrim season. The remainder of the exports go either to Aden or Musawwa'. These consist of *semm*, skins, and wool, both from the Tihāmah and inland; cotton from the Hali district, *dōm*-nuts from the Munjahah, gum from the Shahrān and Qahtān, dates from Bishah, and honey from the Rijāl el-M'a. Cattle are also exported to Musawwa', when the absence of cattle plague permits.

Merchants from the Hadhramaut control most of the general trade, both import and export, with the outside world. The Rijāl el-M'a also take their share, though they reserve themselves chiefly for the arms traffic, and there are a few Indian traders.

Internal trade. In all the main necessities of life, each tribal district is self-supporting. The chief distributing centres of what to the Asiri are luxuries are Sabia (Mikhlāf el-Yemen), Sheibein, and Rijāl (Rijāl el-M'a), Ibha (Beni Mugheid), Khamīs Musheit (Shahrān), Khamīs 'Abidah ('Abidah Qahtān), Kiyād (Hali District), Sabt Ibn el-'Arif (Beni Shihir), Khamīs el-Makwar (Ghāmid), Dūs (Zahrān), and Qunfudah (Beni Zeid).

Most of the output of dates from Bishah is brought to Khamīs Musheit for distribution by merchants who go to Bishah early in the season, well supplied with general goods, such as rifles, ammunition, coffee, piece-goods, &c. Merchants from Sabia procure all their horses from the Qahtān.

Wadā'ah produces raisins and sends them chiefly to Khamīs 'Abidah.

After the Rijāl el-M'a the most enterprising traders of the interior are the Qahtān, and especially the Rufeidat el-Yemen section of that tribe.

CURRENCY

The only coins in universal use throughout Asir are the *Thilth Abu Hautah*, a small nickel coin worth half a Turkish piastre, and the Maria Theresa dollar, locally called 'Riyāl Fransah' and valued at 12 Turkish piastres.

In and round Ibha and Qunfudah the ordinary Turkish coins are in circulation, but they do not pass elsewhere with the exception of the *lira*, and even that is regarded with suspicion.

English sovereigns (known as *Abu Khayyāl*) are more popular and are current at 120 Turkish piastres in most places.

In the Tihāmah, especially in the south, 2 anna and 1 anna pieces (both known as *Abu Sūrah*) are found and are valued at P.T. 2 and P.T. 1 respectively. The rupee, however, has not been introduced.

In many places in Asir barter is the chief medium of exchange.

WEIGHTS AND MEASURES

In Qunfudah and Ibha the Turks have introduced their own standards of weights and measures.

In the mountainous districts wooden bowls of certain standard sizes are employed for dry commodities, according to the following table :

$$\begin{aligned} 3 \text{ okes} &= 1 \text{ mid} \\ 4 \text{ mids} &= 1 \text{ sah (sā')} \\ 3 \text{ sahs} &= 1 \text{ Farraj.} \end{aligned}$$

Bowls representing halves and eighths of *sahs* are also used.

In the Tihāmah the scale is slightly different in nomenclature, viz. :

$$\begin{aligned} 4 \text{ okes} &= 1 \text{ keilah} \\ 3 \text{ keilahs} &= 1 \text{ sah (sā')} \\ 3 \text{ sahs} &= 1 \text{ Farraj.} \end{aligned}$$

These measures of content are chiefly employed in the big market-places. Elsewhere the practice seems to consist simply in placing a commodity in small piles (*akwām*) and making a rough calculation of its bulk.

Land is measured as follows, the feddān being somewhat smaller than the Egyptian feddān.

$$\begin{aligned} 2 \text{ Fellejs} &= 1 \text{ Rakib} \\ 4 \text{ Rakibs} &= 1 \text{ Zahab} \\ 2 \text{ Zahabs} &= 1 \text{ Feddān.} \end{aligned}$$

RECENT HISTORY AND PRESENT POLITICS

Politically Asir cannot be regarded as one, except on the Ottoman theory that it forms, as a whole, the northern sub-province or *sanjak* of the vilayet of Yemen. In reality it falls into four parts, one completely independent and three acknowledging, respectively, the influence of the Emir, or Grand Sherif, of Mecca, the Turks, or the Idrisi. The three latter, it is hardly necessary to remark, are constantly changing as the power of one or the other aspirants to supremacy waxes or wanes.

1. The number of Arabs who recognize no power but their own is comparatively small, and is confined almost entirely to nomad tribes such as the Rabi'ah Mujātirah and Rabi'at et-Tahāhīn, who dwell in inaccessible mountain country on the 'Aqabah, and to nomad sections of certain of the eastern tribes such as the Ghāmid, Shahrān, and 'Abidah, who wander far out to the east, where they are beyond control. There is no cohesion or fixed purpose amongst these, and politically they are of little account.

2. The Emir of Mecca's influence was chiefly evident amongst the powerful tribes of Ghāmid, Beni Shihir, and Shahrān, who live on the inland side of the main ridge. He is connected by marriage with the paramount chief of the Beni Shihir and is a personal friend of the Ghāmid and Shahrān Sheikhs, but he has never made any attempt to administer the country and, before the recent insurrection of Hejaz against the Turks (see Chapter IV), it appeared doubtful whether he had much influence among the tribesmen. In 1910 he got into touch with many of the tribes between Līth and Ibha, during his campaign against the Idrisi; but how far he had maintained relations since then was a matter of speculation.

3. The Turks never succeeded in completely subduing Asir, and recently they had only a precarious hold on the port of Qunfudah and the inland towns of Muhā'il and Ibha, with a small district round each of these places and, intermittently, the roads from one to the other. They were in touch with the Beni Shihir and Shahrān, but chiefly by virtue of their relations with the Emir.

4. As for what remains, the Idrisi has either administered or federated it—that is, the Qahtān tribes of southern inland Asir and most of the Tihāmah and 'Aqabah lands from the Wādi 'Ain in the south to the confines of Līth—a strip of nearly 350 miles from north to south by roughly 70 broad; its home-land is in the Mikhlāf el-Yemen district, with Sabia as capital and the ports of Mīdi and Jeizān. This is a rather broad section of the Tihāmah sloping up

for some 40 miles to the foot of the 'Aqabah, or scarp of the highlands, and about 80 miles long from north to south.

Before Mohammed 'Ali cast covetous eyes on Asir the whole country from Dhahrān almost to Tā'if was in the hands of the ruling family of Beni Mugheid, whose capital was Manādhir, or Ibha as it is now called. The Emir at the time of the Egyptian expedition in 1834 was 'Ā'idh ibn Murā'i who, with the help of his sturdy hillmen, succeeded in defeating the invaders. The country then had rest from foreign aggression until 1869 when, the Suez Canal having been opened, the Porte sent troops under Rā'ūf Pasha to deal with the Yemen and Asir in earnest. In 1871 Mohammed, son of 'Ā'idh, attacked Hodeidah, but was repulsed with great loss, and in the next year Mukhtar Pasha, who had succeeded Rā'ūf Pasha, invaded and subdued Asir. He was helped by the Rijāl el-M'a, who had unsuccessfully rebelled against the Emir and were burning to avenge their defeat. The Turks administered most of the country until the revolt of Idrisi reduced their power to its present limits. The house of 'Ā'idh, though deprived of much of its former glory, is still important, and Hasan ibn 'Ali, the present head, is Vali or Turkish Civil Governor of Asir.

There is in Mikhlāf el-Yemen a very old tradition of independence which has been maintained against both the Turks and the Yemenite tribes on the one hand, and the tribes of the inland mountains on the other. Between 1830 and 1840 Abu 'Arish was ruled by a certain Sherif 'Ali, who made terms with the Egyptians in order to free himself from the Emir 'Ā'idh ibn Murā'i. During his reign one Seyyid Ahmed el-Idrīsi, a native of Fez, and head of a religious fraternity school (*ṭariqah*) which he had preached in a school at Mecca since 1799, acquired land at Sabia, settled there, and died (1837) in the odour of sanctity. He had been the teacher of the original Senussi (see p. 33), who took the covenant in his *ṭariqah* in 1823. The Idrisi family increased in wealth during the lifetime of Seyyid Ahmed's son and grandson; and appears, after the defeat of Sherif Husein of Abu 'Arish, to have supplanted the Sherifial family. It intermarried with the Senussi house, settled in Cyrenaica, and had branches at Zeinia near Luxor in Egypt and in the Sudan at Argo. But the expansion of its political power to include not only all Mikhlāf el-Yemen, but the Tihāmah and 'Aqabah north and south, and a suzerainty over several tribes outside those limits (e. g. in the Sa'dah district) is the work of Seyyid Ahmed's great-grandson, Seyyid Mohammed, the present Idrisi.

Born at Sabia in 1876, educated partly in Egypt (at Zeinia and at El-Azhar, Cairo) and partly by the Senussi at Kufra, after residence

at Argo and marriage, Seyyid Mohammed returned to Sabia, determined to render Asir independent of the Turks and to aggrandize himself at their expense. By 1910 he had driven them back to their present holding; but he failed to take Ibha against opposition organized by the Emir of Mecca. Subsidized and supplied by the Italians during the Tripolitan War he consolidated himself in the south, and though the Emir seduced much of his tribal following after the Peace of Ouchy, he recovered himself during the Balkan War. Failing in 1914 to secure recognition from the Young Turks as more than Kaimmakam of Sabia and Abu 'Arish, he declared definitely against them on their entry into the present struggle, signed a treaty with our Resident at Aden in May 1915, and took the field in June with a following of some 12,000 men from Abu 'Arish and certain tribes of the 'Aqabah and Tihāmah (Beni Marwān, Beni Aslam, Beni Hasan, Beni 'Abs, &c.), and the Qahtān. However, he has not succeeded in taking Loheia, though he has overrun much of the northern Tihāmah of Yemen, and raised part of the Zaranik and other Tihāmah tribes against the Turks. His power rests largely on his personality, but to some extent also on hereditary sanctity and on the wealth and influence of his connexions, notably those with the Senussi. His most implacable foe, after the Turks, is the Imam of Yemen, and the only potentate really friendly to him in Arabia is Ibn Sa'ūd. The Emir of Mecca, however, is now disposed to keep on terms and is anxious to reconcile the differences between him and the Imam Yahya.

Idrisi's standing army consists of about 500 Sudanese recruited from the villages round his capital, Sabia, and chiefly used for police work or as his personal guard in normal times. In times of war he depends entirely on the tribes for support. His system is simple. He has about 10 Muqaddams or generals, almost invariably chosen from the leading families of Sādah (Seyyids) or Ashrāf (Sherifs), each of whom is entrusted with a district or a group of tribes with which he is required to keep in touch at all times. When troops are required, each general is ordered to produce a specified number of men, and he in turn makes the tribal Sheikhs responsible for carrying out the order. Exemption is purchased by the payment of 24 riyāls.

The army thus formed is a conglomeration of small bands, skilled in tribal warfare but untrained and undisciplined according to European standards, and generally divided against itself by petty tribal quarrels and jealousies. Each tribal unit brings its own food and as many rifles as it can, and Idrisi is responsible for making up the number and for supplying ammunition. In addition he has

to make handsome presents to all the chief Sheikhs. Unless there is a good prospect of loot, it is difficult to collect the Arabs in any numbers, and in any case their natural independence and their dislike of restraint render them unsuitable for a long campaign. This and their disinclination to face modern artillery were among the chief causes which led to their failure before Loheia in 1915. Idrīsi is poorly supplied with artillery and its ammunition, and with trained men to serve the guns. Theoretically he can put a very large army into the field, but in practice he probably cannot muster more than 25,000 men. He is hampered by the fact that the tribes refuse to go far from their own boundaries, and therefore has to depend on the material available in the particular district in which he is operating.

TOWNS

The following are the principal towns of Asir :

1. **Bishah** (Qal'ah Bishah), a town, or more probably an aggregate of many villages, farmsteads, and groups of huts, in the wādi of the same name, about 240 miles ESE. of Mecca. It is an important halting-place on the route between Wādi Dawāsir, the Haramein, and the Red Sea coast. There is a ruined fortress, and the town marks the end of the oasis. Bishah is well watered by a stream going in a north-easterly direction, which, with a number of other inland streams, according to Jomard and Chedufau (but, probably, it is not so) collect at last in the Wādi Dawāsir. The town is surrounded by cultivation, in part carried on by the nomads. It was occupied for a fortnight by the Egyptian force in 1834.

2. **Turabah**, about 90 miles SE. of Tā'if, and on the main thoroughfare from Nejd into Yemen. It is a walled town as large as Tā'if, surrounded by palm-groves and well-watered gardens. Near it are low hills where cereals are grown.

3. **Ibha** (Ebha), said to be a stone-built town situated on a hill in the middle Asir, in the upper reaches of Wādi Bishah, and about 139 miles crow-fly SSW. of Qal'ah Bishah. It was garrisoned by the Turks, when they held Asir, and was then the residence of a *Mutesarrif*. The town was formerly known as Manādhir, and this name survives as that of the quarter or ward where the citadel is situated. It is an important centre of convergent roads in Asir (see Routes Nos. 40-47).

4. **Muhā'il**, an inland town on the 'Aqabah just west of the main escarpment of the plateau region of Asir, and some 72 miles distant from the coast at Qunfudah. It is an important centre of several

convergent roads: from Ibha (Routes Nos. 45 and 46), from Qunfudah (Routes No. 49 and 50), from Hali Point (Route No. 51), and from Birk (Route No. 52). Little or no information is available about the size or character of the town.

5. **Khamis Musheit**, an important town in the most productive district of S. Asir. It stands in the hills, considerably S. of the upper reaches of Wādi Bishah, and about 125 miles ESE. of the port of Qunfudah, with which it is connected by a track. There is good water and a bazaar, and the town is a market for the distribution of dates.

6. **Abu 'Arish**, a town on the route between Jiddah and Loheia, about 70 miles crow-fly north of the latter. It is the principal settlement of the province of the same name; the town contains many stone houses, and there are many wells and much cultivation. Niebuhr describes it as 'a walled town and residence of a Sherif', and adds that 'in the neighbourhood are a number of small hills, where salt is obtained for export'.

7. **Sabia** (*Sabiyah*), about 20 miles inland (4 hours' easy ride) SE. of Jeizān, in the Abu 'Arish district. It is Idrīsi's capital, with a two-storeyed 'palace', a fine mosque, and about 10,000 inhabitants, of whom probably only some are permanent. Most of the houses are brushwood and mat huts, but the houses of some of the principal men, as well as the Seyyid's palace, are well built of stone. There are many wells and a good deal of cultivation, with fertile country inland. Niebuhr says: 'Sabbia is a large village, noted in Yemen for its donkeys.'

8. **Qunfudah**, lat. 90° N., a small walled town, consisting chiefly of huts, on a bay of the Red Sea, about 200 miles S. of Jiddah. The population is not more than 2,000. There is a mosque, with a minaret prominent to seaward, on the southern side of the town outside the walls. The small bazaar is only sufficient for the needs of the place; but plentiful supplies of cattle, sheep, and vegetables may be obtained from the interior at a few days' notice. The town is reputed to have the best water on the coast, the main supply being obtained from Hafeir, about 2½ miles distant; much grain is grown in the district round, and in July and August good grapes can be procured. Qunfudah is the port of Ibha, and lies about 72 miles from Muhā'il (see Routes Nos. 49 and 50); another road comes in from Raghdān. The southern side of the anchorage, in the bay, is protected by a reef about a mile in length, on which there is a low bushy island, holding a ruined guard-tower. A small shoal lies between the reef and the northern point of Qunfudah Bay, and the best channel leading to the anchorage (with a width of entrance

of $4\frac{1}{2}$ cables and a depth of 7 fathoms) is between the shoal and reef. There are two other entrances near the shore, north and south, but these are fit only for small craft. The only steam-vessels calling at Qunfudah were those of the Austrian Lloyd Company, at intervals of about three months.

9. **Hali Point** is the western headland of a small bay, well sheltered from northerly and easterly winds, and is situated at about lat. $18\frac{1}{2}^{\circ}$ N., some forty miles SSE. of Qunfudah. The coast is here bordered by an extensive reef which gives a certain amount of shelter to any craft that may be there. There are no houses actually on the shore, but a town or village is said to exist 'not far inland'. *Jebel Hali* is a prominent peak of the nearest coastal range, and is strikingly pyramidal in shape.

10. **Jeizān**, a small port settlement, hardly more than a village, in lat. 17° N., on the coast about 200 miles SSE. of Qunfudah; it lies opposite the Farsan group of islands, and is backed by the Jeizān hills. It is Idrisi's chief outlet to the sea; the other is Midi, farther south (see below). Jeizān has a few square stone buildings, but consists principally of round grass-huts with pointed roofs. A fort, on the southern side, is in a state of decay. Water is very scarce in the town, but 4 miles to the north-east are some good wells. The small bazaar is scantily supplied with native dry provisions, but fresh meat and vegetables may be procured on giving a day's notice. The population, in 1834, was 400, and the people were then, and still are, chiefly employed in the pearl fishery on the banks and reefs by which the coast is protected. Niebuhr described the town as 'situated on a hill in fertile country', and 'having a trade in senna leaves, which grow in the district, and also coffee'. The Farsan Islands, once desired by Germany for a coaling station, are now occupied by a British garrison.

11. **Midi** (Medi), a large hut-village on the coast, and in 1916 an important port visited by Messrs. Cowasjee Dinshaw's steamers. Idrisi has a small fort on high ground clear of the village, a square, bastioned enclosure of mud-brick. Trade-routes run from Midi eastward to Sa'dah and San'ā.

CHAPTER VI

YEMEN

AREA

EXCLUDING the *sanjak* of Asir, which has practically seceded from Ottoman rule, the vilayet or province of Yemen may be described as bounded on the north by an indefinite line which places Loheia and Khamir just within its borders; on the south by the Aden Protectorate frontier as delimited in 1902-4; and on the west by the Red Sea. The eastern limit is vague and varies with the ebb and flow of Ottoman politics—but long. 45° E. roughly marks the extreme range of Turkish influence. If we exclude Jauf and Nejrān, which are described in this chapter but considered as outlying districts, the province thus roughly measures from 200 to 250 miles from N. to S. and 150 miles from E. to W., and has an area of about 35,000 square miles.

PHYSICAL CHARACTER

RELIEF

Yemen may be divided into six zones :

- (1) The Tihāmah or littoral belt.
- (2) The maritime range.
- (3) The series of intramontane plains.
- (4) The Yemen ridge or main watershed.
- (5) The central plateau.
- (6) The foot-hills and plains that finally merge into the Great Red Desert.

(1) The Tihāmah is a level plain with a slight rise inland; Bājil, for example, which is 20 miles from the coast, is only 600 ft. above sea-level. This zone varies very much in width, from 30 miles to almost a mere beach line at Sheikh Sa'id. It is chiefly soft, sandy, and sterile desert, but there are important oases and settlements in the larger wādis by which it is traversed from east to west. The coast-line of the Tihāmah is in the main regular, low, and sandy, with here and there small rocky headlands and islands, the

best known among the latter being Kamarān Island, which lies quite near the mainland some twelve miles south of Loheia.

(2) The maritime ranges throw out low foot-hills toward the coast ; but here and there they culminate in massifs rising 5,000 ft. or so above sea-level. Such are Jebel Bura' and J. Reimah, while the town of Menākhah itself, which is situated in this zone, is 7,500 ft. above sea-level, and the neighbouring peak of Shibām 9,000 ft. The maritime ranges are much intersected by wādis and, although the Hodeidah-San'ā road does pass through Menākhah, such gradients as it encounters need not be climbed until the main ridge has to be crossed, if these wādis are followed. There is, for example, a much easier route to San'ā than the Menākhah road running up the valley of Sihām (Sahām) (see vol. ii, Route No. 55).

(3) The intramontane plains are much intersected by foot-hills and rugged *kopjes*, and have an average altitude of 4,000 ft.

(4) The ridge, or main watershed, has an average altitude of 9,000 ft. and is a jumbled agglomeration of mountain masses, spurs, and *neks* cut up in places by sheer ravines of the most formidable character and filled with boulders ; and there are peaks rising occasionally to over 10,000 ft.

(5) The central plateau has an altitude of 7,600 ft. at San'ā and rises gradually southward, culminating between Yerim and Ibb, where the mean altitude is 9,000 ft. Thence, southward, it dips towards the Aden Protectorate border to a mean altitude of 5,000 ft. Its general character is that of a steppe increasing in aridity towards the E. The whole plateau is much broken by mountain ranges and tall peaks (some of which rise 2,000 ft. above the general level), especially towards the S. ; but northwards, towards Asir, it loses much of its irregular character among low scattered ranges and encroaching arms of the inland desert. It must be borne in mind that the Yemen plateau is but the south-western and most tilted corner of the great oblong plateau which forms the main physical characteristic of the peninsula of Arabia.

(6) The plateau is not clearly defined eastwards, but dips gradually and opens out into comparatively barren plains between low hills : these merge eventually in the Great Red Desert, known locally as *Er-Raml*, 'The Sand'. The western scarp of the central plateau drains into the Red Sea through such wādis as the Suleil, Sārdūd, Bājil, Sihām, Rema', and Zebīd. None of them contain perennial water-courses, for they only flow into the sea in spate, and even then rarely ; but, the slope being steep, they carry down much detritus to form not inconsiderable arable tracts in their lower courses. Among the principal wādis that trend inland and

drain the eastern scarp are the Khārid (said to be perennial), which loses itself somewhere in the sands east of Jauf, and Wādis Bana and Tiban, which lead south-eastwards towards the coast of the Gulf of Aden.

CLIMATE

The climate of Yemen naturally varies very greatly, both in temperature and rainfall, according to altitude and district. The coast is extremely damp and, though the sea-breezes lower the temperature, the excessive humidity makes the heat very trying. Heavy winds are prevalent from the sea, from north-west in summer and south-west in winter, both uncomfortably damp. Winds from the east usually bring sandstorms, but rain seldom reaches the coast. The Tihāmah is fiercely hot by day and fairly cool at night, but it is comparatively free from the enervating dampness of the coast-line; its rainfall is scanty and irregular. The maritime ranges and intramontane plains have a feverish climate with close, muggy nights, especially in the rainy season among the foot-hills; but as one approaches the higher elevation the air becomes more healthy and bracing. The principal rainfall occurs in spring; but, on the higher ground, in summer as well, and then chiefly as thunderstorms.

On the maritime ridge, at 5,000 ft. and over, winter fogs are prevalent; mists come up from the ravines in the early afternoon, and lie thick till next morning and sometimes all next day; they are not, however, without their advantages, as they favour the growth and development of the coffee plant. This zone, with its regular rainfall, due chiefly to the influence of the SW. monsoon, may be considered as the most favoured district of Arabia; broadly speaking, however, the district has two rainfalls, one in early spring and another in late summer with the NE. monsoon.

The plateau has a much drier climate, of which that of San'ā may be taken as fairly typical. Here it may be described as cool and pleasant all the year round: the nights are cold in winter but the days warm, and in summer the heat, though considerable, is not oppressive owing to the dryness of the air; a difference of more than 20° may be sometimes observed between the wet- and dry-bulb thermometer readings in May. The eastern plateau has much smaller and less certain rainfall than the west, the bulk of which may be expected in summer; the periods of fall, however, are often short, and local famines are not uncommon. The eastern scarp is hot and has a scanty rainfall, which decreases eastward. Here the season of such precipitation as there is extends from November to February.

SOCIAL: POPULATION

The population of Yemen is variously estimated at from one to two millions, of whom by far the greater number are settled or nomad Arabs. Probably one million is about the truth. The resident alien population here is perhaps greater than in any other district of Arabia: there are said to be 90,000 Jews living in the interior, but this figure is probably excessive; some 1,000 British Indians and some hundreds of Greeks, living now almost entirely in the coastal towns, principally Hodeidah; and some few Europeans of other nationality, who are either shipping merchants, or consular agents, or both. A small number of Europeans, principally Greek and Italian, were until recently to be found in the towns of the interior, but owing to the unsettled state of the country they have nearly all left. It may be said that practically all the alien population except the Jews is now centred at Hodeidah.

The inhabitants, for the most part, are settled, and occupied in agricultural operations or trade; the pastoral or nomadic people are few, comparatively speaking, for the conditions which favour the pastoral or Bedouin type, found in the neighbouring districts of Hejaz or Nejd, hardly exist. The bulk live, not in towns, but in the close-set villages of the Yemen highlands; there the extensive and intensive cultivation indicates a populous country-side, and in many localities the villages lie within hail of each other in a continuous series.

As in the adjoining province of the Hadhramaut, the people are divided into four main classes (see p. 221 f.) viz. (1) the *Seyyids* or *Ashrāf*, the descendants of the Prophet, forming a religious aristocracy; (2) the *Tribesmen* or *Qabā'il*, belonging to the Qahtān or original South Arabian stock, who form the bulk of the population and are the only class habitually carrying arms; (3) the *trading classes*; and (4) the *servile class*, mostly of mixed African descent and including a number of Jews.

The most prominent tribal groups of Yemen are distributed as follows:

The *Anīs* occupy a considerable district west of the Dhamār-San'ā road, and have about 3,000 fighting men.

The *Zaranik* (*Dharāniq*), who dwell in the Tihāmah and the maritime hills with their administrative centre at Beit el-Faqih, are a powerful and warlike tribe, now lawless and out of hand. They muster 10,000 fighting men, and one of their paramount chiefs—Mohammed Yahya Fashik—has his head-quarters at Huseiniyah, 9 miles north of Zebid. The Zaranik tribesman has a crisp, short

beard and keeps his hair straight under a tightly bound turban. He cares little for trade so long as his crops in the maritime range or his flocks in the Tihāmah hold good. The turbulence and raiding propensities of the Zaranik have practically put an end to the caravan-borne trade of a large part of the Tihāmah plain—notably that of Beit el-Faqih and Zebid—with Hodeidah, the maritime capital.

The *Hāshid wa Bekil*, a powerful and warlike confederation of tribes, inhabit the north-eastern portion of Yemen and the south-eastern corner of Asir, their territory extending from almost the latitude of San'ā to within a short distance of Sa'dah. They are probably, numerically, the strongest tribe in the district, and are said to be able to muster 50,000 fighting men. They are now reputed to be mostly of Asir sympathies: in any case the whole tribeship is unanimous in disliking Turkish rule.

The *Khawlān*. A strong Zeidi tribe inhabiting the districts east and south of San'ā. They are a settled and agricultural people, but have from 7,000 to 8,000 fighting men.

The *Beni Matar* occupy territory north of the Anīs and are a strong Zeidi tribe.

The *Muqātil*, between Menākhah and Mefhaq, can muster between 2,400 and 2,700 fighting men.

The *Quhrah*. This numerous tribe inhabits the country between Wādis Sardūd and Sihām, from near Hodeidah almost to Bājil. They can put from 3,000 to 4,000 fighting men in the field.

The *Ahl Sha'ir* form a considerable and peaceful tribe inhabiting much of the Wādi Bana of Southern Yemen.

The *Suleil* inhabit the extensive coastal district east of the Kamarān Island and south of Loheia. They are hostile to the Quhrah. For numbers of fighting men see p. 505.

The *Wa'zāt* tribe occupies the district on the borderland of Yemen, north and east of Loheia. They are reported to be able to muster from 1,500 to 3,000 fighting men.

The general racial types, according to zone, are the following :

(1) The Tihāmah. Along this belt the natives are slight in build and dark in complexion, and betray a strong negroid taint due to mixture with the negro slave element. Once this strain was established, the intermarriage of the two strains has become regular within certain limits; quadroon girls are frequently married by Arabs, but no girl of pure Arab stock would be given in marriage to a mulatto and still less to a negro. The countrymen are almost exclusively agricultural. The Arab merchant class in the towns of this belt (or for that matter in all parts of Yemen) is chiefly of Bedouin type.

(2) The Highlands. On the mountain ranges and massifs of the plateau we find the true mountaineer type, taller and bigger limbed than the lowlander and of lighter complexion. There is no negroid taint in the Yemen hills, but there has been some amount of inter-marriage (confined to the mechanical and menial classes) with women of the serf class, possibly of Abyssinian or Persian origin.

(3) The maritime hills which skirt the Tihāmah are peopled by a type intermediate between (1) and (2): here one sees the swarthy complexion of the plainmen, but without the negroid taint, except in the towns and large settlements, where the tribal types have been more merged.

(4) Beyond the highlands, towards the south-west edge of the Great Red Desert, there is a taller race again, with every trace of Bedouin immigration which probably came from Jauf. These eastward dwellers are known collectively, by the Yemenis, as Ahl el-Mashriq, and they fear their dour fanaticism and fierce impetuous character. The pastoral habit is predominant and the tribesman is of purer descent and perhaps more highly developed in stamina and intelligence than the tribal farmers of the plateau or of the plain. This superior intelligence is doubtless derived from the difficult, uncertain, and sometimes dangerous conditions of the shepherd's life, which tend to sharpen wits and to brace nerves and muscles.

The Jews are an interesting and prominent class in Yemen, but are only found in the towns and larger settlements of the highlands, where some entire villages are exclusively peopled by them, or where, as in the larger towns, they live in their own quarter. They are mainly noted as craftsmen and have secured for themselves much tolerance, for they are recognized, by Turk and Arab alike, as an important and useful economic factor in the development of the country. At Menākhah, for example, the best smiths and carpenters are all Jews. Theirs is, however, in general, a rather harried existence, and now that the Imam's influence is coming to the fore and the Islamic code is in vogue their position may eventually be in jeopardy. They are subject to certain disabilities. Though not interfered with in their religious practices, they are not allowed to have schools or synagogues; they assemble for worship at private houses and the children are taught at home. Nor may they build their houses more than two storeys high. They are outwardly distinguished from the Arabs by their dress—an ungirded tunic of print or cotton reaching only to the knees, a close-fitting skull-cap, and the absence of weapons. They dress their hair in a peculiar manner in two plaits, or curls, hanging

down on each cheek. They are not allowed to ride in the town, and even outside they must dismount when passing a Moslem. But it would not be correct to describe them (at least for the present) as a persecuted community; the law has been administered fairly with regard to them and, being remarkably industrious, they are on the whole prosperous and contented. Nevertheless, of late years there has been a tendency among them to emigrate—largely, it appears, to Jerusalem. Every male adult pays a capitation tax of one riyāl.

In religion the Central Yemen follows the Zeidi sect, an offshoot of the Shiah, called after Zeid, a great-grandson of 'Ali, and established in the Yemen by the Imam Hādi Yahya, A.D. 901. Through him the present Imam of Yemen claims descent from 'Ali, the fourth Khalif, by his wife Fātimah, daughter of the Prophet. The Zeidis approach the orthodox Sunni more nearly, perhaps, than any other sect of the Shiah.

The dwellers on the eastern plateau are all Sunnis, or orthodox Moslems, regarding the *Sunna* (a collection of traditions of the Prophet) as canonical, and guiding their conduct thereby. There is no love lost between these two great sects in Yemen.

In the Tihāmah the Sunni doctrine is also paramount; at Hodeidah, however, a few Zeidis from up-country may be found. The creed and practices of Sunni extend in some parts (Hajeilah, for instance) some distance back into the maritime range.

The Yemeni is not regarded as particularly fanatical: he sees the sects into which his own people are divided, and, maybe, realizes that there are at least two sides to every question. Hence his not unfriendly attitude to the Jews.

DOMESTIC LIFE AND APPLIANCES

In describing matters domestic in Yemen a sharp line must be drawn between the conditions of life among the littoral population and those of the highlands.

In the *lowlands* pastoral clans range and settle as grazing and water dictate. The black goat-hair tents of the more inland desert-dwellers are rarely seen; the natives here raise huts of matting on poles, with an entrance covered by a piece of matting, but with no other aperture. Furniture is extremely scant and light so that movement may be easy—one or two wooden beds laced with palm cord, a few gourds for sour milk, some conical-lidded baskets for stores, a primitive hookah made out of an empty coco-nut, and

several vessels of crude green-glazed earthenware complete the domestic apparatus. One family one hut is the rule, with no attempt to separate the sexes.

Food rarely includes meat, and the staple dietary consists of round, flat, unleavened cakes eaten with liquid butter or sesame oil, and dates. Corn is not ground by querns of the ordinary type, which would be heavy to carry: it is moistened and then crushed on a concave stone with a stone pestle grasped with both hands and rubbed to and fro—a process requiring much effort and patience and usually performed by the young girls when they are not engaged in bringing water from the often distant well. The favourite beverage is a liquor made of coffee-husks, ginger, and cardamon. A stew of meat, made in an earthen jar, with a plentiful addition of *howaig*, a mixture of condiments—pepper-corns, cinnamon, and nutmeg—is a favourite dish. The Yemen Arabs drink 'coffee' made of the husk rather than of the bean. The husks locally fetch a higher price than the berry, and in taste the beverage, known as *qishr*, is said to remind one of hot barley-water.

Clothes are unusually scanty in this torrid climate. The characteristic dress of the men is a coloured cotton kilt, belted round the waist, and the sole garment of the boys is a piece of cotton fabric. Females of all classes wear a long slip of navy-blue cotton, which they also sleep in, merely removing their necklaces of beads, and covering their feet with the shawl which serves as a hood during the day.

Along the inner edge of the Tihāmah and among the foot-hills, where more settled agricultural pursuits are followed, little, stone, tower-like huts, gathered in scattered groups, take the place of mat huts; but food, clothing, and habits are not dissimilar to those of the plain. The Yemen is much plagued with mosquitoes in the lowlands, and with fleas and scorpions in the highlands.

In the *highlands* native life contrasts very sharply with that prevailing in the lowlands: cultivable spots are much more extensive and frequent, and fixed settlements become the rule. All villages are fortresses in themselves; they are often perched, eyrie like, on hills at the very edge of awesome abysses, and many well away from any recognized route. All the towns and villages have certain features in common: they stand usually on a difficult crest of bare rock, from which rises a lofty rampart of towers, the gaps between being joined by curtains of stone masonry, and the keep of the chieftain rears its battlements above all. Even villages have their massive main gates; the streets, usually steep, are often of slippery

rock and bordered by loopholed houses and towers. The only civilians are the artisan, mechanical, and servile classes.

The houses in general are either entirely stone-built, or have at least the lower storeys of well-hewn stone (dark basalt), fitted together without mortar, with the superstructure of sun-dried brick. The larger houses are very tall and have a tendency to taper upwards, often giving them the appearance of truncated pyramids. The façades are usually of stucco, whitewashed, and ornamented with the chevron pattern. They are rambling structures, with bewildering passages and spiral stone staircases, and have tiny casements adorned with stained glass, and loopholes everywhere in the lower stories. The interiors are usually arranged in long, narrow rooms with many windows. All large houses have massive embossed doors of acacia wood, with solid wickets set in them, the latter so arranged that the bolt can be raised from above. The dwellings of the wealthy are sometimes well, not to say luxuriously, furnished.

The dress of the Yemen Arabs is peculiar to themselves. The town-bred natives of San'ā wear silk robes, girdled at the waist, large white turbans, and square-toed sandals. Nearly all carry a shoulder-cloth, which they wrap around their heads in cold weather, and they seldom wear the *jubbah*. The costume is supposed to denote an educated man, which, in their eyes, means one versed in the religious law, but in practice it is assumed by any one who can afford it. The dress of the countryman, the mountaineer, and the poorer classes of townspeople is more striking and picturesque. It consists of a black turban fastened in a peculiar manner, a black skirt reaching to the knees, with sleeves as wide as the skirt itself, and over it, in full dress, a coloured loin-cloth and a most voluminous sash. The cloths are made in the Yemen, and, though coarse, are very strong. The dye is indigo and is not fast: it is not supposed nor required to be. They like to smear it off over their faces and hands, and this, with their long black curls carefully oiled, sometimes gives them an extraordinary appearance. The Turkish women are dressed in black and thickly veiled. The Arab women are wrapped in coloured cloths and are closely veiled in towns. In the country they go uncovered, and in some parts they wear trousers, in shape not unlike that part of male attire in Western Europe. Boots, of red or yellow colour, not sandals, are usually worn.

The weapon of the Yemen highlander is the *jambiyah*, a short dagger with a broad curved blade, which fits into a V-shaped sheath worn at the waist. The handle is generally of horn ornamented with silver, and the whole, including the blade, is made locally.

No male over three years old would be seen abroad without his *jambiyah*. The Arabs are very expert in its use; they hold it point downward and curve inward, and in attacking always aim for the suprasternal notch, a blow which, if rightly placed, splits open the whole chest-wall, and is instantly fatal. Another weapon is the *sabikah*, nearly as long as a sword-bayonet and worn crossways in the belt; this latter needs a powerful man to wield it effectively. Cooking utensils are often of copper or brass, and are skilfully made; copper- and brass-working was formerly much practised, at San'ā in particular, but the art has declined in recent years.

AGRICULTURE AND INDUSTRIES

The inhabitants of Yemen being settled and in great part occupied in cultivation, the conditions which favour the pastoral or Bedouin type hardly exist except in the littoral plain. Yemen has always been noted for its agriculture and general fertility; but this refers chiefly to the highlands and the central plateau—not to the maritime ranges, nor to the Tihāmah, which is mostly desert except where great wādis cut their way through to the sea. The principal crops of the region as a whole are coffee, maize, red and white millet, bearded wheat and barley, sesame, indigo, and cotton. The distribution of crops, according to zone, is much as follows:

The Tihāmah is, in the main, sterile and saline, but gardens may be maintained near some of the larger seaports by constant irrigation, while farther inland towards the foot-hills there are broad arable tracts formed of detritus brought down from the heights. The crops of this belt are red and white millet, maize, sesame, and, around Beit el-Faqih and Zebīd, a small amount of cotton and indigo. These crops, as a whole, depend on the spring rains and will ripen three months after sowing. On the inner edge of the Tihāmah, where they get the margin of the summer storms, as many as three crops of millet can be obtained from one sowing.

Among the hills of the maritime range little cultivation is possible (except in valleys of considerable size where flood water comes down and can be utilized); the country is well bushed, but there is little soil to cultivate, the surface-drainage water is not enough for irrigation purposes, and the population is scanty. The crops, such as they are, are grown in the spring, as the rain falls in the foot-hills in April. Millet is the staple crop, with maize and sesame next in importance; and grass grows plentifully after rain.

The highland zone (though the soil is not naturally so fertile as

the lowlands and must be artificially renewed from time to time) is the most productive of Yemen, the rainfall, as shown in a previous section, being more abundant and regular, and the inhabitants, comparatively speaking, more virile, active, and industrious. The staple production is coffee ; then follow bearded wheat and barley, and fodder and garden produce.

Coffee, as an Arabian crop, is peculiar to the Yemen highlands. The plant flourishes at any altitude between 4,000 and 8,000 ft., and is first met between Hodeidah and San'a soon after leaving Hajeilah. It is not indigenous to Arabia, but was introduced from Abyssinia during the Ethiopian invasion before the dawn of Islam. The berries used for seed are first placed in the sun to dry until the husk cracks of itself and can be easily opened, care being taken in so doing not to injure the inner skin of the bean. To produce young plants the farmer selects a patch of ground free from stones with at least one foot of good soil : he damps this and smooths it down, presses each bean to a depth of a few inches in the prepared ground, and covers them with a further inch or so of loose fine soil. Artificial shade is then provided, usually of branches, leaving an aperture at the top so that sunlight may fall for an hour or so daily on each part of the planted surface. The bed is watered every two or three days and the shoots appear in about a month. The seedlings may be planted out about four months after they appear ; the plant reaches maturity in five years, attaining a height of from 8 to 10 ft., and is too old to be profitable after about twenty years.

The plantations are laid out in terraces up the hill-sides, and following their curves ; these are faced with stones, sometimes enclosing a strip only a few feet wide and sometimes an acre or so ; the soil is often only a foot or two deep. Great care has to be taken to prevent the destruction of the terraces by accidental water-courses caused by thunderstorms. Every accessible and suitable spot on the mountain-side is utilized. Many terraces were constructed centuries ago, and they give a peculiar and characteristic aspect to the Yemen landscape. The watering is done from cisterns of cemented masonry, built in every cleft or ravine where surface water can be intercepted—for this reason some centres are comparatively sterile and devoid of plantations, as cisterns are not practicable. The harvest, broadly speaking, is in autumn, but the berries ripen at different intervals according to their position on the tree and the amount of sun to which a plantation is exposed. The Haraz district, west of Menākhah, produces coffee of the highest quality, and that grown by the Anīs and

Beni Matar is also well known. Ta'izz is the centre of the southern coffee districts.

Coffee is undoubtedly still the most important crop of the Yemen, in spite of prices dropping owing to the competition of Brazil and the present insecurity and difficulties of transport. Local consumption is enormous, but the thrifty Arabs use (and seem to prefer) the husk and keep the berry for market. The outlets for the marketable berries are Hodeidah and Aden, but increasingly the latter in consequence of the comparatively greater security of the routes to Aden. The other main crops of the highlands are barley, bearded wheat, millet, vegetables, and *kat*. The latter calls for a passing notice. The plant (*Catha edulis*), resembling the spindle-tree, is cultivated in Yemen over limited areas in such districts as suit it, at an altitude of about 5,000 ft. It is tended with zealous care in walled enclosures, and is perhaps the most *profitable* of all the Yemen products. The tender leaves and twigs are the valuable parts of the plant, and are chiefly in demand. The natives chew these for their exhilarant and stimulant properties, and the habit is almost universal among the inhabitants of this part of Arabia. The only implements used by the highland farmer are a hoe, a mattock, a reed basket (the latter for transporting soil), and an empty kerosene tin for watering purposes. As to the crops farther eastward of the plateau, the country here becomes less and less fertile, and cultivation gives way almost entirely to pastoral occupations.

The farmers of Yemen in general are guided as to seasons by the stars. They watch, for example, the movement of the Pleiades for the spring activities : the Arabs call it *Thurayya* (from a word meaning wealth), and when the cluster swings low in the west he knows the spring rains are at hand ; or, when he sees Aldebaran on the western skyline at dusk, he starts his ploughing, for the spring rains have then set in and the ground is soft enough for the plough or the mattock.

Produce has to be transported from the farms by hand, or in absurdly small loads on donkeys, in consequence of the extreme difficulty in negotiating some of the mountain paths, often the merest footholds. When it has been carried to a main caravan route, the husbandman is then faced by the exorbitant cost of transport, often further enhanced by difficulty in obtaining fodder. The caravan routes too are beset by marauders, more especially towards the coast, where the best, though remote, markets lie. Faced by such obstacles, production is often restricted to local requirements. Yemen is fertile enough and will produce most

generous harvests, yet that it is not self-supporting seems to be shown by the fact that it imports more than £100,000 worth of food-stuffs even in years of plenty. This condition, however, is probably due not to natural causes, nor even to individual sloth, but to lack of security and co-operation, for which the political unrest is mainly responsible. A sound system of collecting surface drainage would also give a great impetus to agricultural production.

Most industries, other than agriculture, in Yemen, are either moribund or languish from various causes, but in former days they were not unimportant. The following remnant local industries are the only ones worth mentioning :

(1) Dyeing. The indigo plant is still cultivated round Zebīd and Beit el-Faqīh, but the dyeing which was formerly carried on at these places has been dislocated by tribal disturbance (of the Zaranik in particular), and the industry has been transferred to Hodeidah, where indigo-dyeing had already been practised on a smaller scale. There it continues to maintain itself in spite of an increasing tendency to use synthetic dyes.

(2) Weaving. There is a colony of weavers at Hodeidah, many of whom have come from the disturbed area just mentioned. They weave a coarse cotton cloth in stripes of colour, which is retailed in lengths suitable for shawls, &c., as worn by the natives. Ta'izz was once famous for weaving, but is much less so now than formerly.

(3) Boat-building. The building of *dhow*s is carried on at some small yards along the beach south of Hodeidah. The Yemen *dhow* or *sanbūq*—used for transporting cargo to and from vessels in the roadstead—is about 50 ft. long and sharp prowed. It has a short sturdy mast, which carries a big lateen sail on an almost perpendicular gaff of great length and well tapered. The rudder is operated by tiller-ropes leading direct to it, well below the water-line, from either gunnel. Such a craft takes about three months to build and costs £100. The stem and stern posts and the knees and ribs are made of up-country acacia, which is very hard and durable, but the planking comes from the Malabar coast. Sea-going *dhow*s are built on the same lines, but larger, with a small mizzen-mast well aft, and also lateen rigged. They have decks fore and aft; passengers berth aft, under an awning on the raised poop. They are outlandish-looking vessels, but very seaworthy, as they need to be on this windy coast.

(4) Tanning. Hides are dressed and made into sandals at Hodeidah, Zebīd, Beit el-Faqīh, and some other centres. Sheepskins are also soft-tanned in some of the larger up-country centres,

chiefly for making into boots, which are there more often worn than sandals because of the cold.

(5) Milling. There is a small flour-mill at Menākhah, built by the Turks ; otherwise grinding is done entirely by the hand-quern.

(6) Metal-working. San'ā was once famous for its ornamental work in brass and copper ; the industry is now confined to the making of domestic utensils in these metals, and is still carried on in the main at the same place.

(7) Production of minerals. There is a small amount of coarse brittle native iron, but the scarcity of fuel makes smelting impracticable. Petroleum has long been known to exist in the Farsan (*Farasān*) Islands, and a concession was granted to an Ottoman subject, but the results of the experimental borings were of doubtful value. Rock-salt occurs at Salif on the mainland opposite Kamarān Island, and the flourishing salt-works there are under the control of the Ottoman Public Debt : the bulk of the salt goes to India, but large quantities are also sent inland. Fine stones of onyx, agate, chalcedony, and cornelian are found in the hills round San'ā.

TRADE

The trade of Yemen has declined in recent years, for reasons already stated. The only port of any real importance commercially is Hodeidah, but even there, before the war, trade was not as brisk as formerly. Aden proved to be a surer outlet for products, largely in consequence of the fact that the caravan-routes leading thither were less liable to tribal disturbances and raids, with the result that nearly all the coffee went there. Mocha, once the centre of the coffee trade, no longer holds any position as a trading port. The other local coasting and fishing villages, from north to south, are Ghulei-fiqah, Gah (a landing-place for slaves), Mersa el-Majālis (a good harbour for small boats), and Mūsa.

In 1909 the value of imports at Hodeidah was £650,000, and that of exports £400,000. The chief articles of export—in fact the only worth considering—are hides, skins, coffee, and fuller's earth ; coffee was the mainstay, but is now ousted by hides and skins. For coffee, France is the best customer, then the United States, with Great Britain as a bad third. Hides and skins (the latter largely from Asir) go chiefly to New York, Marseilles, and London.

By far the most important imports are cereals, rice, and other food-stuffs from India ; and, a long way behind these, sheetings, cotton piece-goods, and yarn from the United States and Manchester,

petroleum from the United States and Russia, iron and steel for smithy purposes from Germany (before the war), general stores from Italy and (?) Austria, and silk and condiments.

Imports pay an 11 % *ad valorem* duty, of which 8 % may be paid in kind, but with a rebate of 10 % if cash is paid ; the remaining 3 % must be paid in cash, without rebate. Exports pay 1 % duty either in cash or in kind.

CURRENCY

Currency in Yemen is in a chaotic state : little information regarding it is available, but it appears that both the coins current and their exchange value vary greatly at different times and in different localities. Bury says : ' Before the affairs of the Yemen can be placed on a sound commercial basis, her currency and customs must be overhauled ; both are enough to drive a brisk business man frantic.' Wavell says : ' A more hopeless muddle than the present condition of the Turkish currency (in the Yemen) would be difficult to conceive. It is different wherever one goes, and the value of the principal coins fluctuates daily. There are about a dozen different coins in common use, none of which is exactly divisible into a whole number of the next smallest.'

Gold. The Turkish pound should be the standard gold coin of the country, but it is rare and is becoming rarer.

The English sovereign is readily accepted as the equivalent of 10 Maria Theresa dollars ; the usual quotation in Turkish piastres is 112 P.T.

The French napoleon is also in circulation.

Silver. There are two opposition silver standards :

- (a) The Maria Theresa dollar, or riyāl = ± 12 piastres.
- (b) The Turkish Mejedieh dollar = ± 17 piastres.

The latter used to be the only legal tender in silver and the importation of the Maria Theresa was prohibited for some time, but the prohibition was withdrawn in 1910 ; the Mejedieh dollar will only be accepted by the Arabs of the towns, and even there the Maria Theresa is accepted more readily.

The smaller silver coins in use are the 4 piastre and 2 piastre pieces. The 1 piastre is a nickel coin = 4 hilal (copper).

The merchants of Hodeidah use Indian rupees much as currency, and they base their exchange calculations on the value of 100 riyāls in that currency, the rate of exchange being guided by the rate at Aden.

WEIGHTS AND MEASURES

The weights in common use, according to Manzoni, are :

| | |
|--------------|---------------------------------------|
| 1 Oke (Oqah) | = 1½ Kilogramme. |
| 8 „ | = 1 Farās. |
| 45 „ | = 1 Qantār. |
| 300 „ | = 1 Bukar (Bahār ?), for coffee only. |

Another authority gives the following local weights :

(a) Weights in use at Mocha and Beit el-Faqih :

| | |
|-----------|---|
| 1 Qerāt | = 3·57 grains (troy). |
| 16 „ | = 1 Qaflah. |
| 10 Qaflah | = 1 Oqīyah (Wekīyah), about 1 oz. avoird. |
| 1½ Oqīyah | = 1 Bek. |
| 100 „ | = 1 lb. troy. |

(b) Larger weights in use at Mocha :

| | |
|--------------|--|
| 15 Oqīyah | = 1 Rotl, or 1 lb. avoird. 125 grains. |
| 40 „ | = 1 Maund. |
| 10 Maund | = 1 Farāsilah. |
| 15 Farāsilah | = 1 Bahār. |

(c) Larger weights in use at Beit el-Faqih :

| | |
|--------------|----------------|
| 15 Oqīyah | = 1 Rotl. |
| 29 „ | = 1 Maund. |
| 10 Maund | = 1 Farāsilah. |
| 40 Farāsilah | = 1 Bahār. |

Cotton is sold by Bahār of 450 lbs. avoird.

Coffee is sold at Beit el-Faqih by the following scale :

| | |
|------------|----------------|
| 14½ Oqīyah | = 1 Rotl. |
| 2 Rotl | = 1 Maund. |
| 290 Oqīyah | = 1 Farāsilah. |

For all other articles : 15 Oqīyah = 1 Rotl, except for dates, candles, and iron, when 16 Oqīyah = 1 Rotl.

According to Niebuhr and other authorities, the measure in common use is the Dhrā' = 65 Centimetres.

POLITICAL

1. *Government*

The government of Yemen is multiplex and variable. In the Tihāmah it is in the hands of the Turks, except in the territories of

certain rebellious tribes, of which the Zaranik, occupying a belt from the coast to the hills south of Hodeidah, are the most important. Of the highlands (second to fifth zones), the southern part, from about 'Amrān, is under a condominium, the Turks having the supreme military and administrative control, but the Imam retaining legal powers, religious and civil (see later), which amount to a social jurisdiction. In the northern part, from about 'Amrān up to the Asir border, the Imam's is the only paramount power, but it is impaired by the sturdy independence of certain great tribes, especially the Hāshid and Bekīl, and the influence of Idrisi of Asir. On the eastern plateau no law runs but that of the local chiefs of the Jauf, Māreb, and other oases, the Beni Yām controlling Nejrān.

The Turks, who first established themselves in Yemen early in the sixteenth century, lost their hold on the highlands a hundred years later; and these, falling into the hands of the Zeidi Imams of Sa'dah, who had previously been supreme in the north only, remained independent till well on into the latter half of the nineteenth century. The Tihāmah also passed out of Turkish power a little later, and throughout the eighteenth century was ruled in the main by its own local sheikhs, under a vague suzerainty exercised by the Imams from San'ā which was hardly effective except in Mocha. But in 1819 Mohammed 'Ali of Egypt occupied the coast towns, and prepared the way for the resumption of direct Turkish rule. In consequence of the efforts of Sherif Husein of Abu 'Arish in S. Asir to dominate the Tihāmah after the withdrawal of the Egyptians in 1840, a Turkish expeditionary force under Tewfik Pasha appeared in Yemen in 1849, retook Hodeidah and other parts of the Tihāmah from Sherif Husein, and advanced on to the highlands. But though it entered, it was unable to retain San'ā, and it was not till 1872, when the Imams had displayed their incompetence to govern for nearly a quarter of a century longer, that the Turks established themselves in the central highlands on an invitation from the notables of the capital itself. The Imam, Ghālib el-Hādi, was sent into retirement on a pension, and the titular rulers remained in obscurity for twenty years. The Tihāmah and central and southern highlands were constituted as a vilayet, which nominally extended northwards to the Hejaz border; but the only part north of 'Amrān effectively held or really administered by the Turks was the central part and coast-line of Asir, all the intervening highland region, about Khamir and Sa'dah, remaining in fact independent. Turkish efforts to hold the oases of the eastern plateau resulted in no permanent occupation. They also made intermittent but ineffective attempts

to extend their rule southwards into the Aden hinterland as certain Imams had done before them. The head centre of Ottoman government was San'ā, where the Vali and C. in C. resided. Under it were four *Sanjaks*, the Merkaz (San'ā), Asir, Hodeidah, and Ta'izz governed by *Mutessarifs*. The three of these lying in Yemen proper were divided into twenty-one *Kazas*, Loheia, Haju, Zeidiyah, Bājil, Beit el-Faqih, Mocha ; Haj, Suda, Tawilah, Dhorān, Reimah, Zebid, 'Udeir, Ibb, Hajariyah ; Hajjah (Haddah), Ānis, Dhamār, Radā', Yerim, and Qa'tabah.

Never long quiet under alien rule, impatient of taxation, and disgusted at the spectacle of their lands falling out of cultivation and trade passing to Aden, the Yemenis, especially the highlanders, gave continual trouble to the Turks. In 1891 a great rising (the first of a series) took place, but was suppressed after a costly campaign and San'ā was wrested from the rebels by Ahmed Feizi Pasha. Yahya Hāmid ed-Dīn, though the revolt was made in his name, fled on its actual outbreak to Sa'dah, leaving the headship of the fighting forces to his cousin, Ahmed esh-Sherā'i.

Another general rising followed in 1904 on the death of the Imam, Mohammed el-Mansūr (son of Yahya Hāmid ed-Dīn, who had never been recognized as Imam), and the accession of his son, Yahya. San'ā capitulated through famine, and all the posts inland of Menākhah surrendered to the rebels, who took more than seventy pieces of artillery and a considerable quantity of small arms and ammunition. Ahmed Feizi Pasha, who had shown such firmness and ability in the previous rising, returned from Basra to command the expeditionary column which had been collected on the coast, fought his way to San'ā and re-established order, but only after a great expenditure of blood and money. The Imam, however, utterly refused to surrender any of the weapons and stores he had captured, and it was only by the Turks giving way on this point that a patched-up peace was made.

In 1911 San'ā (under Mohammed 'Ali Pasha) was again beleaguered by the insurgent tribes in the name of the Imam Yahya. 'Izzet Pasha, who relieved the place and became military governor, inaugurated a *rapprochement* with the Imam, for he saw that the military difficulties of the situation demanded some such policy, if Turkey was to preserve even nominal sovereignty in Yemen. For a long time the Porte refused to consider the measure, and 'Izzet returned to Stambul in order to press his views, leaving Mahmūd Nāzim Bey (a civilian) to carry on negotiations with the Imam.

'Izzet Pasha attained his aim at Stambul, and an Imperial Firman was read publicly at San'ā on September 22, 1913, pro-

claiming a 'mediatized status' or *entente* with the Imam, 'for the sake of peace between Moslems'. The terms of this Firman established that, in Yemen, civil and criminal law should be no longer based on the Turkish judicial code, or 'Qānūn', but on the old Islamic code or 'Sheri'ah', and that this code should be administered by nominees of the Imam, who drew a substantial annual subsidy for himself and his vassal chiefs (L.T.1,000 *per mensem* for his own Civil List and L.T.1,500 in addition for his vassal chiefs). Under this *entente* the Imam has the religious and social control in all the Zeidi districts (i. e., roughly, the highlands from the Asir border to that of the Aden hinterland, together with a part of the inner central Tihāmah); and he appoints and removes judges and magistrates, subject to the veto of the Ottoman authority. The Zeidi districts pay no tithe, and no one is liable to punishment for past acts of rebellion under the Imam's flag. 'Octroi' and transit duties have been abolished. Now the only taxes levied (and these only when opposition is not too great) are (a) the tithes ('*ushūr*' in non-Zeidi districts) on agricultural produce and stock; (b) market dues (10 % on all produce sold, 1 P.T. for every goat slaughtered and 10 P.T. for every bullock); and (c) customs dues. The tribesmen under the Imam are exempt from taxation, but give military service instead if called upon.

The Imamate, which dates back to the establishment of the Rassite dynasty at Sa'dah in the tenth century, but only became more than a local power under the Imam Qasīm in the seventeenth century, has a great prestige in Yemen: but the faith of the people has been much undermined by the incompetence and venality of holders of the office, and the treacherous though abortive betrayal of San'ā in 1849 by the Imam Mohammed Yahya has not been forgotten. The direct influence of the Imams is confined almost entirely to the Zeidist districts of Yemen. On the coast and in the highlands of the Aden hinterland, where the population is predominantly Sunnite of the Shafei school, it goes for little or nothing. The office is elective, like the Ibadhi Imamate in Oman; but, in practice, a son of the last Imam is usually, and, as a scion of the original Rassite stock is invariably, preferred. In recent elections there has been a good deal of intrigue and substitution of one house for another. The Qasīm family of Shehārah is at present in power, but other houses, e. g. the Hādi Lidin Allah and the Shehāri, hold themselves equally entitled to it. Once elected, the Imam becomes essentially a sacred personage, and, for some generations back, the holder of the title has lived more or less in seclusion, a mysterious being, little seen by the people, though, behind the veil, more than

one Imam has been notoriously addicted to very secular vices. To this Shi'ite conception of their office the Imams owe it that they have never obtained the dominant position among Moslems accorded to the Sherifs of Mecca.

2. *Recent Politics*

Yahya ibn Mohammed el-Mansūr ibn Yahya, Imam since 1904, is now (1916) about 46 years of age. When he accepted the media-tized status in 1913, and Khamir became the Imamite capital, he took up his residence in the fortress of Shehārah, about two days north of 'Amrān, and admitted Turkish garrisons both there and at Khamir. Having been friendly with Mahmūd Nāzim Pasha, he became anti-Turk after the latter's supersession, and disapproved of the attack on Aden in 1915 as an infringement of his prerogative. On the whole he has been hostile to the Ottoman military rule in Yemen.

Though bound by his position to administer the Sherī'ah and maintain a religious character, Yahya is more lax in observance than his father, and lives less in religious seclusion. He appears to take no very active part in government, beyond receiving reports from his nominees and adherents, and is said to be an intelligent man of honest character, but somewhat weak and yielding, who has not much hold over the Zeidist tribesmen of the north and of the highlands of Central Yemen. He is strongly opposed to Idrisi, and is considered unlikely either to head another revolt or to enter into relations with England. But he could, on occasion, marshal and arm a large force, and he has (as pointed out above) guns and munitions. He has again inclined towards the Turks since Mahmūd Nāzim Pasha returned in October 1915, and, in November, he wrote a complimentary letter to Enver praying for the success of the Ottoman armies.

Since then he has kept fairly quiet, refusing to be drawn by the Sherif into an active alliance with himself, and still less into one with Idrisi, though he has kept, more or less faithfully, a truce with the latter since the autumn of 1915. His chief activity has been to send emissaries and troops into the NE. Aden hinterland (spring 1916) to endeavour to win over the tribes of the Beida and 'Aulaqi districts to his suzerainty, and to tamper with those of the Hadhramaut. But the attempt does not appear to have met with much success and it has been abandoned. The serious economic position of Yemen, and probable failure of his own subsidy, may be expected to affect his pro-Turk feelings before long; and already rumours

of his having adopted a contumacious attitude towards his protectors are in circulation. His philo-Turk attitude lost him some time ago his hold on the Hāshidi and Bekil tribesmen, and impaired his position in other districts. He appears lately to have sought a closer understanding with the Sherif of Mecca, and an alliance between these two against Idrisi and the Turks is not out of the question.

DISTRICTS AND TOWNS

The towns of Yemen proper are here described in their two main groups, highland and lowland, followed by a section on the outlying districts of Jauf and Nejrān, with their respective settlements.

1. *Yemen Proper*

The highland towns contrast strongly in general character with those on the lowlands and plains: the former are almost entirely stone-built, with solid fortress-like houses, and as a rule occupy elevated, commanding positions, whilst in the latter less solid and resistant materials enter into their construction.

The *highland* towns are the following:

1. **San'ā**, the old capital of the Imams, Ottoman capital, and residence of the Vali of Yemen, is situated about 100 miles crow-fly ENE. of Hodeidah, on a broad, open plain, 7,750 ft. above sea-level. The plain has an almost imperceptible slope towards the north, and is surrounded by low, barren hills, of which the highest eminence is Jebel Nuqūm, 1,000 ft. in elevation. The crest of this hill is surmounted by a Turkish fort and observation post with two big howitzers which command the town; the fort lies distant some two hours' journey up a steep winding track.

The town is divided into three distinct quarters: the old Arab town proper, containing the shops and Government buildings; the Bir el-'Azab, on the west, a spacious suburb of modern official and private residences and walled gardens; and the Qā'at el-Yahūd, or Jewish quarter, to the west again. The old town is surrounded by a 40-ft. wall of stone and mud, flanked with ancient towers at frequent intervals, to which the Turks have in more modern times added certain defences at the gates, notably the Sally port from the citadel, a zigzag outlet of massive strength through which there is no public admittance. The original town wall has been extended in modern times to include two newer quarters, the

whole having a perimeter of from 7 to 8 miles. The old wall is a formidable work, but much out of repair, surmounted by a parapet with loopholes for musketry; the extension built by the Turks could almost be kicked down in places. There are eight gates in all. The Bāb esh-Sha'ūb in the north wall is the main way of ingress for the market traffic; the Bāb el-Yemen, opposite, is the one through which flows the caravan traffic towards Dhamār, Yerim, Ibb, and Ta'izz; the Bāb es-Sabāh, strategically the most important, consists of three separate gates so arranged as to close effectively the narrow neck that joins the Bir el-'Azab quarter to the main town; and the Bāb el-Qā'ah or Bāb el-Yahūd, leading from the Jews' quarter, and guarded by police and soldiers, is the exit for Hodeidah and the coast. There are several outlying fortified posts on the spurs of the surrounding hills which help to guard the city from surprise.

At the eastern angle of the town is the Qal'ah (citadel), a considerable pile covering several acres, on a slight but not very commanding elevation; its guns are merely a saluting battery. In the Arab quarter, in addition to the Government offices, are situated the post and telegraph office; the barracks, handsome stone buildings, lie south of the town, outside the walls; and near the northernmost gate, the Bab es-Sabāh, is situated the well-equipped military hospital. The Midān esh-Sherara is the city square, having the residence of the Vali in a vast walled garden on one side of it and the Government school for resident scholars on another. There are many mosques, both Arab and Turkish, the principal Arab one, once a church, having considerable architectural merit; its court is surrounded by a high wall with colonnades in the inner side, and in the middle is a small cubical building known as the lesser Ka'bah and somewhat resembling the Ka'bah at Mecca. The Turkish mosque is known as the Bakili. The bazaars of the native quarter call, architecturally, for no special notice: they are plentifully stocked with local food produce, especially almost every variety of fruit and vegetables, but otherwise almost entirely with goods of European origin, with the exception of a few objects of native brass and copper work. The Jewish quarter has its own bazaar, and there are some fairly good shops. The streets in the native quarter are mostly narrow and sombre, owing to the height of the houses; in the Jewish quarter the houses are of mud, not more than two storeys in height (see p. 150), and closely packed together.

The water of San'ā is good and plentiful; a perennial stream runs through the plain, and there are, in addition, many good wells both

within and without the walls. The purest source is a spring on the lower slopes of Jebel Nuqūm, to which it is worth while to send for water for drinking purposes. A stream called the *Alaf* also rises from a spring within the city and flows out under the north wall round Jebel Nuqūm, eventually joining the Khārid (p. 147). Along the course of this stream, towards the north, is the largest tract of well-irrigated and cultivated land round San'ā, extending to Raudhah, a populous settlement, 5 miles away, famous for its grapes in particular (the pride of San'ā), and for all kinds of fruit and other produce, whence the town market is well supplied. There are other considerable tracts of fertile soil in the neighbourhood, and the country is dotted with clumps of trees, chiefly tamarisk.

In spite of its good water-supply and high altitude, San'ā is far from a healthy town, the inhabitants suffering from fevers and a form of anæmia. But the heat is never excessive even in summer, and in winter the temperature is most agreeable. Manzoni gives the following thermometric observations: November, mean maximum 70° Fahr., mean minimum 52°; January 62° and 40°; March 73° and 52°.

The population is very variously estimated: Harris in 1891 computed it at 50,000, Manzoni in 1880 at about 25,000, the consular report for 1905 gives it as 20,000, and Wavell in 1911 as 18,000: in any case the chronic commercial depression and the number of empty houses (remarked by various authorities), seem to indicate a rapidly decreasing population. About 6,000 (according to one authority) are Jews: of other non-Moslem aliens there are now few, most of them having left owing to the general unrest and commercial depression. Manzoni gives 20,000 Arabs, 3,000 Turks, and 1,700 Jews.

2. **Menākhah** lies 7,500 ft. above sea-level, on the Hodeidah-San'ā road, about 40 miles crow-fly from the latter. In addition to occupying a naturally strong site on a mountain massif, the town is a collection of forts and stone-built fortress-like houses. Harris says of it: 'Of all the places it has ever been my lot to see, this is the most wonderfully situated. The town is perched on a narrow strip of mountain which joins two distinct ranges, and forms the watershed of two great valleys. So narrow is the ridge on which the town stands that the walls of the houses on both sides seem almost to hang over a precipice.' The streets are steep and often lead over bare and slippery rock—in some instances they resemble badly constructed staircases. The ridge on which the town stands is formed by an offshoot from Jebel Shibām, and the place is guarded by a number of outstanding forts and armed posts which occupy

the heights around ; of these the two principal are forts Hadar (or Heidar) and Beh (with one or more heavy howitzers), both situated on the south-east, and commanding the town as well as the approaches to it. The town and district are strongly garrisoned, and are administered by a Kaimmakam, whose jurisdiction extends from Hajeilah to Sūq el-Khamis. The population of Menākhah is about 7,000, including 1,000 Jews. The place would be well able to withstand siege, for fertile gardens with good crops overhang the precipices which fall sheer from the town on one side, and orchards and fields of fodder cover the slopes of Jebel Shibām on the other. The military hospital is at the upper end of the town, and somewhat lower down are the tall oblong barracks and magazine ; the Government buildings, Hukūmah, and post office are substantial buildings ; all these are supplied with very excellent water by a covered conduit leading from a good spring in a ravine in Jebel Shibām. There are also several other perennial springs of good water which afford an adequate supply to the rest of the town.

3. **Ta'izz** is situated at an elevation of 4,000 ft. above sea-level, in a valley of considerable fertility at the foot of Jebel Sabor (Sabar). The town, quadrilateral in plan, is surrounded by a wall from 25 to 30 ft. in thickness and from 10 to 12 ft. high, constructed in the main of sun-dried bricks, but with a layer of fire-baked bricks on the exterior, and having towers at intervals, which rise 8 or 10 ft. above the wall. The wall has five gates : the Bāb el-Kebīr, the great eastern gate leading to San'ā and Māwiyah ; the Bāb Sheikh Mūsa, to Mocha and Hais ; the Bāb 'Ain Dummah, towards Jebel Sabor and connecting the town with the Kahrah ; and two others of less importance, one of which, according to Zwemer, has been walled up. The gates are defended by towers rising from the walls, and other towers cover the entrances. On a bare eminence, about 400 ft. in height, east-south-east of the town, is situated the *Kahrah*, a citadel-fortress with barracks, which commands the town and would be very formidable were it not itself commanded by the mountains round.

The present population of Ta'izz probably does not reach 4,000 (Zwemer's estimate is 5,000), but formerly it was a large city, owing its importance to its situation in the centre of a comparatively fertile district at the junction of several trade routes. Describing the town, Manzoni says : ' It is a mass of ruins ; mosques, houses, fortifications, all falling to pieces. Five mosques and ten so-called palaces, surrounded by three hundred low small houses (which form the inhabited quarter on the west side), are the only witnesses of its ancient importance. The remainder of the space enclosed

within the walls, to east and south, is cultivated or covered with ruins.' Near the Bāb Sheikh Mūsa is the *sūq*, or market, which is fairly well supplied with fresh vegetables, rice, butter, dates, bananas, lemons, and other fruits. The water is good and plentiful, and is brought into the town by pipes from Jebel Sabor. Of the five main mosques, the Sherīfiyah (now closed for worship) is rectangular and has three large ornamental cupolas and an ancient library of jumbled books and Arab commentaries (few complete); the Muzafferiyah, with three big cupolas and several small ones and three rows of columns supporting an ornamental vaulting, is in a good state of preservation and is the 'cathedral' of Ta'izz; the Mukhdebiyah, a large square construction of mixed Arab architecture, is used as a military hospital. Outside the walls is the fine and well-preserved mosque of Sheikh Afdal. The climate is said to be unhealthy. Ta'izz is directly connected by telegraph with San'ā and Mocha.

4. **Yerim** is built partly on level ground and partly on the slope of Jebel Samārah, at an elevation of over 7,000 ft. above sea-level, and is enclosed by strong walls with four gates, two towards the south, one east, and one west. It has a population of from 3,000 to 4,000. Harris says: 'Yerim is a poor enough looking place with a fortified entrance; it has an open space which serves as a market. There is but little to see in the town, which is essentially a poor one, and although built partly on the slope of a mountain, where stone is procurable, the houses are almost entirely composed of sun-dried bricks. Dirt and squalor abound on every side, and the streets of narrow bazaars show no sign of any great commerce or trade. What little importance the place can lay any claim to is owing to the fact that it lies on the main road from San'ā to Aden and is a garrisoned city.' Manzoni describes the houses as 'built either of stone or of furnace-baked bricks'. There is a separate Jewish quarter. The garrison is a small one in normal times. Telegraph to San'ā and Ta'izz.

5. **Dhamār**, a large, scattered town, is situated in a flat plain some 20 m. north by east of Yerim, at an altitude of about 8,000 ft. above sea-level. It is not walled, as are most of the highland towns, but is more or less defended by a series of small and, for the most part, mud-built forts. There is a look of prosperity about the place, many of the houses being commodious and well built of stone, while in the centre of the town there is a wide and rather handsome open square. The Government offices are here, and, near the square, is the principal mosque in a walled enclosure which may be entered by three large gates. The population of Dhamār is about 5,000, including

the Jews, who have a town entirely to themselves, separated from the native town by a large open space. The bazaars are notably picturesque, but boast little in the way of supplies; there are two public baths, and the streets are comparatively clean. Manzoni speaks of Dhamār as 'having the most important theological college in Yemen, containing a fine Arab library': it seems, in any case, to have been the seat of an ancient university.

6. **Ibb** is a walled town, of typical stone-built houses, on a ridge forming a pass, about 35 miles south by west of Yerīm. The population is about 4,000, and there is a small garrison. It is on the San'ā-Ta'izz telegraph line, and has also a direct line of communication with Qa'tabah.

7. **Qa'tabah**, the chief Turkish frontier post, lies 81 miles NNW. of Aden, and consists of a few stone *dārs* and many mud houses closely built together. A high mud wall at one time surrounded the town, but this has been broken down and disconnected on the north and east, and is now standing only on the south side. The principal buildings are a large white mosque and a flat-roofed, three-storeyed, stone-built house situated on the east side of the town, and used as a court-house by the Turks. The population consists of Arabs, Jews, and Turkish half-castes, numbering in all about 1,500. The fort, which lies half a mile to the NW., is a large rectangular building of two stories, the lower of good stonework with loopholes, the upper of mud; to this adjoins a barrack. The normal garrison is about 250 men.

8. **Khamir** (Khamr), situated about 90 miles east by north of Loheia, is a large Hāshid town at a high elevation at the head of Wādi Dhibin, and, for Yemen, is subject to an unusually cold, bleak climate. Little is known about the town, as it seems doubtful whether it has ever been visited by any European traveller, and it certainly has been described by none. It is the present capital of the Imam, and, since the establishment of the *entente* with the Turks, has been garrisoned by several battalions of troops. It has a busy weekly market.

9. **Shehārah**, the hill-fort of the Imam (also garrisoned by Turks), lies about 20 (?) miles south of Khamir, in the wild Hāshid country, whose fighting tribes admit neither his nor any other authority except under constant pressure.

10. **Raudhah** is a considerable town noted for its extensive gardens; it lies about 5 miles north of San'ā, with which it is connected by a carriage-road. It is a grape-growing centre. There was no garrison in 1913.

11. **'Amrān** lies about 30 (?) miles south of Khamir, and is the

northern limit of effective Ottoman rule. It is a considerable town of unknown population, and is garrisoned.

12. **Sa'dah**, the northernmost Yemen town, is the focus of Zeidism and original seat of the Imams. It has supported them even against the Hāshid. Nothing certain is known of its appearance or size.

The principal *lowland* towns are the following :

1. **Hodeidah**, the only port of Yemen having any considerable commercial importance, is situated on the Red Sea in lat. $14^{\circ} 47' N$. It has no quay nor wharfage, nor any of the conveniences of a trading port, and the old, primitive wooden pier has fallen into decay. There is a small harbour, available only for the smallest craft, with two projecting moles of stone (each with a light about 15 ft. high at the end), a breakwater, and two entrances, of which the northern is slightly the easier of access. After the moles were constructed it was found that the water was not deep enough to allow loaded lighters to come alongside, so the stevedores have to wade, and merchandise for shipment, or just landed, is dumped down on the beach. Large vessels anchor about $2\frac{1}{2}$ miles off in four fathoms ; merchandise is transferred in native craft. Landing is difficult and, at times, impossible with the wind between south and west. A few years ago the Ottoman Government conceived a scheme for constructing a harbour for Hodeidah, about 10 miles to the north, where there is a deep natural inlet protected by a long spit known as Ras el-Kethīb : this was part of a larger undertaking known as the Hodeidah-San'ā Railway scheme. The harbour was to be linked up with Hodeidah by a metre-gauge line along the spit and thence to San'ā. Construction was begun at Ras el-Kethīb, and about 5 miles of track were laid, but without providing adequate means for landing or handling material. The war between Italy and Turkey and, since then, the European war, have put an end to the scheme for the present, with the net result that what material was not destroyed by the Italian bombardment now lies rusting.

Hodeidah has two forts, the north and south, both falling into ruin but conspicuous from seaward. The houses are tall and are usually of stone or brick, almost every one having its characteristic wattle shelter on the flat roof where the inhabitants seek the cool air at night. The town is divided into two quarters by a semi-circular wall which reaches the shore at both ends : the old town, in the space towards the sea, consists of tall stone houses, narrow streets, and covered bazaars : outside the wall lies a large area of thatched houses, sheds, and compounds which recall the native

villages of Uganda. The town in general is dirty, insanitary, and unhealthy. There is an open market for the exchange of the natural products of the country—coffee, hides, skins—in an expanse of sand outside the town; the bazaars, within the walls, for supplies of a general kind, are considerable and well stocked. In the immediate neighbourhood of the town are extensive areas of palm-grove and garden, but, immediately beyond, the surrounding country is extremely sterile. The water-supply locally is exceedingly poor; there are some brackish wells in the neighbourhood, but pure water has to be brought from a distance of some miles.

In normal times there is a fair-sized permanent garrison, and as the town is the point of disembarkation of troops and the depot for stations in the interior, it is always full of soldiers, even in time of peace. In 1897 the population was estimated at over 50,000, but no census has ever been taken. Bury (1913) estimates it at 42,000, including a British Indian community of about 1,000 and 100 Europeans, mostly Greeks who have shops. Somalis, Abyssinians, and Arabs from the Hadhramaut are very numerous; but Arabs from the inland highlands are surprisingly few. As to climate, from April to September north-easterly winds prevail, and, for the rest of the year, south-westerly. The heat, though great, is in consequence not insupportable even in summer, and the climate of Hodeidah compares favourably with that of Musawwa' on the opposite coast. But the humidity is great, and many people suffer from ague and rheumatism. Harris says, 'after a rainfall, or in the winter, when the westerly winds are blowing, fever attacks the plain like an epidemic.'

The lines of telegraphic communication are: (a) Hodeidah, San'ā, Dhamār, Yerīm, Ibb, Ta'izz, and Mocha; (b) Hodeidah, Beit el-Faqīh, Zebīd, and Mocha; (c) Hodeidah, Loheia, and Midi, with a branch to Kamarān Island; and (d) overland and cable connexion with Perim. The trade of Hodeidah has been fully dealt with (see pp. 158 and 159), but it may be added that the Khedivial Mail Steamship Co. steamers call regularly every fortnight and the Florio Rubattino about fortnightly.

2. **Mocha**, once the chief centre of the Yemen coffee trade, lies in a small bay between two low points about a mile and a quarter apart, on each of which are the ruins of a fort. Between the forts the town-wall extends in a semicircle, in the centre of which the principal gate, called the Bāb esh-Shadli, gives access to the town from the main Ta'izz and Hodeidah roads. Opposite this gate, on the sea-front, is a stone jetty which is, however, in a state of decay. The town covers about half a square mile

of ground, and, in its prosperity, must have had an imposing appearance from seaward. The houses are stone built and were originally large and whitened, but are now mostly in ruins. The only buildings of any importance still standing intact are the mosques, of which some have lofty minarets, the highest, in the eastern part of the town, rising 118 ft. and forming a conspicuous landmark. The streets are very narrow, and in places have become impassable from the débris. The country round Mocha is a sterile plain, without fresh water; good water is brought from Mūsa (24 miles N.) by a conduit, and brackish water may also be obtained from wells at Beilili and Suweis, 5 miles to the east.

Mocha no longer holds any position as a trading port. In 1824 it contained about 20,000 inhabitants; in 1882 the population within the walls had dwindled to 1,500; and in 1901 the number was probably not more than 400. A floating population, composed of Arabs, Somalis, and Jews, lives in huts outside the walls. The total present population, within and without, probably fluctuates between 5,000 and 8,000. The decline of Mocha, once the principal seat of commerce in the Red Sea, seems to have been coincident with the establishment of Aden as a British port, and to have been affected also by the rise and development of Hodeidah.

Normally, a small garrison is stationed at Mocha to serve three batteries. There is telegraphic communication with (a) San'ā, *via* Ta'izz; (b) Hodeidah, *via* Zebid; (c) Perim, overland to Sheikh Sa'id, thence by cable. On the site of the old south port stands a framework iron tower, 167 ft. high, with a flashing light, visible 19 miles.

3. **Loheia** (Lahiyah), a fair-sized Red Sea port, is situated on the northern side of a small shallow bay, with poor anchorage for small craft only, and difficult of approach in consequence of reefs. It has *dhow* traffic with Jiddah, Hodeidah, and Aden, exporting small quantities of coffee and importing grain. Water is scarce and brackish. The population is about 5,000, and seems to have risen in recent years, for in 1881 the number of inhabitants was estimated at 2,000 only. There are several defensive *kopjes* at the back of the town, on one of which (150 ft. high) is a fort of some strength where modern guns are mounted: at the end of 1913 these guns were of light calibre—Hotchkiss, Nordenfelt, and machine—intended for inland defence, but heavier ordnance seems to have been installed since. Loheia is used as a base of operations in Asir; normally the garrison is a battalion. There is telegraphic communication, south with Hodeidah, and north with Midi.

4. **Zebīd**, the ancient capital of the lowlands, now the residence of a Kaimmakam and a centre of Turkish administration, has always been, and still is, one of the most considerable towns of Yemen. The population was given by Manzoni, in 1880, as 15,000; Bury (1913), however, computed it at 8,000, and this latter figure probably gives the more correct estimate at the present moment. The town, quadrilateral in form, is surrounded by strong walls, restored in recent times and in good condition. There are four gates: on the north, the Bāb esh-Shām leading to Beit el-Faqīh; on the east, the Bāb esh-Shabāriq, to Hais and Ta'izz; on the south-west, the Bāb en-Nahl; and on the south, the Bāb el-Qurtāb. Zebīd is still famous for its university and Sunnite college which is housed in the Great Mosque, and there are three other large mosques, besides a number of smaller ones. The bazaar is characterized by Manzoni as 'the finest in Yemen', and is well stocked with local produce of vegetables and fruit, besides imported supplies. Outside the walls are the Beshi fort and barracks for a considerable Turkish garrison. The town is on the Hodeidah-Beit el-Faqīh-Mocha telegraph line.

In the extensive tract of Wādi Zebīd cotton and indigo are cultivated as special products, but not to the same extent as formerly; and the weaving and dyeing industries, for which at one time Zebīd was famous, have been largely transferred to Hodeidah (see p. 157). The turbulent Zaranik, who occupy the district to north, with the head-quarters of their chief at *Huseiniyah*, 9 miles distant, much disturb the town's communications.

5. **Beit el-Faqīh**, an ancient seat of learning, lies some 30 miles east by south of Hodeidah. The population is about 5,000, but was greater formerly when the town was the centre of the coffee trade. It is garrisoned normally by a battalion, stationed there to overawe the Zaranik tribesmen, whose incursions have ruined the town's trade. Like Zebīd, it was formerly also a centre of the cotton and indigo production and of the weaving and dyeing industries. (There is another town of the same name, distinguished as el-Kebīr; it is about equidistant from Hodeidah on the north, on the Loheia road.)

6. **Hais**, about 20 miles south-east of Zebīd, lies at the junction of two main roads, to Ta'izz and to Ibb, on the telegraph line from Hodeidah to Mocha; it is a small garrisoned town, much decayed.

7. **Sheikh Sa'id**, important only as a telegraph station, is situated on the extreme south-westerly point of Arabia, on the Strait of Bāb el-Mandeb, opposite the island of Perim, with which

it is connected by a short cable. The station, consisting of a few houses, stands on the west side of a small promontory and about three miles from a fort, built at the point where the Anglo-Turkish frontier (see p. 179) between the Aden Protectorate and Yemen meets the sea. The port consists of an inlet running about 2 miles inland, 50 yards broad at the mouth and widening to nearly a mile; there is a good landing-place just south of Cape Sheikh Sa'id.

8. The **Kamarān Quarantine Station**, for pilgrims on their way to and from Mecca, lies on the eastern side of Kamarān Island, which belongs to Turkey. The pilgrims are segregated in enclosed camps and kept there for a number of days that varies with circumstances. There is a well-equipped hospital and a number of houses for the accommodation of the medical staff. The administration is in the hands of the international quarantine board, and the doctors and other officials are very cosmopolitan. The station has a short tramway, an ice-making plant, and a distillery, and is connected by telegraph with the mainland by a branch of the Hodeidah-Loheia line. On the other side of Kamarān there is a small native village in a palm-grove; elsewhere the island is practically devoid of vegetation.

2. *Jauf and Nejrān*

Stretching away some 160 miles NNE. of Yemen, and separated from the plateau of San'ā by the arid downs of Nehm and Beled Khaulān, is an extensive hollow—or, more precisely, a broken chain of hollows. This great irregular depression runs north and south, falling away from the tableland of Yemen and Asir, and having on the east the high sands of the great eastern desert. The southern part of the depression is Jauf (known more particularly as Jauf el-Yemen), the old centre of Sabaean civilization; the northern part, divided from the first by a sandy swell, a protruding arm of the western fringe of Ahqāf, is Nejrān, famous as the last refuge of Christianity in Arabia. The depression may be approached from San'ā by way of the Khārid valley from the south, or by a road *via* Khamir and Sa'dah from the north.

Jauf comprises Upper and Lower Jauf (or, according to some authorities, Upper, Middle, and Lower), and may be considered to include the contiguous oases of *Khāb* and *Marashi*. The tract gets its water-supply, in the main, from the Khārid, a remarkable stream said to be perennial in parts, which takes its rise in the San'ā plateau and has a north-north-easterly course till reaching the oasis, when it suddenly bends SE., leaves the oasis, and is then either lost in

the sands or perhaps filters its way through to the Wādi Hadhramaut. Speaking of this river, Halévy in 1870 describes it as a 'considerable water-course', and though he saw it 'in full summer and during a particularly dry season', he reports it as being 'full of good-sized fish'. Jauf contains, according to Halévy's experience, more ancient ruins than any other district of Arabia. Among these the most important from a historical point of view are those which bear to-day the names of Ma'in and Māreb. The former undoubtedly represents the capital of the Minaeans.

Upper Jauf, with the neighbouring oases of Khāb and Marashi, is peopled mainly by the powerful tribe of Dhu Husein, whose very numerous villages, of which the chief is *Zāher* (where an important fair is held), are scattered over the various oases. Their lands are described as 'cultivated with extreme care in spite of the complete lack of running water', especially in the Khāb Oasis. Middle and Lower Jauf are peopled by the Beled Hamdān, whose chief settled towns are *Ghail* and *Hazm*, each of which is said to be 'situated in an oasis of palms and running waters'. *Māreb*, situated about 30 miles due S. of Lower Jauf and 55 miles ENE. of San'ā, was described by Niebuhr (1762) as 'still, actually, the principal town of Jauf, and consisting of 300 poor houses'. It was the Sabaean capital, and, according to Halévy, is in ruins with the exception of that part, situated on a hill, which forms the modern town and is surrounded by a solid stone wall. The ruins extend around a hill, along Wādi Shibwān, and cover an area of about 500 metres in diameter; among them stand out a number of marble columns without capitals. The site of the famous dam is from 2 to 3 hours' journey to the west, at the entrance of a valley which forms the bed of Wādi Shibwān. The part still existing shows the remains of a dyke, of very solid construction, with several sluices. A little to the south-west are to be seen the ruins of a large building of hewn stone, admirably constructed, against a gigantic rock. The cemetery of ancient Māreb lies on both sides of the road leading from the modern town to the dam. The intervening country between Jauf and Māreb is an arid region of deep, moving sand-dunes; and the approach from San'ā is by way of Wādis Sirr, Sharāfah, and Shibwān. The *Khaulān* country, which lies south of these wādis, is described by Halévy as 'one of the best-cultivated tracts of Arabia, having numerous villages at short intervals, abundant cereals and fruits, but inhabited by a savagely fanatical people'.

The feudal system appears to obtain in Jauf, the three principal classes being the *sherifs*, the nobles or lords, and the *qarawi* or

villagers. The sherifs are numerous ; they are good horsemen, and they deliberately foment trouble between the tribes, since they secure a share of the spoils in quarrels. The nobles are privileged freemen, owning the land and the houses ; they trade, and conduct caravans, but seldom do manual work. The *qarawi* are not admitted to the deliberations of the commune, nor are they allowed to own property, whatever they possess being regarded as belonging to their lords, who can take it at any time. They must work a certain number of days in their owners' fields, and give tithes of their own crops. They are bound to follow their lords in war, but are forbidden to carry arms in ordinary times, and they must not be mounted, nor wear turbans. In return for service, their lord protects them against all aggression

Jews are numerous in all the districts of Jauf, and, like the *qarawi*, are owned by the nobles. In Lower Jauf in particular they are kept in hard servitude ; but in the oasis of Khāb and the north are less harshly treated. The Jew's house, even though built by himself, belongs to his lord, and Jewish women frequently abuse the Arabs with impunity from the roofs, since the house, as the lord's property, is immune from attack. In most districts the Jews are the only artisans, and are held in respectful toleration for this reason. Murders are common, but can be settled on a money basis. For a noble, the murderer pays not less than 2,000 cows ; if a *qarawi* is killed, his lord gets 500 cows ; if a Jew, 501 cows, the odd cow going to the Jew's family. In religion the dominant doctrine is Sunni and Hanifi, but a good number of tribes belong to the Shafei school.

Nejrān is separated from Upper Jauf by a four days' journey across difficult hilly country, peopled by the Barath, Aktaf, and Adhlah tribes ; or it may be approached by a three days' march NE. from Sa'dah. The Wādi Nejrān runs east and west, and is enthusiastically described by Halévy as 'a delicious, fertile, and prosperous valley extending between two mountains', and by Niebuhr as 'an agreeable country with abundant water, rich in cereals and fruits, especially dates, having excellent pasture, and horses and camels that are much sought after'. Wādi Habūnah, an equally productive valley according to Halévy, runs parallel with Wādi Nejrān to the north, the two being separated by a short day's march across a ridge. The water of Nejrān comes from the uplands of Asir and trends eastward, being then probably soon lost in the Ahqāf ; that of Habūnah goes north-eastward and perhaps joins Wādi Dawāsir (but, according to Leachman, loses itself independently in the Ahqāf).

Nejrān is noteworthy, not only for its ancient civilization, but

for the well-being of its present inhabitants, as well as for its peculiar heterodoxy. The chief modern settlement appears to be *Makhlāf* (or *Mikhlāf*), 'situated in the midst of a forest of date-trees', at a point where the wādi is about 300 metres wide. The principal ancient site is *Najara*, the probable ruins of Negrana (known by the Arabs as *El-Khūdūd* or *El-Ukhūd*), lying somewhat to the ESE., in a fertile plain not far from a modern mosque. The other settlements, dotted in close proximity about the oasis, are very numerous. As in Jauf there are many Jewish colonies, and, according to Halévy, nowhere in Arabia are the Jews held in higher esteem, or do they enjoy more liberty.

CHAPTER VII

ADEN AND HADHRAMAUT

THE Resident of Aden exercises political influence over a very extensive tract of country in the south of the Arabian Peninsula, south of a line beginning at Ras Turbah (Tūrbākh), a point at the extreme south-westerly corner of Arabia, and extending roughly in a north-easterly direction to the desert ; it comprises all the territory to the south of this line, inclusive of the Hadhramaut. In the present chapter this region will be considered in two sections : (A) Aden and the Interior (including the Aden Protectorate proper), and (B) The Hadhramaut.

A. ADEN AND THE INTERIOR

AREA

The Aden Interior includes the actual Protectorate (q. v. p. 183) and the remoter tribes under the outer Aden sphere of influence, but excludes the Sultanates of the Hadhramaut and the Wahīdi. Its western boundary is the delimitation line drawn (Jan. 1902–Dec. 1904) by the Anglo-Turkish Commission, from Ras Turbah, a point opposite Perim Island, inland past Jalilah, north of Dhāla and a little south of Qa'tabah, to the Bana River, and produced thence by a line, not fixed by actual survey, north-east to Beihān el-Jezāb. The eastern boundary is not so clearly defined, but may be indicated by a line drawn northward from Sheikh 'Abd er-Rahmān (a coastal shrine marking the lower 'Aulaqi eastern border) to a point half-way between Yeshbum, an important settlement in upper 'Aulaqi, and Habbān, a town of the Wahidi Sultanate. The northern limit is the Ruba' el-Khāli, or great inland desert, the Sherif of Beihān el-Jezāb being the most northerly chief in political relationship with Aden. The southern limit is, of course, the sea-coast. Within this frontier the most important section is the western, comprising the territories of the Emir of Dhāla, the Haushabi, and a portion of the Subeihi. Through these districts pass the main trade-routes from Turkish Yemen, the only routes

which could be utilized by a force advancing into British territory from Yemen, or the converse. The main lines of communication are three: (a) through the Dhāla valley, (b) through the Tiban valley, and (c) past Mafālis and down Wādi Ma'din, a tributary of the Wādi Darr. The area of the Aden Interior, thus considered, is about 19,000 sq. miles.

PHYSICAL CHARACTER

The region may be divided into six clearly defined zones, roughly parallel with the coast and not greatly differing from those of Yemen:

- (1) The littoral belt.
- (2) The maritime ranges.
- (3) The intramontane plains.
- (4) The main watershed.
- (5) The up-country plateau.
- (6) The great inland desert.

(1) The littoral belt is a level, maritime plain, chiefly desert and often saline near the coast. Two important oases may be noted: (a) that of Lahej, in the 'Abdālī Sultanate, between Wādis Kebīr and Saghīr, bifurcations of the Tiban valley; (b) Abiyān, a large district of scattered villages and cultivation lying between Wādis Bana and Hasan. Each of these oases has an approximate area of 60 sq. miles, but that of Lahej is by far the richer of the two.

(2) The littoral belt, which varies in width from 40 miles to less than four, is backed by low ranges of maritime hills, black and metamorphic, which culminate here and there in upstanding and often twin peaks of 3,000 or more feet in altitude. Passes, by which caravan routes cross the crest, average 2,500 ft. The maritime scarps of the ranges are barren and almost waterless; but the inland slopes, which are far less abrupt, hold wooded water-courses and permanent wells.

(3) The series of broad plains, inland of the maritime hills, which average 2,000 ft. above sea-level, are of sterile aspect but have a small regular rainfall in the summer, which enables fairly large areas to be placed under cultivation.

(4) The main watershed rises almost sheer from the plains and in parts, especially at the eastern end, has the appearance of an unbroken wall, but really consists of several mountain ranges which overlap each other. The crests attain an average altitude of 7,000 ft. above sea-level. Passes, on caravan routes, seldom exceed 5,000 ft. in height. This main watershed is highest in the west where it merges into the Yemen highlands. It is usually known

among the natives as the *Kaur*, or highland, with various local names attached, such as Kaur el-'Audillah, El-Od (or El-'Aud), Edth, &c. It is well watered, but the maritime scarps are comparatively sterile and much steeper than the internal slopes. Unlike the Yemen highlands, the Kaur is thinly populated by semi-nomadic, pastoral tribes, and is poorly cultivated.

(5) Inland of this ridge the ground gradually descends in a series of terraces to large well-watered plateaux lying at an average altitude of 5,000 ft., where are most of the mountain settlements and extensive cultivated tracts. The plateaux are intersected by many subsidiary ranges of foot-hills running down from the ridge, and they decline gradually towards the north and north-east, the fertile and broken terrain opening out by degrees into broad and comparatively sterile tracts, which merge into the rolling sands of the Ruba' el-Khāli.

(6) The great inland desert has a mean altitude of 3,500 ft. along its southern margin, while occasional isolated ranges, far out in the desert, probably rise to 5,000 ft. ; this is as much as human knowledge can say at present about the Ruba' el-Khāli.

The innumerable wādis, deep and precipitous in their upper reaches in the plateaux but shallower and broader as they cross the plain, by which this region as a whole is intersected, run mostly in a southerly direction. As in other parts of South-West Arabia, all are dry during the greater part of the year, but water-courses come down in violent spate when heavy rain has fallen in the hills, and then some of the larger ones reach the sea. Of these wādis the most important (enumerating from west to east) are Tarbaha, Timnan, Am Shahar, Darr, the Tiban which bifurcates north of Lahej and waters that oasis with its two branches Wādi Kebīr and Wādi Saghīr, the Bana, some 40 miles east of Aden, which in time of flood cuts its way through the sand-bar at its mouth to the sea, Wādi Hasan, fed by Wādi Yerāmis, and Wādi Ahwar (Hūwar), fed by Wādis Jahr (Gahr) and Leikah. North of the Kaur the country is drained by Wādis Beihān, Khalla, Surum, Khaura, Na'mān (or Na'mah), Khatib, and 'Abdān, all of which have more or less direct northerly courses, and sooner or later merge into the unexplored Wādi Markhah which loses itself in the Sāfi (or Ahqāf). The Tiban calls for special mention as, with its complex ramifications, it forms the main artery of communication with the Yemen. Of its innumerable branches, the 'Aqqān, Warazān, Sūdān, and Tisan (or Qaisān) on the r. bank, and Bilih and Tabaghain on the l., are the chief. The stream of the Tiban is perennial, though short waterless stretches of river-bed will be met with, during

the greater part of the year, in certain places. These interruptions are due to the entire volume of water—which in dry seasons is not very considerable—being led off into the cultivation and returned again lower down. It is said that the waters of the Tiban, like those of the Bana, occasionally reach the sea after abnormal floods. The Bana River runs continuously from May to October.

The coast-line generally is low and sandy and devoid of promontories or inlets of any size, except at Aden, where craterous promontories rise to about 1,700 ft. above sea-level, forming sheltered bays, and at a point some sixty miles west of Aden, where a spur of the Yemen highlands approaches the coast at Khōr 'Umeirah.

CLIMATE

In the first zone—the littoral—the heat in general is excessive, but the climate is not unhealthy for those who can stand the fierce heat of the day, and the nights are cool. The cultivated oases and river-beds, however, which afford grateful shade by day, should be avoided as fever traps, and the Tiban valley and Lahej oasis in general have an ill name for malaria of a malignant type. The only rainfall is afforded by a few showers in mid-winter. Cultivation depends chiefly on irrigation from the wādi water-courses, and consists almost entirely of millet, *jowari*, and tall fodder crops such as *kirbi*.

In the second zone—the maritime hills—the rainfall is as in the first zone; but there is no opportunity for wādi irrigation, and in consequence scarcely any crops are raised. The air is stifling by day and damp at night.

In the third zone—the intramontane plains—the rainfall takes place during the summer in occasional thunderstorms. The crops are millet and maize, and they become more abundant and fertile as the main watershed is approached. The heat here, again, is very great.

In the fourth zone—the main watershed—there is a considerable rainfall during the summer months, and a bracing and fairly equable climate with sometimes a degree or so of frost at night. Cultivation is scanty, chiefly barley and a few light fodder crops.

In the fifth zone—the plateau—water lies within ten feet or so of the surface, and there is a good deal of irrigation from wells, besides the regular rainfall. This is small, but from October to March the region is liable to dense white fogs which fall after dark and lie thick to 9 a.m. They will wet one through in an hour, but are invaluable to the farmer as they alone keep the crops alive till

the summer thunderstorms are due. These latter are often extremely violent, even terrifying. Hail occasionally falls. Harvesting of one crop or another goes on throughout the year—chiefly bearded wheat, barley, maize, lucerne, and coffee (but the latter is less frequent than over the Yemen border). Indigo and cotton (a very small bush) are grown in the Nisāb district and grapes on the Yemen border.

In the sixth zone—the Empty Quarter or Great Red Desert—the population is pastoral and follows the grazing according to the rainfall, which is irregular and scanty. Along the principal wādis, which lead north towards the desert, there are permanent settlements and cereal crops are raised, chiefly millet, the stalks of which make useful fodder when grazing is scarce. The semi-nomadic part of the population returns to the settlements to await the next grazing-season in the desert.

In the Aden Interior as a whole the prevailing diseases are small-pox, fever (especially malarial), and, to some extent, consumption. The 'Yemen ulcer' is also common among the tribes.

POPULATION

The population of the Aden Interior (considered as a whole, and including that portion known strictly as the Aden Protectorate), settled and nomadic, may be computed at about half a million. The district is composed of a number of Tribal Confederations or Sultanates, some lying within the limits of the Protectorate proper, some without.

The limits of the Aden Protectorate proper are the delimitation line, previously mentioned, from Ras Turbah to a point some few miles north of Dhāla, and thence a somewhat vaguely defined line continuing at first in a south-easterly direction and then in a generally easterly direction to the coast of the Gulf of Aden near the small settlement of Maqāṭin. They enclose an area of about 4,200 sq. miles, having a population of 100,000. The tribal confederations lying within this boundary are: the Subeihi, 'Abdālī, Fadhli, Haushabi, Amīri, 'Alawi, 'Aqrabi, and other smaller tribes; and without are the Yāfa', 'Aulaqi, Beida, Oleh, and 'Audillah ('Audali). The tribes of the Protectorate have a larger proportion of non-combatants and are more settled than those of the remoter interior; the bulk are to be found in the towns and villages of the littoral belt, the chief centres being Lahej, Waht, Shūghrah, and the Abiyān district.

In dealing with a variety of tribes with such different characteristics it is difficult to generalize; broadly they may be divided

into settled or agricultural, and nomad races, with the differences due to and inseparable from their modes of life. The racial type which marks the original population of this part of Arabia is characterized by a coppery complexion and high cheek-bones, not unlike the purer strains of old North American Indian blood. The hair is straight and usually tied up tightly in a bunch on the top of the head, a mode of immemorial antiquity, depicted on Egyptian monuments. But this indigenous type, though still exclusively confined to some of the littoral sub-tribes and to others in the maritime ranges, has been greatly modified by incursions of the taller Semitic race, who wear their hair loose and wavy and lack the reddish complexion of the indigenous race; they came from the north, mainly the ancient district of Jauf, which appears to have been convulsed by bitter internal strife after the Prophet's death, owing to the jealousy of rival factions which followed the decease of the then paramount chief, Ma'an. His family fled southward to escape persecution, followed by other branches of a former ruling house. They finally penetrated as far south as the Yeshbum valley, where they settled as mere *raya*, or tributary subjects of the Ahl Bunyar people, under the 'Abd el-Wahid Sultanate which then dominated the country nearly to the city of Nisāb. Increasing in power and numbers these Jaufi clans eventually drove the Bunyar on to the Dahr plateau, where they remain to this day, and thrust back the 'Abd el-Wahid rule as far as the strong city of Habbān. The clans now proclaimed themselves an integral tribal unit which became the nucleus and origin of the Upper 'Aulaqi. They formed an alliance with their southern neighbours, the Ba Kāzim, who, thus assisted, threw off the 'Abd el-Wahid yoke too, and became the Lower 'Aulaqi.

Upper and Lower Yāfa' have been colonized in much the same way—the invaders in this case coming from Yemen. The central district of Dathinah presents both types, as does the Fadhli country, while the 'Abdālī have absorbed so much alien blood as to have almost lost all racial distinction; they are indeed strongly characterized by negroid intermarriages which have introduced a swarthy coarse-featured type. Still further west, the Subeihi still preserve an indigenous type, though tainted with negro blood.

The fighting organization and equipment of the confederations deserve somewhat detailed notice. Beginning with the Sultan and the 'Dōlah', or adult males of his house, we find that all wear the national dagger or *jambiyah*; but the scabbard does not curl up in horse-shoe form, unless its owner is something of a swashbuckler,

and wears the tribal pattern. The Sultan himself, and the senior members of his house, when on duty or attending public functions, wear swords of scimitar design for cutting only, with a very small hilt and inadequate guard. The scabbard, of red morocco leather mounted in silver, is slung by a loop of silken cord over the left shoulder. The 'Naqibs' (governors), when representing the Sultan, also carry swords, but they are none of them, as a rule, good swordsmen. Some of the more civilized potentates on the littoral carry pistols or revolvers as well.

Working down through the Sultan's household we come to the *askaris*, or hereditary retainers (this term is also applied to tribesmen when serving as a permanent detachment). The hereditary class does not as a rule provide good combatants, for all their males are enrolled in the ranks automatically—regardless of physique or fitness—on attaining puberty, and serve till too decrepit to get about. Being looked on as servants rather than soldiers, they are not adapted to the rigours of campaigning, nor do they practise much with firearms, which are the property of the Sultan. They are, in fact, chiefly engaged on police duty and the enforcement of bazaar taxes. With them may be classed the *abid* or slaves—the most consistently faithful dependants of any Sultanate. They are armed like the *askaris*, but occasionally carry a scabbardless *nimshah*—a straight, single-edged blade, round-pointed and heavy-backed, with a plain unguarded hilt like the handle of an ordinary knife. Slaves do not wear the *jambiyah*. The askari's *jambiyah* is his own property. Both *askaris* and slaves are partly armed with matchlocks or rifles, according to the resources of the Sultan's arsenal; and the less efficient and junior members of the corps carry spears.

The *jambiyah* has been fully described elsewhere (p. 153 f.). Spear-heads are long and narrow, of privet-leaf shape, fashioned of soft steel, with sharp edges and point, but no barb, the hafts varying from five to six feet in length. Lances, used by cavalry, have shorter heads than spears, and stouter hafts, about seven feet in length, gripped overhand. Matchlock guns are rapidly becoming obsolete and are being replaced by the breech-loader, the most common pattern being the Graz rifle or carbine. Remingtons, Turkish Martinis, and a few other patterns are occasionally seen. Practically all the Subeihi have breech-loaders, and the Quteibi and Haushabi are well provided with them. As time goes on the Arab will, generally, thanks to his better armament, become a more formidable foe. Ammunition for the breech-loader is not very plentiful, and native reloading and recapping have not, as yet, proved very successful.

The tribesman forms the real fighting strength of the Sultanate, and provides his own weapons, drawing ammunition—or its equivalent in cash—from the Sultan, when on state service. His hardihood, activity, and keen sight make him a formidable opponent. He has a natural aptitude for scouting and possesses remarkable powers of endurance, being independent of much transport, whilst the constant friction along the tribal borders engenders a high state of combatant training. The Sultan frequently uses one tribe to fight another as a punishment for raiding, but he cannot claim tribal service against tribal interests ; any real emergency, however, will bring the tribesmen in. Individuals and small detachments will serve an alien for pay beyond the limits of their tribeship.

The tribesmen are really civilians (a term used for want of a better, though this word does not exactly translate the Arabic word *rawi*, plural *raya*), but prepared at a moment's notice to leave flocks and camels, farms or pasture, or trekking, when danger threatens clan, tribe, or Sultanate. They give no regular military service under any condition, nor do they practise the use of weapons, but content themselves with the reluctant payment of a tax and the unavoidable imposts of the Government that guards their lives and property. They may be divided into the following classes : merchants, of more or less influence and wealth ; mechanics and artisans ; the '*hejris*' or freed serfs, usually attached to some chief as agricultural labourers or to some master craftsman ; and lastly, and lowest in the social scale, the slaves, the males serving as retainers or subordinate husbandmen and the females as domestic servants or attendants on children. The latter class, however, are slaves only in name, having usually their own *menage*, and they remain in one family from generation to generation ; they are mostly Swahilis and Nubians. One other class needs passing mention—the *shāhids* or bards, whose duty, in the exercise of their profession, is to stimulate the tribal standard of chivalry by heroic strains of former prowess, or with stinging satire to lash a slothful ruler to martial vigour. When belligerent tribes are set in battle, it is the *shāhids* on either side who urge the courage of the combatants.

In religion two schools of the Sunni creed—the Hanifi (or philosophic school) and the Shafei—are followed, the latter, the nearest to the early Islamic tradition, being the more general. The practice of religion varies, of course, in different districts, and among some of the nomad races it is little more than a name. Speaking of religious observance among the people of this region as a whole, Bury says : ' The laity, while fanatical to the verge of

frenzy on religious matters, and ever ready to accuse any one, whose actions are not readily explained, of being an infidel, are apt to be rather slack in their devotions. Some even shirk their prayers at sunset, when such exercises are obligatory. Much of this attitude, however, has to do with their turbulent mode of life and illiteracy, for the most nonchalant are always ready to "fall in" behind any man who has the gift of prayer and follow his attitude and genuflections, giving the responses with devout accuracy and attention. As to the religious self-denial with which they observe the fast of Ramadan (refusing to avail themselves of the exemption extended by the Koran to all travellers, sick persons, &c.) their austerity would shame more civilized Mussulmans.'

PRODUCTS AND INDUSTRIES

The products of this region are so similar to those of the Yemen that they need no special treatment; and the crops are referred to in detail in the section on climate. The staple food-stuff of the country is either *dhura* or *dukhn*. Of *dhura* there are two chief varieties: white and red. The staple fodder for animals is, universally, the stalks and leaves of *dhura* and *dukhn*. As to the native industries they are not of any great importance, but attention may be called to the following:

Boat-building is carried on to a limited extent. Though a very great number of native craft of very varied type ply in Aden harbour and around the coast of this district, only 'jolly-boats' are built at Aden; they are after the model of an English rowing-boat, with heavier and stronger frames, and of very rough workmanship. Mat-making and string-making are carried on chiefly in the neighbourhood of Aden. Dry leaves of the *dom* and date-palms are imported from the ports of the Dankali and from Musawwa', and are manufactured into mats. String is also made by twisting the leaves together with the hand; this is called 'Aden string'. To make mats the leaves are divided into small strips, which are plaited into a ribbon three or four inches wide and of great length. The ribbon is stitched or spliced spirally into a cylindrical shape, the circumference representing the required breadth, and the axis the necessary length; this hollow cylinder is then cut down with a knife parallel to the axis, and the broken edges are bound. Somali women are exceedingly expert in the manufacture of such mats, which are in great request for sleeping purposes. The coarser kinds are largely used for the construction of sheds and the roofing of houses. Plates, baskets, sacks, and many other articles are made of such strips of matting.

Spinning, weaving, and dyeing are also common industries. Cotton is spun into thread by hand-spindles and then woven in hand-loom, and sometimes machine-made yarns or twists are used in the same way; the looms are of the very simplest construction. The industry is still carried on to a small extent at Aden, and somewhat more extensively at a few centres in the interior, notably at Nisāb and Markhah, which are situated in the cotton and indigo growing district of the 'Aulaqi country; here a large amount of cotton fabrics for tribal shawls and turbans is made. The stuffs, when required, are dyed with locally prepared indigo. Sauma'ah, a town in the Beida country, is famous for a special make of goat-hair carpets.

Charcoal burning is an industry carried on at several places in the interior, among the wooded slopes of the hilly districts. Potash is also manufactured from a product known as 'Aden balsam'; this is not found in any quantity in Aden itself, but is prepared in the 'Abdāli and Fadhli districts. The balsam is thrown into small pits about two feet wide and one deep, and wood is added; the mass is then set fire to, and as the sap exudes from the plant it mingles with the ashes; the mixture is stirred and allowed to cool; then it is dug up and sent into Aden on camels, for sale. The price is about 8 annas per maund of 28 lb., and the potash is exported to Bombay for washing purposes. A primitive form of distilling is also in vogue, the natives producing a liquor from dates which have been placed in water and allowed to disintegrate. The industry is carried on at Aden (under certain restrictions) and other places.

TRADE

Practically the whole of the trade of this region is centred in Aden—local trade as well as general. The trade of the only other notable port of this littoral, Shūghrah (and even that of Makalla in Hadhramaut), is restricted and purely local in character, and is entirely subservient to that of Aden.

The total value of the trade of Aden (import and export), in round numbers, for the last two years has been:

| | | | | | |
|---------|---|---|---|---|-------------|
| 1913-14 | : | : | : | : | £8,530,000 |
| 1914-15 | : | : | : | : | £6,940,000. |

This falls into two categories: Transshipment trade, and Inland (or local) trade. Comparative figures for the year 1914-15, were:

| | | | | | |
|---------------|---|---|---|---|------------|
| Transshipment | : | : | : | : | £6,682,000 |
| Inland | . | . | . | . | £258,000. |

From these figures it may be noted how greatly the transshipment trade exceeds the local in amount and importance. The following are the details of the two categories taken separately.

(1) *Transshipment trade.* The principal articles of import, in 1914-15, taken in their order of value were: Cotton goods of various kinds, £580,000; hides and skins, £520,000; grains and pulse (including flour), £490,000; coffee, £320,000; coal, £210,000; tobacco, £150,000; sugar and confectionery, £90,000; provisions, £70,000; oils, gums and resins, silk goods, and ivory.

The principal articles of export were: Hides and skins, £640,000; cotton goods, £530,000; coffee, £380,000; grains and pulse, £360,000; tobacco, £110,000; salt, £76,000; sugar, £75,000; gums and resins, £35,000; provisions, £30,000; dyeing and tanning materials, shells, and ivory.

The movement and distribution of the trade of Aden with different countries and localities was as follows in 1914-15: total trade with India, £1,180,000; Jibuti and Obok (French Somaliland), £780,000; the United Kingdom, £700,000; the United States, £600,000; Arabian Red Sea ports (chiefly Hodeidah, Jiddah, and Mocha), £400,000; Somaliland, £340,000; Arabian Sea ports (Muscat, Makalla, Shiheir, &c.), £260,000; France, £190,000; Italian Red Sea ports (Musawwa', Assab), £140,000; Abyssinia, £130,000; Independent Somali ports, £115,000; Egypt, £80,000; Mozambique, £35,000, &c.

(2) *Inland trade.* Though the foregoing facts are instructive in a general way, it is more essential, for the particular purpose of this book, to consider in detail the trade of Aden with the interior. The movement in 1914-15 was as follows:

| | | | | | |
|---------------------------|---|---|---|---|-----------|
| Imports from the interior | . | . | . | . | £140,000 |
| Exports to the interior | . | . | . | . | £120,000. |

The principal articles that passed out, arranged in the order of their value, were: coffee, £30,000; fodder, £29,000; drugs (*kat*, almost entirely), £21,000; raw hides and skins, £18,000; firewood and charcoal, £14,000; animals (chiefly bullocks, sheep, and goats, and, in a less degree, camels), £6,000; provisions (including native food products such as *ghi*, eggs, and honey), £8,000; vegetables and fruits (the latter chiefly dates), £5,000; oils (chiefly *jinjili* or sesame-oil), £3,000; dyeing and tanning materials (including saffron and henna), £1,000; and other less important products such as reeds (for building purposes and mats), sesame, madder, wax, potash, and rose-water.

The principal articles which passed into the interior were:

Cotton (piece-goods and yarns), £30,000 ; grains (jowari, bajri, rice, and wheat flour), £30,000 ; tobacco (unmanufactured), £25,000 ; spices, £16,000 ; seeds, £6,000 ; provisions (including dates), £5,000 ; sugar, £4,000 ; oils (chiefly petroleum and *jinjili*), £1,900 ; metals (wrought iron and copper), £1,000 ; turmeric and indigo, soap, and matches.

From the figures of the *total* trade of Aden, given at the outset, it will be noted that there was a considerable decline in 1914-15 as compared with 1913-14, mostly due to prohibitions and restrictions consequent on the war. Trade has in fact been temporarily thrown back five years, the total value of trade in 1909-10 having been £6,900,000.

Aden was made a free port in 1850. Previous to that year the average total yearly trade of the town was about £120,000 ; in 1903-4 it had risen to just under £6,000,000 ; in 1913-14 (the most recent normal year) it had attained more than £8,500,000. On the opening of the port in 1850 much of the valuable trade between Arabia and the eastern coast of Africa, formerly monopolized by Hodeidah and Mocha, was attracted to it ; but this marvellously rapid development has, undoubtedly, been mainly due to the opening of the Suez Canal. During the seventy odd years of British rule, the population of the town has multiplied sevenfold, and Aden now forms, normally, not only the chief centre of the Arabian trade with Africa, but an entrepôt and distributing centre for an ever increasing European and Asiatic commerce.

In the year ending March 31, 1915, 2,481 vessels, of an aggregate tonnage of about 3,100,000, entered the port, including 1,300 local craft of 38,000 aggregate tonnage—as compared with 3,000 vessels of just under 4,000,000 aggregate tonnage in 1913-14. Of the 1,181 merchant vessels cleared in 1914-15 about 660, with an aggregate tonnage of $1\frac{1}{2}$ millions (or about half the total tonnage) were British ; the rest were of foreign nationality and native craft.

The coffee trade, which now finds its principal outlet at Aden, was formerly almost entirely in the hands of the Hodeidah merchants : but the heavy dues of the Turkish authorities at the latter place, coupled with the insecurity of the routes under Turkish control, have diverted a large part of the coffee to Aden. Much is shipped from Hodeidah to Aden direct by sea ; the coffee which reaches Aden direct is brought down by caravans from the highlands of the interior. A very considerable quantity is also brought across from the African coast, being shipped from Zeila, one of the Somali ports ; it is carried thither on camels from the highlands of Harrar and the Galla country, which, like the Yemen highlands, are suitable

to the growth of the coffee bush. Food-stuffs are imported from India and from the African coast, as well as from the interior of Arabia. Sheep and goats are shipped weekly in large numbers from Berbera, Bulhar, and Zeila ; while oxen, fodder, vegetables, and fuel come in mostly by caravan from Lahej and the surrounding country. Ostrich feathers reach Aden from the Somali and Danakil country ; mother-of-pearl shells from the Persian Gulf and Red Sea fisheries ; ivory from Somaliland and Abyssinia.

CURRENCY

Aden Town, as a part of the British Indian Administration, has a rupee currency, and since January 1898 the sterling value of the rupee has been nearly steady at 1s. 4d. or thereabouts, and the British sovereign is legal tender at about 15 rupees. The other coins in use are as follows :—

| | | |
|----------------|-------------------------------|--|
| <i>Gold.</i> | Napoleon | } value varying with the rate of exchange. |
| | Turkish pound of 100 piastres | |
| | Turkish dollar of 25 piastres | |
| <i>Silver.</i> | Maria Theresa dollar | } value varying with the rate of exchange. |
| | Spanish Theresa dollar | |
| | Netherlands Theresa dollar | |
| | French 5-franc piece | |

The smaller silver coins of foreign countries have no fixed value, and are taken at about their nominal value in Indian currency.

The favourite coin in use in this part of Arabia is the Maria Theresa dollar (*riyāl*), the value of which is affected by the local demand.

The value of all gold and silver coins other than the above is fixed by the bullion merchants, in accordance with information received by telegraph from Bombay. In default of advices from Bombay, foreign coins are sold by weight and touch.

Exchange. The rate of exchange on Europe is regulated in Aden by advices from Bombay.

The above information regarding currency applies in the main to the Aden Settlement and its vicinity. For the remoter parts of the interior little information is available ; but it appears that the Maria Theresa dollar is current almost everywhere, and the Indian four-anna piece, locally called a *bawla*, has come to be the standard unit of division. For the Hadhramaut currency see p. 228.

WEIGHTS AND MEASURES

The following are in use, according to Hunter :

| | |
|---------------------------------|--|
| 1 Oqiyah | = 1 ounce (avoirdupois). |
| 16 Oqiyah | = 1 Rotl. |
| 30 $\frac{1}{2}$ Rotl | = 1 Farāsilah (used for coffee only). |
| 33 Rotl | = 1 Farāsilah of the Jebel (Interior). |
| 28 Rotl | = 1 Farāsilah (used for skins, sugar, rice). |

For larger weights the following are used :

| | |
|---|--------------------------------|
| 1 Bahār | = 3 cwt. (avoirdupois). |
| 1 Hakisah | = 3 $\frac{1}{2}$ cwt. |
| 1 Hamal (heml) of dates | = 4 bags (or Kūsarah) = 5 cwt. |
| 1 Hamal (of other articles) by land | = 6 to 7 cwt. |
| 1 Hamal (of other articles) by sea | = 14 to 15 cwt. |
| 1 Candy (of grain) | = 6 cwt. |
| 1 Candy (of firewood) | = 8 cwt. |
| 1 Maund | = 40 seers (Indian weights). |

Pounds, quarters, hundredweights, and tons of the English standard are also in use in the district.

Measures of Capacity :

| | |
|-------------------------------|---|
| 1 Thuman or payali | = 5 $\frac{1}{2}$ lb. avoirdupois = 4 Bombay seers. |
| 3 Thuman or payali | = 1 Keilah = 15 $\frac{1}{2}$ lb. avoirdupois. |
| 1 Kasimah or keilah | = 3 lb. = 2 quarts. |
| 3 Kasimah or keilah | = 1 Imperial gallon. |
| 1 Qāsa | = 5 Rotl. |
| 16 Qāsa | = 1 Qāda. |

Measures of Length :

| | |
|-------------------|---------------------------|
| 1 Dhrā' | = $\pm \frac{1}{2}$ yard. |
| 1 Thobe | = 16 Dhrā'. |

Notes. The *oqiyah*, a standard weight, is equal to very nearly an ounce (or one silver German crown), and is used in weighing small quantities, and fractional parts of a rotl.

The *rotl* is used for valuable articles, such as feathers, saffron, tortoise-shell, raw silk, cotton twist, and yarns ; also grey cotton goods are sold and purchased by this weight.

The *farāsilah*. There are three kinds, all used in different places ; by it gums, coffee, wax, honey, ivory, shells, and tallow are weighed. There does not appear to have ever been an original standard *farāsilah* ; the recent practice was to fix a stone standard or *farāsilah* for each transaction ; gradually, however, the *farāsilah* assumed a fixed weight in different places : 33 rotl in the interior ; $32\frac{1}{2}$ at Berbera ; 35 at Zeila or Harrar.

The *bahār*. There are three kinds, varying in size according to the article to be weighed : for cotton, 1 bahār = $3\frac{1}{2}$ cwt. ; for incense and gum, 1 bahār = 3 cwt. ; for tobacco, 1 bahār = $2\frac{1}{2}$ cwt. It is used mainly by the inhabitants of Shiheir and Makalla.

The *hakisah*. Cotton only is sold by this weight to the Arabs of the interior.

The *hamal* or *heml* (load). Dates and *jowari* are sold by this weight, which varies with the article weighed, and the manner of import or export (see table above).

The *candy*, an Indian weight, is used at Aden in weighing grain and pulse, cotton from India, and firewood.

The *thuman* or *payali* is used in selling small quantities of grain.

The *keilah* or *kasimah*. The former is used for measuring grain, pulse, and salt, and the latter for measuring liquids, such as oil, *ghi*, and vinegar. The weight of each varies according to the article weighed—in the case of the *keilah* from 14 lb. $12\frac{1}{2}$ oz. to 18 lb. $11\frac{1}{2}$ oz., and in the case of the *kasimah* from 3 lb. to 3 lb. 5 oz.

The *qāsa* and *qāda* are also used in measuring grain.

The *dhrā'*. The Arabs use this lineal measure for lengths of cotton piece-goods, &c., of different manufacture. It is supposed to be equal to the distance from the tip of the forefinger to the elbow.

GOVERNMENT

For administrative purposes Aden Settlement forms part of British India and is under the control of the Governor of Bombay in Council. It is administered by a Political Resident, who is also the General Officer Commanding the Aden Brigade, with the assistance of four officers of the Bombay Political Department, one military officer in charge of Perim, one officer of the Public Works Department, as chairman, one officer of the Aden Settlement and Port Trust, and one officer of the Bombay Provincial Police Department. The Resident exercises political influence over the whole tract of country extending, on the north and west, to the Anglo-Turkish frontier of Yemen and extending to and including the Hadhramaut on the east. The Resident has jurisdiction as a judge of the Vice-

Admiralty Court in matters connected with the slave trade ; his court is also a Colonial Court of Admiralty. The laws in force in the Settlement are, generally speaking, those of the Bombay Presidency, supplemented on certain points by special regulations drawn up to suit local conditions.

In general the local affairs of the Settlement (such as sanitation, conservancy, &c.) are managed by an Executive Committee (formerly Municipal Committee), subject to the control of the Resident : the funds for this purpose are raised by the levy of house tax, octroi, and other imposts. The management of the port is under a Board of Trustees, known as the Aden Port Trust, the principal task of which is to make arrangements for the deepening of the harbour so as to allow vessels of all sizes to enter and leave at all states of the tide. The funds are provided by the levy of tolls and wharfage fees on goods landed or shipped. The police are of two categories : land police, and harbour police. The former (officers and men) number 377—357 foot and 20 mounted ; the latter number 12, including four inspectors and one or two administrative officials.

The normal garrison of Aden consists of the Aden troops, one hundred strong, mounted half on horses and half on camels ; three companies of Garrison Artillery, two of which man the forts, while the third is employed with the movable armament ; six companies of British Infantry ; one battalion of Indian Infantry, less detachments at Perim and Sheikh 'Othmān ; one Fortress Company ; and the Aden section of Sappers and Miners. On the south-west corner of the peninsula are the forts Tarshein and Morbat, which cover the entrance of the harbour, and are garrisoned by two companies of Royal Garrison Artillery. The land side is protected by a strongly fortified position across the whole breadth of the isthmus. At the crater are various entrenched positions for infantry to oppose landings, while the ridge, running north and south from Hejuff to Viaduct Gate, forms a second line of defence and includes a redoubt at Ahman Khal, near the southern extremity.

The total revenue receipts of Aden treasury in 1914-15, under all heads—imperial, local, and municipal—amounted to 87½ lakhs of rupees (approx. £580,000). The chief sources of local revenue are : Aden Port Trust Fund, over 5 lakhs (£34,000) ; Aden Settlement Fund, over 4 lakhs (£28,000) ; Local Supply Bills, 38½ lakhs (£257,000) ; Post Office, over 5 lakhs (£34,000) ; Excise, about 1 lakh (£6,300) ; Income tax, ¾ lakh (£5,000). The total expenditure was about 83½ lakhs (approx. £556,000).

In the Aden interior the tribes nominate their own chiefs or sultans. The Sultan is never a tribesman himself, but comes from

an alien aristocracy imported by the senior confederate states, or is the scion of some ancient ruling race. Intertribal jealousy, feuds, and a fierce spirit of independence have prevented any revival of autocratic government; for patriarchal rule tolerates very little prerogative, and only such influence as personality, prowess, or wealth can command. Even a ruling sultan may be promptly deposed by the tribe he misgoverns, and he can never rely on direct succession if opposed to the tribal will: though his dynasty may brook all but a general upheaval, an heir is often passed over for a more suitable relative by the nominating chiefs; and the same rule applies right down the tribal scale to the sheikh of the smallest clan.

The largest unit for administrative purposes is the 'confederation' of several subordinate tribes with a larger one, whose Sultan is sufficiently powerful to impose and maintain a sort of suzerainty over the semi-detached tribeships around him, in addition to the tribe under his direct control. The various tribes composing a confederation rank according to their origin and fighting-strength; for the tribal notion is that gain is no good without the grit which alone can preserve it. Each tribe (or leading subdivision) manages its own affairs under the rule of an 'Āqil' (wise man) who is always a member of one of the senior clans (into which the tribe is again subdivided), but not necessarily the oldest representative of his house. Here again succession may be set aside, or an Āqil deposed in favour of a cadet, by the will of the tribe. The tribe is again divided into 'Afkhādh' (sing. Fakhdh), or clans; each of these is under its own sub-Āqil, and its internal affairs may not be interfered with by the tribal Āqil. A clan is composed of a number of families or households under a Sheikh, sometimes large enough to form an entire settlement, which is technically known as a *beit* (habitation) or, if strongly fortified, as a *dār* (fortress). The Sheikh has no voice in the management of individual family affairs, provided the head of a family does not jeopardize the interests and peace of the clan. The head of a family (usually also called Sheikh, by courtesy) leaves household matters to his women-folk.

The tribesmen defer far more to their Āqils, or senior chiefs, than to their actual Sultan (if they happen to acknowledge one), who, as has been said before, is rarely, if ever, of tribal blood, and has more often than not been thrust into power during some crisis of tribal politics. His (the Sultan's) influence is directly in relation to his wealth—in proportion, in fact, to the magnificence of his establishment, his hospitality, and the military support his wealth can procure; but in time of public danger, against an alien foe, all tribesmen would flock to the standard of their nominal

leader, though at ordinary times he may be little more than a figurehead.

The British Government has no troops, in normal times, outside a ten-mile radius from the Aden fortress, and does not interfere in tribal or inter-tribal politics. The different confederations are under British influence in varying degrees, but though they have entered into certain treaty obligations they preserve their own autonomy. It may be remarked, broadly, that the obligations are observed—when not inconvenient—in inverse ratio to the protected tribe's distance from Aden. None of the confederations renders tribute to the British Government, either in money or men; none has a standing army in the usually accepted sense, but every adult male is a soldier when occasion requires. Most of the chiefs receive annual stipends from the British Government, and the following are entitled to salutes: the 'Abdāli, the Fadhli, the Ka'a'iti (Hadhramaut), and the Amīri, as well as the Sultans of Qishn and Socotra. It should be added that the individual attitude of some of the confederations towards the British has been temporarily disturbed by recent events.

RECENT HISTORY AND PRESENT POLITICS

After being in various hands, Aden was definitely captured by the British from the Sultan of the 'Abdāli in January 1839. The Sultan fled to Lahej. From the very first it was evident that the occupation of the town would be of little use unless a good understanding were arrived at with the neighbouring tribes, in whose hands lay the power of interfering with the land-borne trade and the supplies on which, in those early days, the place was so largely dependent. Treaties were therefore concluded successively with the Azzeibi (a branch of the 'Abdāli), the 'Aqrabi, Subeihi, Fadhli, Yāfa', Amīri, and other tribes; but, in spite of treaties, the first years of occupation show a turbulent record with a good deal of fighting. Four unsuccessful attempts to retake Aden by the 'Abdāl, in conjunction with the Fadhli, were made between the years 1839 and 1846; but, since the latter date, only offensive military operations of a minor character have occasionally been necessary against individual offending tribes.

Relations with Turkey, our most powerful neighbour, have been more troublesome. Having relinquished the Yemen for a long period, the Turks found their opportunity to intervene once more, after the evacuation of the district by the Egyptians in 1840. In 1849 a Turkish expedition from Jiddah captured the port of

Hodeidah and obtained possession of the Tihāmah ; and during the succeeding years the Turks gradually extended their conquests inland from the coast, until, in 1873, they had reached the limits of the tribes under British influence. Thenceforward, aided by intrigue on the part of disaffected tribes or tribal sections, and taking advantage of intertribal feuds, they began to make encroachments, often temporarily successful, on Aden territory, particularly on that occupied by the 'Abdāli, Haushabi, and Amiri confederations. In 1873 occurred the Turkish occupation of Dhāla, the stronghold of the Amiri, which was continued in a greater or less degree until 1903 ; and in the earlier year the Turks even occupied for a time the fortified house of the 'Abdāli Sultan at Lahej. Though Turkish aggression subsequently made itself felt to some extent all along the Aden-Yemen frontier, it has always been particularly active in the Amiri and Haushabi country. In 1900 trouble occurred between the Turkish tribe of Humar and the Haushabi. The representative of Turkish authority, Mohammed Nāsir Muqbil, an Arab of Humar origin, came to an understanding with the 'Abdāli Sultan and erected a tower at Kafūf, about two miles north-west of Darajah, well within Haushabi limits, from which he and his Humar following were able to cause considerable annoyance to the Haushabi. Representations to the Turkish authority having failed to obtain more than promises of evacuation, a British force was dispatched to help the Haushabi in ejecting them. In the meanwhile Nāsir, by representing to the Turkish authorities at Ta'izz that the British force intended to commit wanton aggression on Turkish territory, induced them to dispatch a force of 400 men, who proceeded to Kafūf and occupied the tower. The Humar, who held the heights of Darajah, were, however, put to flight and the Turks evacuated the place.

As a consequence of this incident, the Porte, which had previously rejected offers of demarcation of the frontier, itself proposed it. The offer was accepted and British and Turkish Commissioners met at Dhāla in January 1902. Negotiations proceeded slowly owing to obstruction by the Turks and to the fact that they persisted in occupying Jalilah within the Aden border. Eventually it was found necessary to exert pressure. A strong British supporting column was dispatched to Dhāla, and, after some time, the Turks withdrew to Qa'tabah and the work of delimitation proceeded. It was completed in May 1904, and since that date until the present war our relations with the Turks in this region have not been unfriendly.

On the outbreak of war with Turkey, on October 31st, 1914, reports indicated that the Turks were in some strength in the Sheikh

Sa'id Peninsula and that they were preparing to dispatch troops to act against the Aden Protectorate. Consequently early in November three Indian infantry battalions, then on the voyage to Suez, were ordered to capture Sheikh Sa'id and destroy the Turkish works, armaments, and wells at that place. On November 10th the transports conveying the force arrived off the coast of the Sheikh Sa'id Peninsula ; but adverse weather conditions prevented a landing at the point first selected. Covered by the fire of naval guns, a landing was effected elsewhere, all opposition encountered was overcome, and the enemy was driven inland, abandoning his field guns. On November 11th Turbah Fort and other Turkish works in the neighbourhood were destroyed by the troops with the assistance of a naval demolition party.

For some time after these operations the Turks showed no signs of advancing with a view to attacking Aden ; but their presence on the northern boundary of the Protectorate rendered it desirable to strengthen the garrison at Aden. Sheikh Sa'id was again occupied by them, and on the night of June 14th-15th, 1915, they endeavoured to effect a landing on the north coast of Perim ; but this attack was successfully driven off by the garrison of the island. During the latter half of that month reports indicated a possible Turkish advance on Lahej from Māwiyah. On definite information being received that such an advance was about to be made, the Aden movable column was ordered to move out to Sheikh 'Othmān on the evening of July 3rd. Early the following morning the advance was continued to Lahej, to which place the Aden troops had previously been dispatched. The intense heat, sand, and shortage of water rendered the march and the subsequent operations most trying, but, in spite of these hindrances, the advance guard reached their objective and engaged the Turks just beyond Lahej on the evening of July 4th. But the desertion of the hired camels and the severe climatic conditions so delayed and distressed the main body as to necessitate, on July 5th, a withdrawal from Lahej to Khōr Maksar. After the withdrawal the Turks occupied Sheikh 'Othmān, and it was decided to increase temporarily the Aden garrison.

On July 20th, after reinforcements had been received, the Aden troops with two batteries of artillery moved out of the town to attack the enemy next morning. The Turks, completely surprised, were expelled from Sheikh 'Othmān with considerable loss, and several hundred prisoners, mostly Arabs, were taken. In August a small column engaged the garrison of the Turkish post of Fiyūsh, eight miles north of Sheikh 'Othmān, and forced the enemy to retire on Lahej ; and a few days later another successful reconnaissance

was made towards Waht. On the receipt of reports in September that the Turks were preparing to retire from Lahej, a column surprised the enemy, estimated at 700 Turks with eight guns and 1,000 Arabs, and seized and occupied Waht. In October and again in December our cavalry had small affairs with hostile reconnoitring parties, in which the latter were driven off with loss; and in December friendly Arabs, supported by a small infantry detachment, drove off a hostile Turkish and Arab force which was advancing on 'Imād.

Owing to the Turks dispatching troops to coerce the tribes in the east of the Aden Protectorate, a demonstration in support of these tribes was made by the Aden movable column on January 12th, 1916, in the direction of Subar. The column located a Turkish force near Subar, about 4 m. SSE. of Lahej, and engaged it, inflicting considerable losses on it. As a result of this action the Turkish pressure on the Arab tribes is reported to have been relieved. Since then there has been little change.

The strength of the principal tribal units and the political attitude of their rulers are described in the sections on the Tribal Confederations (pp. 206 ff.).

DISTRICTS AND TOWNS

I. ADEN SETTLEMENT

The Settlement of Aden comprises the following divisions: (1) the peninsula and isthmus, or Aden proper, which has an area of about 21 square miles and a population, in 1915, of 36,900; (2) Sheikh 'Othmān and the district round, inclusive of the villages of 'Imād and Hiswah, which has an area of 39 square miles and a population of 7,700; (3) Little Aden peninsula, with 15 square miles of area and population 330; and (4) the island of Perim, with 5 square miles of area and population 1,300. The total area of the Settlement is therefore about 80 square miles, with a total population of just over 46,000 souls.

The British territory was at first limited to the peninsula of Aden proper, and extended only to Khōr Maksar creek, which forms the neck of the peninsula two miles north of the defensive works across the isthmus. In 1868 the peninsula of Little Aden, or Jebel Ihsan, was acquired by purchase from the Sultan of the 'Aqrabi. In 1882, owing to the increasing population of Aden town, a further small tract of territory was acquired by purchase, from the Sultan of Lahej, beyond the Khōr Maksar creek, extending to just beyond the small village of 'Imād on the north and just beyond the town

of Sheikh 'Othmān and small village of Hiswah on the north-east, at a radius roughly of ten miles from Aden town. The island of Socotra, in the Arabian Sea, passed under the protection of the British Government in virtue of a treaty concluded with the Sultan of Mahrah in 1886 (p. 205).

The peninsula of Aden proper is an irregular oval, 15 miles in circumference, with a diameter of from 3 to 5 miles, connected with the mainland by a neck of land about 1,350 yards wide, but at one place nearly covered at high spring tides. The causeway and aqueduct, however, are always above, although at some seasons only just above, water level. The peninsula consists of a huge crater walled round by precipices, the highest point being 1,775 feet above the sea ; and rugged spurs, with valleys between, radiate from the centre. A great gap in the circumference of the crater has been rent on its eastern sea-face by some later volcanic disturbance. The town of Aden and part of the military cantonment lie within the crater, and consequently are surrounded on all sides by rocky hills. Lavas, spongy breccias, and tufas form the materials of this volcanic fortress. The natural vegetation is very scanty and resembles that of Arabia Petræa.

The average shade temperature of Aden is 87°—the mean monthly range being from 75° in January to 98° in June, with occasional variations up to or exceeding 102°. The lulls between the monsoon periods, in May and September, are specially oppressive. The mortality among Europeans, although greatly increased by the sick or dying from the passengers and crews of ships, amounts to only 7·2 per thousand. Aden, in fact, ranks as a rather healthy station for troops, though on first arrival they are subject to sandfly-fever, and it is a well-ascertained fact that long residence impairs the faculties and undermines the constitution of Europeans. The climate during the north-east monsoon, or from October to April, is cool and pleasant, particularly in November, December, and January. During the remainder of the year (the period of the south-west monsoon), hot sandy winds, known as *Shamāl* (north), prevail within the crater, but on the western or Steamer Point side the breezes come directly off the sea and are fairly cool. The rainfall may be said to vary from $\frac{1}{4}$ inch to $8\frac{1}{2}$ inches, with an irregular average of about 3 inches ; the irregularity and smallness of the yearly rainfall is borne out by the fact that the tanks, since their restoration in 1856, have only been filled six times—in May 1866 and 1870, and September 1877, 1889, 1893, and 1897. The Settlement is exceptionally free from infectious diseases and epidemics. The absence of vegetation, the dryness of the soil, and the

purity of the drinking water constitute efficient safeguards against many maladies common to tropical countries.

The harbour of Aden—the Bandar Tawiyah, or Aden West Bay, but more generally known as Aden Back Bay—lies between the two lofty peninsulas, very like in appearance, of Jebel Shamshan (east) and Jebel Ihsan (west); it extends eight miles from east to west and four from north to south, and is divided into two bays by a spit of land. The depth of water in the western bay is from 3 to 4 fathoms, and, across the entrance, from $4\frac{1}{2}$ to 5 fathoms. There are several islands in the inner bay, notably Jezirah Sawāyih (Slave Island), which culminates in a peak 300 ft. in altitude.

The port of Aden is a great coaling-station and place of call for vessels passing to and from the Suez Canal. Large vessels lie off Steamer Point, the western extremity of Jebel Ihsan. The Peninsular and Oriental Navigation Company's steamers call weekly at the port to receive, tranship, or land passengers and mails, and it is a port of call for a number of other important lines. There are numerous lights and lightships, the chief being the Aden Cape Light at Ras Marshag, on the east of the Ihsan peninsula, visible for 20 miles, and the Elephant's Back Light on the summit of a headland, visible also for 20 miles; the Aden Lightship, not far from Steamer Point, is visible for 10 miles, and fires a gun whenever a vessel enters the harbour at night.

Of the total population of the Aden Settlement (46,000), about 23,000 are returned as Arabs and there is a large number of Somalis. These two sections do the hard work of the port, but among the Arabs there are a few merchants of substance. Almost every nationality is also represented: Hindus, Parsees, Persians, Chinese, Abyssinians, Jews, &c. The Parsees have annexed a very considerable portion of the trade, for they act as agents and shop-keepers, and their business talent equals that of the Jews. Classified otherwise, European residents and Christians number from 2,000 to 3,000; Mohammedans, 34,000; and Jews, 3,700. The natives have an untidy makeshift air which contrasts with the personal cleanliness of an Indian population, and this arises partly from the scarcity of water, and partly from the temporary nature of their residence and outdoor life.

As far as the Settlement is concerned, there are no natural products whatever with the exception of salt. The food of the whole population, civil and military, is imported, Aden producing not even a blade of grain. Rice comes from Calcutta, Bombay, and Malabar; *jowari*, *bajri*, and maize are brought on camels from the interior; fodder and firewood come from the Lahej and Fadhli districts.

The chief local industries are : salt preparing ; the unhusking of coffee ; and cigarette making. The first is obtained, as elsewhere, by evaporating sea-water in shallow pans, in a stretch of ground situated near Sheikh 'Othmān, and the industry, which is considerable (over 100 tons were exported in 1915), is in the hands of the Italian Salt Company. The unhusking of the coffee berries is done almost entirely in Aden, before transshipment and export.

The water-supply forms, perhaps, the most important problem at Aden : it is obtained from four sources—wells, aqueducts, tanks or reservoirs, and condensers. It has been found that the most reliable means of supply is by condensing, and but little drinking water is now drawn from wells and aqueducts. Of *wells* there are many, both within and without the British limits : the former are sunk in the solid rock of the peninsula often to a depth of from 120 to 190 ft. and the water is of good quality ; the latter are around Sheikh 'Othmān and Hiswah and the water is of only fair quality, but brought largely into Aden for domestic purposes among the natives. In 1867 the British Government obtained permission from the Sultan of Lahej to construct an *aqueduct* from two of his best wells in the village of Sheikh 'Othmān. The water is received in large reserve tanks inside the fortifications and is thence distributed to the troops and establishments and to the public in limited quantities at one rupee per 100 gallons. It is of indifferent quality and fit only for purposes of ablution.

The expediency of constructing *reservoirs* in which to store rain-water was recognized in Arabia at a very early date ; they are widely found in districts devoid of springs, which depend on the winter rains for a supply of water during drought (cp. Yemen, Chap. VI). The most remarkable instance on record is perhaps the great dam at Māreb (see p. 176). There is no trustworthy record of the construction of the Aden reservoirs, but they are supposed to have been begun at the time of the second Persian invasion of Yemen, about A.D. 600. In the early part of the nineteenth century, though some few were in a tolerably perfect state of preservation, many had been partially destroyed by the people, who carried away the stones for building purposes ; others had been filled with débris washed down from the hills by the rain. In 1856 the restoration of these magnificent public works was begun, and thirteen have been completed, capable of holding nearly 8 million gallons of water. A very moderate fall of rain suffices to send down the numerous steep rocky ravines, by which the peninsula is intersected, stupendous torrents of water, and it is to intercept and store this water that the reservoirs have been constructed. They are so arranged

in series that the overflow of one reservoir may be conducted into the succeeding one, and thus a complete chain has been formed. Of late years it has been the practice to put the tanks up to auction for a definite period, the highest bidder trusting to a good fall of rain to recoup his outlay. The water collected used to be sold at R. 1 per 100 gallons, and, when the tanks are full, the annual revenue amounts to Rs. 30,000 ; but when the rain fails, and the tanks are exhausted, a skin containing 5 gallons of brackish well-water has at times sold for 8 annas.

Shortly before the opening of the Suez Canal the Government foresaw the necessity of obtaining a plentiful and unfailing supply of good water, and in 1867 several *condensers*, on the most approved principle, were ordered out from England. Six condensers are now worked by the Government and private companies, capable of yielding 52,000 gallons a day, or a sufficient supply for 10,400 Europeans at 5 gallons per head. In 1903-4 condensed water was sold at about R. $1\frac{1}{2}$ per 100 gallons.

The following are the principal towns of the district, with adjacent islands :

1. **Aden Town** comprises *Aden proper*, situated on the eastern side of the peninsula, with a population of some 20,000 ; and *Tawāhi*, the port at Steamer Point on the western side of the peninsula, containing some 700 to 800 houses. The two parts are separated by a distance of about four miles and connected by a good carriage-road. Half-way between them lies the important village of *Ma'la*, consisting partly of stone houses but chiefly of mat huts occupied largely by Somalis ; here the local craft anchor, and nearly all the native trade of the Aden interior is shipped and loaded. Aden proper faces north-east and consists of some 2,000 or more whitewashed houses of stone or mud, few of which are noteworthy for their architecture. The streets are regularly laid out, and the whole town has been practically rebuilt since the British occupation. The dry bed of a water-course runs down to the sea from the valley in which the reservoirs are situated, and divides the town into two nearly equal parts ; it serves to carry off the surplus of water when the reservoirs happen to overflow.

The only building of any pretension in Aden proper contains the court-house and treasury office ; the barracks are commodious but not handsome ; the Protestant church, erected in 1869, is situated on a hill ; and there is a Roman Catholic convent, which, among its other activities, gives shelter to emancipated slave-girls. The bazaars are extensive, and are notable for the melley of strange peoples, in gorgeous and varied costumes, to be seen there. One of

the sights of Aden is the tunnel, about 350 yards in length, which runs under the Mansūri hills and connects the town with the isthmus. *Tawāhi*, the port, lies immediately to the east of Steamer Point, and is practically a new and prosperous-looking town consisting largely of fair-sized stone houses, nearly all of which are double or treble storied. Here are good hotels, a police station, a court-house, a local post and telegraph office, military establishments of various kinds, a hospital, the offices of the great steamship companies, and the offices of the port authorities, and here also are situated the great coal wharves and the landing and other piers. On a conical hill about a quarter of a mile from the post office stands the station flagstaff, and near this the road crosses the spur on which the barracks are situated. After traversing a plain of about 500 yards in extent in a south-westerly direction, the road terminates on Ras Tarshein, the most westerly point of the peninsula, on which are built the Residency and the quarters of the officers of the Royal Artillery.

Aden has two hospitals and three dispensaries for the civilian part of the population. Separate military hospitals are maintained for the garrison. Until recently land in the Settlement was not sold : sites for building and gardens were granted in perpetuity, and sites for stacking coal and salt, for beaching boats, for ships, workshops, &c., were given on leases for a term of 99 years on payment of quit rent. Since 1911, land for building, agricultural, or other purposes is ordinarily to be granted on lease, but may be disposed of otherwise at the discretion of the Resident. Land on the fore-shore of the harbour can be granted only with the sanction of the Government and on such terms as it may prescribe in each case.

The roads in and around Aden are not good in general ; they are narrow with steep gradients, and though there is plenty of rock in Aden, good stone for metalling purposes is difficult to obtain and there is but little soil for binding purposes. They are, therefore, very gritty and easily crumble. Aden has no railways, but it is unrivalled for its telegraphic facilities with all parts : there are direct cables with Bombay, Zanzibar, Perim, and Suez, and indirectly therefore with all parts of the world. The telegraph station is on Ras Boradli.

2. **Sheikh 'Othmān** is a thriving and populous town, situated six miles north by west of Aden and two miles beyond the Aden troop lines at Khōr Maksar ; it is reached by a broad carriage-road. The town contains several large caravanserais, some European houses, and some bungalows and gardens. There are about 15 wells of brackish water and of unlimited supply, some of which

are tapped for Aden, an aqueduct leading from them along the peninsula into the town (see p. 202). There are very large camping-grounds round the town, the place forming the terminus of many caravan routes from the Aden interior. Sheikh 'Othmān was purchased with the object of settling there the surplus population of the peninsula, but, owing to its inaccessibility and the unhealthiness due to its contaminated water-supply and want of a drainage system, it has so far failed to become a popular settlement.

3. **'Imād**, a miserable village of about 40 reed huts, marks the extreme eastern limit of Aden; it is peopled by the Salum, a small independent tribe.

4. **Perim and Socotra**. These two islands are attached to the settlement of Aden. *Perim* is a volcanic island in the straits of Bāb el-Mandeb, $1\frac{1}{2}$ miles from the Arabian coast; it was occupied by the British in 1799, subsequently abandoned, and reoccupied in 1857 on the opening of the overland route. In 1883 a company (the Perim Coal Company) was formed, which obtained a concession on the south-western side of the island as a site for a coaling-station. The company maintains here a stock of Welsh coal varying from 5,000 to 10,000 tons, and a large number of vessels now call annually for supplies. There is a good harbour with a powerful flashing light, elevated 266 ft. and with a range of over 22 miles. The population in 1901 was about 1,200, and no one is allowed to reside on the island without the permission of the Resident. The island is bare and rocky, rather flat in appearance, and about 3 miles long by 2 wide. *Socotra* is distant about 130 miles from the nearest point of the Arabian coast, and some 500 miles from Aden. It is about 70 miles in length and 18 miles in width, and has an unbroken coast on the southern side. The interior may be described as a tableland from 700 to 1,900 ft. high (with rugged peaks rising to nearly 5,000 ft.), surrounded by a coast plain averaging from two to four miles in width; total area about 1,400 square miles; population about 12,000. Its principal products are gum and resin-producing plants and aloes; the island has been famous for the latter from the earliest times. The natives look for their chief means of support to their flocks and date-groves; melons, beans, and a little tobacco are also grown. The trade of the island is small, the chief exports being aloes and *ghi*. The capital is Tamrida, situated on the northern shore. The island was formally placed under British protection in 1886, and the Sultan receives a stipend from the Government of 360 dollars, undertaking to enter into no arrangement with any foreign power without the sanction of the British Government. The *Kuria Muria Islands*, near the South Arabian coast, in long. 56° E., were

ceded to the British by the Sultan of Muscat in 1854, and were valuable only for the guano deposits found upon them, since exhausted (see further, Ch. VIII, p. 283).

II. THE TRIBAL CONFEDERATIONS

Many of these occupy very considerable territory, but their limits and extent are vague and in no sense clearly defined; they are, further, subject to local variation with the changes in tribal power and the ebb and flow of politics. The system of internal tribal administration varies greatly, both in nature and degree, in the different districts. In the majority of the Confederations the ruler's authority over most of his subjects, with the exception of his personal retainers and entourage, is very slight. The Sultan of the *'Abdālī* exercises a more absolute authority over his tribe than other rulers, with the exception, perhaps, of the Sultan of the *Ka'aitī*. The chief of the *Haushabī*, if a ruler of strong will, would, both from the nature of his country and the character of his people, wield much the same authority over the majority of his tribe. In the *Amīri* country, which is a confederacy of various small tribes, the Emir's authority is only absolute over a comparatively small proportion. The *Upper Yāfa'* Sultan has little or no authority over his tribe so far as administration is concerned. Of the *Fadhli*, several of the sub-tribes are independent. The *'Aulaqi* have several rulers, while many of the outlying and nomadic tribes are practically beyond the control of their Sultans. The *Subeiki* are a law unto themselves. It will be seen, therefore, that the term 'administration' cannot be strictly applied to so heterogeneous a collection of peoples.

In the matter of revenue, that derived from the tribesmen is mainly from two sources—the collection of *'ushūr* or tithes, and dues on market sales—both payable to the Sultan or Emir. Beyond this, revenue in some districts is derived from dues on passing caravans. The scale of charges varies with the nature of the commodity carried: two dollars per camel load would, for example, be exacted for the passage of a caravan carrying coffee from Ta'izz to Aden through *'Abdālī* territory.

The towns and settlements are built in general with provision for defence, but of fortresses, properly speaking, there are none in the interior. Nearly all Arab villages in the mountains consist of solidly built stone towers, almost invariably placed in commanding positions, and, when occasion requires, necessitating destruction by artillery or demolition by gun-cotton. The towers are invariably

loopholed for musketry, and, if stubbornly held, an attack without artillery would prove costly. They are generally square in shape and are sometimes so built as to provide flanking fire on the door ; and they are usually two or three stories in height with a flat roof protected by a parapet. The villages are not surrounded by walls, but the erection of *sangars* would quickly convert them into positions very difficult for infantry to capture unsupported by artillery. Villages in the plains are occasionally strengthened by a mud wall. The coast towns of Makalla and Shiheir are fortified, chiefly against attacks by Bedouins from the land side, and are quite open to artillery fire from the sea.

(a) Confederations within the limits of the Aden Protectorate are described in the following order. *Littoral* : Subeihi, 'Abdāli, Fadhli, and 'Aqrabi ; *Interior* : Haushabi, Dhāmbari, Amīri, and 'Alawi.

i. *Subeihi*. This tribe occupies an extensive littoral tract in the south-west corner of Arabia. Although covering a large area, their territory is but sparsely inhabited and consists mainly of sandy wastes with an occasional well and a little cultivation here and there. The Subeihi are consequently nomadic : they have no Sultan nor head Sheikh, and are divided into a large number of petty clans, among which may be mentioned the Mansūri and Rujei. The clans have very little cohesion, and blood-feuds frequently occur between them : of all the tribes in the neighbourhood of Aden the Subeihi approach nearest to the typical Bedouin character. The Sultan of the 'Abdāli sometimes exercises a certain amount of influence on the clans of the eastern section of the Subeihi, and those in proximity to the Yemen border come under Turkish influence. Many members of the tribe earn a livelihood as *muqaddams*, or leaders of caravans which pass from other districts through the Subeihi country *en route* for Aden.

The population is estimated at 19,500. Though they are mainly pastoral and nomadic, they are reputed to be able to muster a large number of fighting men, expert raiders but unsteady in battle. The people as a whole are treacherous and untrustworthy and much given to interference with caravans passing through their territory. When the Turks advanced against Aden, the Subeihi lost no time in joining them and took part in the attack on Lahej in July 1915.

Their settlements are few : **Rija**, a small fortified village, 20 miles west of Lahej, is the centre of the Rujei.

ii. *'Abdāli*. This tribe occupies the country immediately around and behind Aden, its boundary extending about 35 miles inland

to the territory of the Haushabi and having the Subeihi on the west and the Fadhli on the east. The chief of the tribe is the Sultan of Lahej, who, normally, possesses great influence in the interior and exercises sovereignty over certain sections of the Subeihi. He receives a yearly subsidy of Rs. 12,984 from the British Government for its occupation of the town of Sheikh 'Othmān.

The estimated population is 14,500, including about 2,000 men of doubtful fighting value. The people are agricultural rather than warlike, and, occupying one of the most fertile tracts of southern Arabia, are by far the wealthiest of the tribes bordering on Aden. They and the Fadhli breed camels that are noted for their fleetness and carrying powers. They possess more settled habitations than most of their neighbours of the littoral.

The chief towns and settlements of the 'Abdāli district are:

1. **Lahej**, 21 miles from Aden, with a population estimated variously at from 10,000 to 15,000, is a town with narrow irregular streets, nearly all the houses being surrounded by zaribas into which the cattle are driven at night. The most notable feature of the town is the market, Lahej being the most important commercial centre, outside Aden, of the whole district. The town forms an advanced market for fabrics and manufactured articles from Aden, and, in return, supplies Aden with fodder, vegetables, and firewood. Transit dues are levied here on the Yemen trade, the chief articles being coffee and *kat*. There is an important community of native blacksmiths and craftsmen in metal-work, who turn out daggers, sword-blades, spear-heads, matchlocks, and domestic hardware and utensils, of rough workmanship, especially the decorative work in silver. The bazaars are covered in and one is set apart for the workers in metals. The town stands amid date plantations and groves of lime, orange, banana, and coco-nut palms, which extend for miles, and in consequence the climate is particularly damp and malarial. The water is very bad.

The palace of the Sultan, on the southern edge of the town, is the most imposing building on the littoral belt. It is of mixed architecture, from Italian stucco to Arab, built partly of sun-dried brick and partly of cement and stone masonry, and it is constantly being added to. It overlooks a large open square where the Sultan reviews his troops and has a saluting battery holding two guns of Crimean pattern.

2. **Dār el-Amīr**, situated a little to the north of Sheikh 'Othmān, is the 'Abdāli customs post for the Aden traffic.

- iii. **Fadhli**. A large tribe, of warlike and independent character, inhabiting the sea-board from the British frontier post at 'Imād to

Maqātin, and extending inland to the maritime ranges. The population is estimated at under 20,000, with a high proportion of fighting men, who are probably well armed owing to their large sea-board and resources. The people are agricultural as well as pastoral, their territory including the extensive tract of fertile land known as the Abiyān; they are noted for breeding swift camels of good carrying capabilities. Relations between the Fadhli and Yāfa' are often strained, as the latter sometimes cut off the water-supply of the Bana River, while, on their side, the Fadhli have established customs posts and levy dues on Yāfa' caravans.

The ruling Sultan, Husein ibn Hamīd, an old man of 90, visited Aden late in 1915; in January 1916 he was summoned to Lahej by 'Alī Sa'īd Pasha, given a guard of honour and salute of guns, and promised a bribe if he would support the Turks. But the attitude of this Sultan, apart from Turkish pressure, has been Anglophile.

The chief towns and settlements of the Sultanate of Fadhli are :

1. **Shūghrah** (Shuqrah), the capital and the principal port between Aden and Makalla, is situated about 100 miles north-east of Aden, and occupies an important position on the convergence of several caravan routes from north and east, which enables it to collect considerable transit dues, and, if the Sultan so desires, to hamper trade generally. The town is divided into two parts, the palace and other chief buildings being in the easterly portion, which lies about half a mile from the fishing and commercial quarter. It has a large fishing industry and constitutes a focus of trade between Aden and the Upper Yāfa' and 'Aulaqi districts. The population is about 5,000. There is a small harbour, with a depth of from 1 to 2½ fathoms, formed by a break in the reef which fronts the shore at about five cables' distance; outside the reef is good anchorage in 7 to 9 fathoms. The exports are chiefly ambergris, coffee, *jowari*, and *ghi*. The Wādi Mathwan finds an outlet to the sea just east of the town, and, though it is generally dry, flood-water sometimes comes down at very short notice. Jowari is cultivated in considerable quantities, and there is a large date-grove not far from the town. On the left bank of the wādi are salt-works. The Sultan of Fadhli has a country residence at *Suriyah*, about 20 miles east and 4 miles inland.

2. **Maqātin** (es-Saghīr, a little distance inland; and el-Kebīr, on the coast) is composed mainly of ruins. There is now no permanent settlement there, but only a shrine with a small cemetery and a ruined tower. The site marks the eastern limit of the Fadhli tribe. Fisher folk, who use the place as a base for their

operations at certain seasons of the year, have constructed a few crude shelters.

3. **Nā'ib** (Naab) is a considerable collection of settlements, comprising Old and New Nā'ib, Suwat, Nujat, and other villages. They are situated in a highly cultivated plain irrigated by a system of water-channels from a more or less permanent stream in the fertile Wādi Yerāmis, a tributary of Wādi Hasan. Old Nā'ib, on the left side of the wādi, has a mosque with a conspicuous minaret. New Nā'ib, on the right bank, sometimes known as Raudhah, stands on a low plateau of earth cliffs; it is an important centre of traffic, and has several shops, a fine old house falling into ruin, and a custom-house for the collection of dues on merchandise passing to and from the Yāfa' country. The immediate approach to the village is by a roundabout way through narrow gullies.

iv. *'Aqrabi*, a small, peaceably disposed tribe occupying the coastal district north-west of Aden Lagoon. Their territory, poor for cultivation, is separated by a desert tract from that of the 'Abdāli, under whose influence they are. It is impossible to give an estimate of their population, but, though they are mainly pastoral, they are considered capable of furnishing some 250 fighting men. The district contains no town of any importance. **Bir Ahmed**, the tribal capital, is situated about one mile west of Wādi Kebir and due west of Sheikh 'Othmān, and the tall tower of the Sultan's residence can be plainly seen from Aden harbour. During the recent operations it would appear that pressure from their powerful northern neighbours, the Subeihi, and from the Turks, forced the 'Aqrabi temporarily to side with the latter.

v. *Haushabi*. This is a powerful tribe whose territory extends from near the Anglo-Turkish frontier to Nūbat Dakīm and the 'Abdāli territory. They are, generally, peaceably disposed, and, although of late years they have done a good deal of fighting with their neighbours, they do not come under the heading of war-like tribes. They control the Tiban valley and consequently the waters of the Lahej oasis, and have on several occasions, in time of war, been known to divert the course of the water: but relations between the Haushabi and the 'Abdāli have been for the most part friendly. The population is estimated at from 6,000 to 7,000 (including 1,800 fighting men); they are mostly nomads, but a few are engaged in agriculture and camel-driving.

The tribe is under the nominal rule of a Sultan, who claims, also, suzerainty over the *Dhāmbari*, a troublesome hill tribe on the east, who are given to raiding, and admit his control only when it suits them. The Haushabi Sultan threw in his lot with the Turks, when

they appeared in 1915, and accompanied them in their attack on Aden.

The towns and villages of the Haushabi country are small and badly built, each consisting of one or two towers and a cluster of stone hovels. The following are the chief settlements :

1. **Musemir** (Mus'aimir), the capital, about 60 miles north by west of Aden and 12 miles from the Yemen border, lies on a small plateau overlooking the left bank of the Wādi Tiban, and is a centre of important caravan tracks. The residence of the Sultan is a large tower of stone and mud, some 75 ft. square and 40 ft. high. With the exception of one other tower, the only other habitations are a cluster of reed huts where his soldiers and slaves live. The district is most unhealthy.

2. **'Anad**, in the fork between the Wādis Tiban and Bilih, is a frontier town of the Haushabi. The fort is a large square mud building, two storeys in height.

vi. **Amiri**. The territory of this tribe, about 750 sq. miles in extent, lies between Wādis Tiban and Bana, to the north-east of that of the Haushabi. It extends to the frontier of Yemen, and is of a very mountainous and rugged character. The Emir also claims suzerainty over the Quteibi to the south-east, but he cannot enforce it. The population is estimated at 6,000, and is mostly pastoral and agricultural. Though the tribe is said to be able to muster 1,000 fighting men (this seems excessive), they are of doubtful value as combatants. In 1915 the Turks deprived the Emir of his position for a time ; later they summoned him to Lahej, and, keeping his son there as a hostage, reinstated him and gave him fifty rifles.

The chief settlements of the Amiri district are :

1. **Dhāla**, which has a population of about 2,400, and is by far the most important town of this tribe. The residence of the Emir, called Dār el-Hā'id, consists of a small group of *dārs*, or square stone towers, and stands on the top of a rocky hill. The town itself clusters at the northern foot of the hill, and partly up its slopes, about 200 ft. below. It is compactly built and consists of about 325 houses, most of which are solidly constructed stone *dārs*, three or four storeys in height ; the streets are narrow, dirty, and irregular. On the western side of the town is an open space where a market, attended by people from the neighbouring district, is held on Thursdays ; on the eastern side is a smaller space where skins are dried and cured. The Jews, who have two separate quarters of unpretentious houses, spin thread for weaving. On the northern side of the town is the principal mosque, with a white-topped minaret ; and there are several outlying *dārs* on slight eminences.

The town stands at the head of an open, high-lying valley extending about ten miles from north to south and having an average width of three miles. Much of the valley is well watered and wooded, and the ground, right up to the town, is terraced for cultivation. The place is the centre of a great number of caravan routes and minor tracks. Many of these, however, are steep and difficult, especially towards the north, and the approaches to the town, in general, are far from easy.

2. **Jalilah** is a village of tall, clean, solid, stone-built houses, some running to four storeys, and is one of the most populous settlements of the district. It is poised on a hill over 300 ft. above the surrounding plain, and is an important caravan halt on routes between Aden and Yemen. An indigo-dye industry is carried on. It has a fort and round tower, near the Turkish frontier.

vii. **'Alawi**, a small tribe occupying territory between that of the Amiri on the north and the Haushabi on the south. The whole tract does not, probably, exceed 40 sq. miles in extent, and the population is estimated at 1,500. In January 1916 they are said to have submitted to the Turks, together with their neighbours, the Quteibi, with whom they are on unfriendly terms. **Suleiq**, 55 miles north of Aden, is their chief town, and comprises two villages, one on the right bank of the Hardaba, below a defensible 'serai' generally known as Fort Suleiq, and another on a ridge about 400 yards away and situated considerably higher than the fort.

With regard to the character of the tribes of the maritime hills, as a whole, contrasted with those of the littoral, a recent traveller says: 'They are the scourge of the lowlands and the pariahs of the more organized races farther north. Treacherous, dishonest, and covetous—without the courage and cohesion for open raids driven home by the force of arms, they waylay and murder the defenceless travellers, and will even betray the guest they have undertaken to protect. They steal cattle and other stock at night—preferring speedy beasts such as saddle-camels, and, lacking in expert horsemanship, rely on stealth and cunning rather than dash and boldness. All the same they are stubborn fighters, especially if the day is going against them—fighting desperately and with judgement when cornered, and are skilful skirmishers and possess remarkable mobility. They carry on guerilla warfare with effect, harass troops by incessant sniping, but decline open engagement and are clever at ambushade. They are difficult for ordinary Europeans to handle and are not a reliable type or satisfactory for alien service.'

(b) Tribal Confederations beyond the limits of the Aden Protec-

torate proper are the Yāfa', 'Aulaqi, Beida, Oleh, and the 'Audillah (or 'Audali).

i. **Yāfa'**. This warlike confederation, consisting of the Upper and Lower Yāfa', holds a very extensive inland territory, north of the Fadhli, immediately to the east of the Protectorate boundary, and having the Beida Sultanate to the north-east. The Upper Yāfa' occupy the northern, and the Lower the southern portion of the territory, the former being the more extensive. The Yāfa' country is watered by the Bana and Hasan rivers. The interior is mountainous, but there are many fertile valleys producing coffee, gums, madder, and cereals. The five powerful clans of the Upper Yāfa' are the Mausata, Dhubi, Maflahi, Bo'si, and Dā'ūdi; the chief clans of the Lower Yāfa' are the Kaladi, Yahari, Sadi, and Yazidi.

The population of the Confederation is estimated at 108,000: the Upper Yāfa' have a fighting strength of some 15,000 men; and the Lower Yāfa' a total pop. of 28,000, with 6,600 fighting men. The people are hardy mountaineers, always ready for active service, which they often seek in other parts of the Islamic world, e.g. at Haidarabad, Zanzibar, &c. The tribe, however, falls short of the political importance which might be expected of so large a confederation, as it lacks cohesion and uniform policy. The Confederation has, in fact, no one paramount Sultan, but several chieftains, each urging paramount claims. The Lower Yāfa', alone, may be considered as a separate sultanate, but their present chief lives much in seclusion, being dissatisfied with the attitude towards himself of certain sections of the Upper Yāfa' (over whom he is inclined to assert a claim to general suzerainty) and with the dignity and precedence assigned to him. The Upper Yāfa' have held aloof from the Turks up to the present and have refused to entertain advances which have been made both by them and by the Imam of Yemen.

The following are some of the chief towns of the Yāfa':

1. **Yāfa'**, said to be 'the principal capital town'.
2. **Gharrah**, one hundred miles inland from Shūghrah, and the principal residence of the Sultan of the Lower Yāfa'.
3. **Khanfar** is a well-to-do town in the Abiyān district, situated on a very ancient site a mile or so east of the Wādi Bana, on large mounds near some dilapidated forts and an old ruined castle. The Sultan possesses another castle at a short distance from the town. Khanfar has a powder factory of a primitive kind, saltpetre being plentiful in the district. Jebel Jabeil, a neighbouring hill about 200 ft. high, is the acropolis of ancient Khanfar and is surmounted by a large double-walled fort, the outer wall being built of large hewn stones. The fort commands the town.

4. **Bir Lamas**, having a plentiful supply of water in a district where it is otherwise very scarce, is an important and very dirty halting-place for caravans between Shūghrah and Nisāb. The place itself is a picturesque spot, with acacia-trees overhung with creepers. Mis-hāl and many other villages are supplied with drinking-water from here, the labour of carrying it being confined to the women.

ii. '**Aulaqi**. This is a very large tribal confederation whose territory extends from the coast of the Gulf of Aden to the Ruba' el-Khālī; it is bounded on the west by the Fadhli (where the frontier reaches to within 30 miles of Shūghrah), the 'Audillah, and the Beida territories, and on the east by the Wahidi Sultanate. The country is divided for political purposes into the Sultanates of the Upper and the Lower 'Aulaqi, but these maintain close intertribal relationship and unite in the event of aggression from outside. The Upper 'Aulaqi are again subdivided, part of them being under the Sultan, and part under a Sheikh who is almost as powerful. The Lower 'Aulaqi territory, which is the more thickly populated, is composed almost entirely of the Ba Kāzim and Lakmūsh tribes with their numerous subdivisions. The political attitude, of the Upper 'Aulaqi at least, is Anglophile.

No estimate of the population of the Upper 'Aulaqi can be given, though the tribe is said to include good fighting men; that of the Lower 'Aulaqi may be roughly estimated at 15,000 souls. The Upper 'Aulaqi are inclined to be predatory, while the Lower are a hardy, turbulent race, always engaged in petty feuds among themselves or raids on their immediate neighbours, and they have a bad reputation on account of their fondness for drink and their slackness in religious observance. In ordinary circumstances they are mainly pastoral and semi-nomadic, but they possess large tracts of arable land, and there is a considerable settled population in the main wādis. Among the special products of the 'Aulaqi territory are honey and the fruit of the jujube-tree. The district includes a strip of very flat coast, without harbours, extending for some 55 miles from near Maqātīn to Wādi Sanam, and its territory extends about 200 miles inland.

The chief towns of the Upper 'Aulaqi are :

1. **Nisāb**, the capital, pop. 4,000, situated in a broad and fertile plain encircled by foot-hills, at the junction of Wādis Dhura (Durra) and 'Abdān, about 100 miles crow-fly inland of Shūghrah. It is an unwallled town of white minarets and clay-dressed houses, some of the latter being of solid construction. Though there is no wall, a number of warden towers are dotted here and there about the

plain. The town has an imposing mosque, that of Sīdi Mohammed, a fine piece of typical Arab architecture, with a handsome minaret and a spacious courtyard; it is capped by innumerable white pinnacles. There are broad tracts of cultivation above the wādi confluence, notably of indigo and cotton, the latter being a bush of small growth. Cotton fabrics are made and dyed for tribal shawls, turbans, &c.

Nisāb is the residence of the Naqīb or governor, who represents the Sultan and is responsible for the maintenance of order and the collection of the custom dues of this important inland caravan centre. The Sultan himself resides at **Medāq**, a few miles to the south-east, where he has a castellated house crowning a prominent hill.

2. **Wasat** (or Wāsīt) is not a town in the ordinary sense of the word, but a series of small separate settlements strung out along Wādi Markhah, with a *sūq*, about 15 miles north-west of Nisāb. It is an important trading centre and is protected by forts.

3. **Markhah** is a large commercial town in the broad fertile wādi of the same name, with a main stronghold and minor towers that guard the outlying portions of the settlement. It is second to Nisāb in importance as a centre of the dyeing industry.

4. **Yeshbum**, or Yeshbum Sūq, stands on a low isolated hill on the right bank of the wādi of the same name, which sweeps boldly above and below the town in opposing curves forming a huge letter S. The town is walled, and is the market and nucleus of an extensive valley settlement. There is a small dyeing industry, and cotton, imported raw from Nisāb, is spun here. By far the most important and characteristic product of Yeshbum valley is its honey, which it exports all over Arabia, and even to Zanzibar and India. The bees collect the honey chiefly from the blossoms and honey-dew covered leaves of the 'elb, or jujube-tree, for which the valley is famous. The fruit of this tree is the staple fruit of the valley, where it ripens in March and is dried and pounded, stone and all, for food.

The chief settlement of the Lower 'Aulaqi is

5. **Ahwar**, the principal residence of the Sultan, which is said to have a pop. of 5,000, and lies about five miles from the coast up the Wādi Ahwar (Hūwar). The settlement consists of a straggling township or series of villages, adjoining the Sultan's castle. It is a backward place without industries, but stands in the centre of a large and well-watered tract of arable land; large numbers of bullocks are reared in the district.

iii. **Beida**. This Sultanate occupies the plateau country north

of the Kaur, reaching northward to Beihān ed-Daulah ; it is bounded by the Upper Yāfa'i on the south-east and by the Upper 'Aulaqi on the east. It comprises a great number of sub-tribes, of which the chief are the Ahl Bunyar, Beni Yūb, and Azani. The total population is not precisely known, but the Sultanate is reputed to muster from 4,000 to 5,000 fighting men.

The few important towns of the Beida are the following :

1. **Beihān Umm Rusās**, the residence of the Sultan of Beida.
2. **Dhimrah**, a fortress on the Dahr Plateau, the capital of the chief of the Ahl Bunyar, the principal tribe of the Sultanate. It possesses a number of outlying towers to guard it and the neighbouring town of Sauma'ah from attack. The town, like Sauma'ah, is noted for the manufacture of goat-hair carpets.

3. **Sauma'ah** (Soma), a thriving town of about 3,000 inhabitants, perhaps the most populous in the Sultanate, and the capital of the Azzani tribe, lies on the Dahr plateau, and forms the commercial centre of this upland district.

iv. **Oleh**. This is a powerful confederation of scattered tribes occupying a district known as Dathīnah, a vague term given to a high ridge which is an offshoot of the main Kaur. The limits of the tribal territory are rather obscure, the people being of a migratory habit ; but they have the Upper 'Aulaqi on the north, the Markashi (the chief tribal branch of the Fadhli confederation) on the south, the Lower 'Aulaqi on the east, and, on the west and north-west, the 'Audillah, with whom they have a hereditary feud. The Markashi claim suzerainty over the Oleh, but this is not admitted. The confederation has no paramount chief, and it is reputed to have about 3,000 men of good fighting qualities but undisciplined and lacking in cohesion.

The principal settlements of the Oleh are :

1. **Mis-hāl**, situated on the tableland of the same name, over 7,000 ft. in altitude. It is a considerable village, consisting of a low square *dār* and several collections of brushwood huts. The Tariq el-Arqob from Shūghrah (about 15 miles distant) passes here, and an important road goes east to the Hadhramaut.

2. **Jiblah**, a village which contains some large houses with white towers. It is surrounded by mud walls and guard-towers, and lies in the middle of an extensive tract of arable land. Close by the village is the square guard-tower of Kafl, constructed of solid masonry and with heavy stones piled loosely round the base to thwart the tribal sapper. This tower confronts the township of **Jiblat el-Waznat**, the main settlement of the Hasani, a branch of the Oleh Confederation whose borders approach here. Waznat is

a market town, engirdled by fighting towers. **Jiblat el-Qarn**, near by, is the stronghold of the El-Qarn branch, and is built on a little knoll commanding the Hasani border.

3. **Mijdah**, in Wādi Ruqub, a tributary wādi of the Ahwar, is a large village of some 600 inhabitants, mostly non-combatants, and is situated on the south-western spur of the Maran ridge. The shrine of Sīdi 'Amr ibn Sa'id is close to the village and is a prominent landmark and a centre of pilgrimage from all parts. A spring of good water comes out near the shrine and runs through an artificially covered channel past the village.

v. '*Audillah* (or 'Audali). A tribe of predatory habits and abrupt manners, under a Sultan, which inhabits the Kaur el-'Audillah, west and north-west of the territory of the Oleh. The population is not known with any exactitude, but the tribe is reputed to muster 4,000 fighting men (Bent). The people, the women in particular, decorate their faces in a very grotesque manner with a red earth dye, called *hishn*, and some of the women dye their faces red all over.

The chief town is **Laudar** (Loder), the capital, a white unwallled town situated on the Sa'īdi plain at the foot of the Kaur el-'Audillah, and said to be 'more populous than Shibām'. It is an important centre for the littoral and highland trade of a wide region. A market is held every Wednesday, and is attended by all the outlying tribes of the neighbouring confederations, who, though they may be at feud, agree on that day to declare a truce.

B. THE HADHRAMAUT

AREA

In its broader sense, this region may be said to extend inland from the coast of the Arabian Sea to about lat. 17° N. ; and from long. 47° E. to long. 53° E. Its frontiers are in no sense defined, but roughly it is bounded on the W. by the 'Aulaqi territory, N. by the great Ahqāf tract of desert, and E. by the Dhofār province of Oman. Thus considered, the region measures about 400 miles from E. to W. and has a depth N. and S. varying from about 220 miles in the west to about 50 miles in the east.

In its more restricted sense, the term Hadhramaut refers to the broad valley running for some hundreds of miles more or less parallel to the coast, by which the waters of the many valleys in a large portion of the southern Arabian tableland probably drain into the sea, between Seihūt and Qishn.

PHYSICAL CHARACTER

Physically the Hadhramaut may be divided into four main horizontal belts: (a) the lowland belt of littoral flats and foot-hills; (b) a broad belt of downs or plateaux (*jāl*) diversified by a few outstanding peaks; (c) a belt of deep-cut wādis sloping north and north-eastward into a great main depression; and (d) a naked scarped ridge which skirts, and merges into, the great central sands.

(a) The coastal belt varies in width, rarely, however, extending much more than ten miles inland, and is an arid waste of plain and low sand-hills with a gentle rise towards the southern spurs of the plateau belt. The coastline itself, which runs in a generally east-north-easterly direction, is fairly regular, but has a number of projecting points with small intervening bays without deep indentations to form good natural harbours, and here and there longer stretches of unbroken line of low sand. The chief promontories are Ras el-Asida, Ras el-Kelb, Ras Makalla, Ras Baghashwah, Ras Atāb, Ras Sharwein, and Ras Fartak.

(b) The plateau, which is calcareous in character and extremely arid, presents a more or less abrupt escarpment towards the sea and is, in fact, only a continuation of the great Yemen shelf or plateau and is penetrated in step-like stages by a number of rapidly ascending and burnt-up, arid, or sand-covered valleys. The crest line of the plateau lies generally some 30 miles from the coast and attains an average height of from 4,000–5,000 ft., the highest part being the Hāj Bāl Qabrein near the head of Wādi el-Aisar (or 'Aisār), one of the many tributaries of the main Wādi Hadhramaut. The surface of the plateau, which has a general slope towards the north and north-east, is comparatively uniform, with here and there a prominent peak. There are, however, very numerous shallow depressions where cultivation becomes possible, the water being supplied from artificial tanks that have been constructed to collect the surface water.

(c) The deeply sunk wādis, by which the plateau is intersected, have a generally north or north-easterly trend, until they lead into the main wādi, which makes an immense easterly to south-easterly curve of over 500 miles before it debouches at the coast. The wādis in parts have almost the character of canyons, so abrupt and precipitous are their sides, and they look much as if they had been cut out of the plateau 'like slices out of a cake'. The descents into them are exceedingly sudden, but in the wādis themselves there is very little slope. Like those of the Yemen, they are in great part ex-

tremely fertile, for though they have no visible perennial water-courses, water is very abundant in the subsoil throughout the system and is procurable almost everywhere by sinking wells; this is eminently the case in the main Hadhramaut wādi, or at least over a considerable part of its length, where vast reservoirs of water are available at little depths below the surface, at all times of the year, for the irrigation of comparatively large and continuous tracts of land. The last hundred miles or so of the main wādi are, however, desert, owing to the almost complete absorption of the water higher up for irrigation purposes; the oasis tracts are thus removed from direct contact with the sea. The chief tributary wādīs, naming them from west to east, are the 'Irmah, Rashah, 'Amd, Dō'an, and 'Aisār, all of which join to form the Kesr; the 'Ain, Bin 'Ali, and 'Adam, all eventually leading into the main Hadhramaut Wādi.

(c) The scarped belt, skirting the main wādi to the north, and penetrated in parts by shorter tributary wādīs, is calcareous and arid, and to a certain extent screens the main depression from the formidable desert tract beyond, which, however, makes encroachments on this depression.

CLIMATE

The district as a whole is hot except on the elevated plateau. The climate of the coastal tract is extremely hot and enervating (intolerably so in summer) owing largely to the aspect of the coast, which is almost due south, and to the elevated region by which it is backed; the heat is especially oppressive when, as not infrequently happens, there are no sea-breezes. Bent describes the air of the tableland as 'fresh and invigorating after the excessive heat of the valleys below', and he mentions Sujeila, at an altitude of 3,150 ft., as 'having excellent air that would make it a first-class sanatorium for Aden'. But this upland appears to be subject, at certain seasons, to a cold, penetrating wind, to cold and dewy nights, and to very great extremes of temperature.

. Twice during the year the coastal districts, at all events, of the Hadhramaut receive their share of the rains brought by the monsoons, though probably in a less degree than the Yemen. But the regularity of the rains in the interior is not so certain, for when the Bents visited the Wādi Sirr in 1894 they were told by the inhabitants that they had had no rain for two years, and that they were sometimes without any for as much as three years at a time. Thunderstorms of a very sudden and violent nature are recorded by travellers, these being usually preceded by fierce heat and hot and violent

whirlwinds, from all sides, which disturb the dust. According to the Arabs, a particularly hot windless period of about forty days occurs with the changing of the monsoons. All travellers in the Hadhramaut make frequent allusions to the intensely high temperatures experienced in the narrow confined wādis of the interior.

Van den Berg says: 'Sicknesses are relatively few, which is quite natural, seeing the simple life led by the people, the pure and generally dry atmosphere of the mountains, and the total abstention of the people from pork, opium, and alcohol. Cholera is unknown, small-pox is never epidemic, but consumption is rampant, and there are cases of leprosy.'

POPULATION

The total population of the Hadhramaut is extremely uncertain, and the various authorities give very divergent estimates. Mons. Babahir, whom Van den Berg cites as having had considerable facilities for judging, estimates it at about 150,000, which he distributes as follows:

| | |
|--|----------------|
| From Shibām to Shabwah, including Wādis 'Irmah, Dahr, and Rashah | 20,000 |
| Wādis 'Amd, Dō'an, and 'Ain | 25,000 |
| Shibām to Terīm (inclusive) | 50,000 |
| Terīm to Seihūt | 6,000 |
| From N. of the main wādi to the desert | 15,000 |
| From S. of the main wādi to the sea | 16,000 |
| Shiheir, Makalla, and their environs | 18,000 |
| Total | <u>150,000</u> |

Van den Berg, however, considers this estimate to be excessive, seeing that the greater part of the region is uninhabitable and unsuitable for agricultural pursuits of any kind. He himself gives the total of the chief centres of population of the interior, viz. Seyyūn, Terīm, Shibām, Ghurfah, and 'Aināt (or 'Ināt), as certainly not exceeding 29,500.

The people are known as *Hadhrami* and belong generally to the South Arabian stock, claiming descent from Ya'rab ibn Qahtān. There is, however, a large number of 'Seyyids', or descendants of the Prophet (described more fully below), and of 'townsmen' of northern origin, besides a considerable class of African or of mixed descent. But in spite of these variations the Hadhrami

form, geographically and socially, a remarkably homogeneous whole. It may be said, in brief, that the districts of the Hadhramaut are singularly fertile and self-sufficing, and so situated geographically as to hang closely together and to be isolated socially, as a whole, from the rest of Arabia ; while, at the same time, they lie within reach of ports which are in constant communication with mid-eastern Africa and India. To the north stretches unbroken the most terrible waste of sand-dunes in the peninsula ; to the east the district is practically isolated from the Oman provinces by the almost waterless desert of Mahrah ; while to the west it is difficult of access from the Yemen and its outlying provinces on account of a mountainous and sterile desert-steppe which, up to the present, remains almost entirely unexplored.

Possessing more frequent and easy communication with Moslem communities outside Arabia than within it, the population of the Hadhramaut has had ample opportunity to develop particularism in its social organization as well as in its religious spirit. The fertility of its lands makes its farmers self-sufficient and jealous with the jealousy of men who have much to lose ; and, while their relations with Africa have given them unusual wealth of slaves, their relations with India and other parts of the East, greatly enhancing their material civilization, have at the same time made them fully aware of the nature of European rule and the danger of giving free entrance to members of a race which condemns slavery. For long they succeeded in barring the way to the encroachments of all foreigners, and it is only within comparatively recent times that travellers, few in number, have succeeded in acquiring information, and that only to a very limited extent, about the social organization, customs, and manners of this interesting and highly exclusive people.

The population may be divided into four more or less distinct classes :

1. The Seyyids.
2. The Tribesmen.
3. The Townsmen.
4. The Servile classes, or slaves.

The *Seyyids*, descendants of Husein, grandson of Mohammed, form a numerous and highly respected aristocracy. They are divided into families, the heads of which are known as ' Munsibs ', who are looked upon as the religious leaders of the people and are in some cases venerated as saints. They do not bear arms, nor occupy themselves in trade or manual labour, or even agriculture ;

though owning a large proportion of the land, they employ slaves or hired labourers to cultivate it. As compared with the other classes, they are well educated, are strict in their religious observances, and, owing to the respect due to their descent, they exercise a strong influence both in temporal and spiritual matters.

The *Tribesmen*, as in Arabia generally, are the most interesting part of the Hadhramaut population and are the predominant class. All the adults carry arms. Some of the tribes have settled towns; others lead a nomadic life, keeping, however, within their own recognized territory. They are divided into families, each headed by a chief or Abu, while the head of the tribe is known as the Muqaddam, or tribal lord. Though the tribesmen are not his subjects, he is their leader in war or peace; he can rule only with their support, and his authority depends largely on his personality. For the distribution, numbers, and influence of the principal tribes, see the section 'Government', (p. 229 f.).

The *Townsmen* are the free inhabitants of the towns and villages as distinguished from the Seyyids and the tribesmen; they do not carry arms, but are the working members of the community, merchants, citizens, cultivators, and servants, and are entirely dependent on the tribes and chiefs under whose protection they live. It is to be noted that taxes fall almost exclusively on them.

The *Servile class* contains a large African element, brought over formerly when the slave trade flourished on this coast. They follow the profession of their masters, i. e. the slaves of a member of a tribe carry arms or cultivate the fields; those of a townsman follow the occupation of the master. As in all Mohammedan countries, they are generally well treated and often rise to positions of trust.

A large number of Arabs from Hadhramaut go abroad, the Kathiri especially being enterprising travellers; many of the Ka'aiti take service in the irregular troops of Haidarabad, and emigration to the Dutch colonies in Java and Sumatra has also gone on since the beginning of the nineteenth century. On the other hand, a large number of Parsee and British-Indian traders have established themselves in the Hadhramaut ports, which carry on a considerable coasting trade with the Red Sea and the Persian Gulf.

DOMESTIC LIFE AND APPLIANCES

The houses in the Hadhramaut are often well ventilated and comparatively clean. A feature that first strikes the traveller is the form and character of the larger houses of well-to-do townsmen. Often several storeys in height, they are mainly built of

sun-dried brick on a foundation of one or two stories of hewn stone, clay being used instead of mortar. The upper storeys are usually whitewashed on the exterior, and this practice gives the towns a striking and bright appearance when seen from a distance. The house is usually approached through a courtyard surrounded by a wall six feet or so in height. The entrance door is often very solid and ornamented with carvings in arabesque, or with iron nails or polished brass, and it usually carries a knocker. The door leads into a passage, with cellars and storerooms to right and left, and conducts to a courtyard at the back around which are the kitchen and other domestic offices; in the case of the larger houses, a private well is found here.

The building narrows and the walls become thinner at each succeeding storey; there is usually a balcony to each floor, on the right and left, surrounded by a low wall of masonry, but rarely covered in as is usual in most Mohammedan countries. The living and sleeping rooms of the upper storeys all have many windows, unglazed, but invariably shuttered. Fireplaces are unknown; when the weather is cold, the rooms are heated by a brazier of burning wood around which the occupants sit; wood which gives off as little smoke as possible is burnt, and what smoke there is escapes by the windows. All doors are closed from the inside by rough locks of wood or, very exceptionally, of iron. The main doorway is closed by a huge wooden latch which can be raised by a cord leading to the story above, thus obviating the necessity of going downstairs to open it. The houses of the lower classes differ but little from those of most parts of Arabia. The Bedouins shelter themselves in caves or huts of clay; tents are never used by them as in most other parts of Arabia owing to the violent storms and general uncertainty of the weather prevalent at some seasons.

The so-called castles of the Hadhramaut are constructed in much the same fashion as the houses, only on a larger scale, some of them being of vast size and not infrequently covering an acre or more of ground. They have at the angles fortified towers (often furnished with antiquated mortars), either square or round, similar to those of mediæval castles in Europe, and above the uppermost floor smaller square loopholed watch-towers or look-outs. There are often smaller isolated towers (*kūt*), little constructions of one or two floors, occupied by the guard. A raised terrace generally extends the whole length of the front of the building.

All the houses, even those of the rich, are furnished most sparsely and simply. It is usual to sit on the floor, which is covered with

rugs or mats, or on cushions placed around or under the windows. A very low table, or a special circular mat, is put in the middle of the room for meals. Rough but solidly made coffers and cupboards are much used for clothes, silver, books, or domestic utensils. Lighting is by lamps of a very primitive form, which burn petroleum or, more commonly, sesame oil. The walls carry little or nothing of ornament, though the tribesmen sometimes adorn them with their arms, banners, or hunting equipment. A bathroom is usually found on each floor of a house, all being situated one above the other, the waste water running off by pipes through the wall; the apparatus consisting merely of a vessel from which water is poured over the body.

Wheaten or maize bread, dried dates, eggs, and meat (of sheep or poultry), taken in meagre amounts and usually in some form of soup or stew, form the staple foods; rice is not largely eaten; the people on the coast consume much fish; but only the Bedouin ever eat game. Butter, oil, and honey are much used; also spices, onions, and garlic, and much salad and green vegetables. Fruits, with the exception of the date, are considered as delicacies. Coffee is much drunk in the houses between meals, but there are no public cafés. It is customary for all persons paying visits to bring along with them some coffee-beans wrapped in the turban or plaid (*rādi*); when the party is complete these are collected by the host, and the coffee is prepared in the manner common to all the East. Before drinking, the name of Sheikh 'Ali ibn 'Omar esh-Shadhli, whose tomb is at Mocha, is invoked, he being reputed to have been the first to discover the stimulating properties of the berry.

Very few servants are kept in most houses, even in those of the well-to-do; the housework and cooking are done by the housewife and the daughters, with the aid, in case of stress, of help called in from other branches of the family, friends, or neighbours. Only the very rich have slaves, and these are treated more as members of the household than as property; for this reason slaves rarely desire to be freed. All slaves in the Hadhramaut are Moslems; even if they come from a Christian or pagan country, they are forced to embrace Islam. But marriage between free persons and slaves is extremely rare.

Dancing is regarded in the Hadhramaut as permissible, but never among persons of two sexes, and the Seyyids and townsmen usually abstain from it. The music is made by a primitive form of guitar (*qanbus*), a large oblong drum, and three or four small drums, the players often accompanying their music with

a monotonous chant. The dance is usually executed by two persons, each dancing by himself, who, while turning all the time, alternately approach and withdraw from the orchestra, but always keep at the same distance from each other; when the first two are exhausted their places are taken by two others, and so on for many hours at a stretch.

The status of women in the Hadhramaut appears to be superior to that in many Mussulman countries. The wife lives in the same part of the house as her husband, but she receives her visitors in her own rooms. Divorce is very rare, the repudiation of a wife without very good cause being held in high contempt; if an individual did so repudiate his wife he would certainly fail to obtain another wife of the same social scale. Polygamy is very uncommon; there are no eunuchs; in the event of the husband taking another wife, the first quits his roof immediately and returns to her parents. Amongst the Bedouins of the Hadhramaut polygamy is absolutely unknown. If a man definitively leaves his town to seek his fortune elsewhere, the wife may, and usually does, refuse to follow him. In this contingency it is considered legitimate for him to take another wife, and he is not expected to continue to support the first.

The marriage dowry is of a double character; there is, first of all, a legal tariff varying from 20 to 2½ florins according to the social status of the fiancée; and secondly, there is the nuptial gift, the amount of which varies according to her personal qualities: the first may be reclaimed in the case of a dissolution of marriage, the latter not.

In the Hadhramaut the poor and the rich dress much alike, the quality of the material, the jewels worn, and the arms carried being the only indications of status. The clothes worn by the townsmen resemble, in many respects, those of most orientals. Sandals with thin shoes, but no stockings, are worn; when out of doors a kind of plaid (*rādi*), made locally, about seven yards long and a little short of a yard wide, is invariably carried or thrown over the shoulders. The head is shaven.

The garments of the tribesmen are similar in the main to those of the townsmen, except that they are shorter, are worn somewhat differently, and the material is usually woven in diamond 'check'; the *jubbah*, or robe, is replaced by a shorter buttoned jacket; and the tribesmen carry their arms, a straight sword, a two-edged poniard, &c. The *rādi* is also worn. The hair is grown long and falls over the shoulders, and the head is covered

either with a plain piece of stuff (*dismāl*) worn turban-like, or with a fringed head-cloth (*jibāl*) falling over the shoulders. The Bedouins wear the same type of costume as the other members of their race, but of poorer material; they rarely wear sandals, and have their bodies bare above the waistband and below the knees.

The garments of the women are very similar to those of the men, and, excepting in small particulars, resemble the dress in other districts of Arabia. They ordinarily wear, not sandals, but boots of a yellow or red colour; they dress their hair in short tresses to the number of from 50 to 60, and married women, in addition, have a fringe over the forehead. The better classes go veiled, but the lower classes cover the head with a form of kerchief (*nuqbah*) which they can use as a veil to cover the forehead and mouth, if need be. Young girls do not cover the face.

INDUSTRIES AND AGRICULTURE

Of great industries there are naturally none in the Hadhramaut. A small amount of weaving is carried on in the houses, especially at Terim, but the quantity is decreasing owing to the importation of stuffs from abroad. Formerly the cultivation and preparation of indigo for the dyeing of locally woven stuffs were carried on to a considerable extent, but that industry too has greatly declined except in the more remote districts of the interior. Boat-building, fishing, and the salting of fish are the occupations of many along the littoral. It has been remarked that the inhabitants of the Hadhramaut mountains become the most intrepid sailors; not only the Arabs of Shiheir and Makalla, but also those of the mountain regions show an innate disposition for navigation, even those who may never have seen a boat before.

For the most part the land in the settled centres is in the hands of the Seyyids or of other influential members of a tribe. The chief agricultural products are wheat, maize, millet, indigo, tobacco, sesame, dates, and coco-nuts, the latter grown only on the littoral. Cotton is cultivated here and there, but in insufficient quantities to supply the needs of the district; lucerne is much grown for fodder. A kind of tobacco, known as Humuni, is grown round Ghail Ba Wazīr and has a great local reputation. There are plantations of *ithl* (tamarisk) and *‘elb*, two kinds of wood suitable for making utensils and for building purposes. The seasons are determined by the stars. Irrigation is almost entirely artificial; neither

the rains nor the variable streams are in general adequate to this purpose, and watering of the soil is mainly carried on from wells. These may be sunk practically everywhere in the valleys. As in many other parts of Arabia, the water is drawn up in a leather hoist by animals, usually cows, attached to a cord which passes over a pulley supported on wooden struts; the water thus obtained is received in a large wooden trough whence it is spread over the land by means of little runnels.

Cattle-rearing is the principal occupation of the Bedouins. Camels and donkeys are reared for transport purposes; sheep for killing and for milk; cows only for milk and irrigation work; oxen exclusively for ploughing. Horses are very rare and are considered as animals *de luxe*. Bees are numerous, and much honey is produced. The wild animals most largely found are the rabbit, gazelle, wild goat, jerboa, hyena, hedgehog, a large species of lizard (permitted as food to Mussulmans), and the panther, wolf, and monkey (not permitted as food).

TRADE AND COMMERCE

The only ports of importance commercially are Makalla (see p. 232), Shiheir (see p. 232), and Seihût (see p. 230), and even at these the trade carried on is purely coastal, with the near coast of Africa, the Red Sea, the Persian Gulf and the southern coast of Arabia, and above all with Aden and Muscat. Trade by caravan is carried on from these ports with the whole of the interior of the Hadhramaut and with the southern Arabian littoral as far as Yemen on the west and Oman on the east. Burûm (see p. 233) and Qusei'ir are small fishing villages.

There are no made roads; the routes follow the courses of the wâdis or natural paths. Transport by wheeled vehicles is impossible everywhere; all is carried on by camels or donkeys. It is, however, relatively cheap; e. g. a camel from Shiheir or Makalla to Seyyûn costs only 5 florins in the good season; in summer, when forage is scarce, it is higher, but never above 10 florins.

The chief exports are dates, stuffs dyed with indigo, a superior quality of wheat, and honey; smaller exports are shells and fins of fish, the latter exported to India and China. Imports: wheat, butter, coco-nuts, coffee, sugar, rice, cotton and cotton stuffs, pottery, bars of iron and worked iron, sesame oil, petroleum, and tin-ware.

CURRENCY

The coins in use, according to Van den Berg, are :

| | | | |
|---------|----------------|---|------------------------|
| Copper. | Rub' Khamsiyah | = | ± 0.005 florin. |
| " | Khamsiyah | = | ± 0.02 " |
| Silver. | Haraf | = | 8 Khamsiyah. |
| " | Oqiyah | = | 2 Haraf. |
| " | Qarsh | = | $7\frac{1}{2}$ Oqiyah. |
| Gold. | None. | | |

There is also a coin, current in some districts, called Buqshah, worth $\frac{1}{2}$ Khamsiyah ; and a copper coin, current only at Shiheir, the Diwani, worth $\frac{1}{4}$ Khamsiyah.

The five-franc piece, in place of the Qarsh, is popularly current all over the Hadhramaut, and the 10-cent pieces of the Dutch East Indies are largely in use.

Money has a high purchasing power in the Hadhramaut, or, in other words, everything of native production is incredibly cheap ; the only dear articles are horses and arms. There are no great fortunes in the Hadhramaut, with the exception of that of the Jemadar of Shiheir ; his resources may be placed at several millions of florins, invested mostly, however, in India. The Sultan of Seyyūn possesses a fortune of some hundreds of thousands, mainly property in the country, and there are some few individuals with fortunes nearing 100,000 florins. Amongst the Bedouins money is rare.

WEIGHTS AND MEASURES

The weights are as follows :

| | | |
|-----------|---|---|
| Qafrah | = | $\pm 2\frac{1}{2}$ grammes. |
| Oqiyah | = | 10 Qafrah. |
| Rotl | = | 12 Oqiyah (16 Oqiyah at Makalla and Shiheir). |
| Raf'ah | = | 12 Rotl. |
| Farāsilah | = | 2 Raf'ah. |
| Bahār | = | $12\frac{1}{2}$ Farāsilah. |
| Jābir | = | 2 Bahār. |

The measures of length are :

| | | |
|---------|---|-----------------------|
| Shibr | = | ± 16 centimetres. |
| Dhrā' | = | 3 Shibr. |
| Sāqit | = | 5 Dhrā'. |
| Farsakh | = | 80 Sāqit. |

Distances are reckoned by Khatwah (an hour's march, on the level, over ordinary ground, of about $3\frac{1}{2}$ miles) and by Marhālah (a day's march of from 8 to 9 hours).

The measures of capacity are :

| | | |
|---------------|---|---|
| Shatr | = | $\pm \frac{1}{2}$ litre. |
| Musra or Mudd | = | 2 Shatr. |
| Rabā'i | = | $1\frac{1}{2}$ Mudd (<i>plu.</i> Musra). |
| Sā' | = | 4 Rabā'i. |
| Qahāwil | = | 2 Sā'. |

The Qahāwil is not in use at Makalla and Shiheir, where another measure, the Mikyāl = 8 Qurs or Musra (Mudd).

GOVERNMENT

The government of the Hadhramaut is in the hands of a number of tribal chiefs. The most powerful clan or tribe, at present, is the *Ka'aiti* (estimated pop. 50,000), a branch of the *Yāfa'* tribe, whose territory lies farther west. Originally invited by the Seyyids to protect the settled districts from the attacks of marauding tribes, they have established themselves as practically the rulers of the country, and now control the coast district with the ports of Shiheir and Makalla, as well as the towns Hajarein, Haurah, Qatan, and Shibām in the interior. The founder of this family accumulated great wealth and rose to the highest position in the service of the Nizam of Haidarabad, as 'Jemadar', or commander of an Arab levy composed of his tribesmen, numbers of whom still go to the East and elsewhere to seek their fortune. His descendant took the title of Sultan of the *Ka'aiti* in 1902. The *Kathiri* tribe was formerly the most powerful ; they now occupy the greater part of the Central Hadhramaut, Seyyūn, Terīm, and Ghurfah being their chief strongholds. These two tribes are extremely hostile to each other. The paramount chiefs of both have been in political relations with the British Government, through the Resident at Aden, but the *Kathiri* have less intercourse with us than the *Ka'aiti* and, of late, have broken off relations.

The Hadhramaut tribal chiefs nominally also recognize the supremacy of the Sublime Porte and profess to be its protégés, but no part of the country has ever been really incorporated in the Ottoman Empire, nor has the Porte ever imposed taxes, sent troops or officials, or exercised any form of sovereignty. In so doing it would doubtless meet with the most obstinate resistance ; on the other hand, the Turks have never sought the aid of the Hadhramaut chiefs, though the Imam of Yemen has made overtures to them latterly.

The other principal tribes, comparatively much less powerful than the two foregoing, are: the '*Amūdi*, in Wādi Dō'an; the *Nahad*, in the upper Central Hadhramaut; the *Jābiri*, in the southern side of the main wādi; the '*Awāmīr* and *Tamīmī*, in the lower Central Hadhramaut, east of the *Jābiri*; the *Hamumī* and *Manāhil*, in the plateau region and the lower Hadhramaut; the *Mahrah*, east of the lower Hadhramaut; and the *Wahīdi*. The Mahrah country, which is a coastal tract, links the Hadhramaut proper, on the west, with the Qara territory in the western confines of Oman. The pop. is estimated at about 50,000. Inland, the country is believed to consist of sandy steppes, but its boundaries are unknown. The Sultan of Mahrah, who is also ruler of Socotra, lives at **Qishn**, a rather poor fishing village about 36 miles west of Ras Fartak. **Seihūt**, situated near the mouth of the main Hadhramaut valley, is a well-built town with many houses of stone, and is said to have a population of 10,000. **Hafāt** is another thriving village on the coast from which 9,000 cwt. of frankincense is exported annually, principally to Bombay.

The Wahīdi, under one principal Sultan and several subordinate chiefs, occupy the south-western district of the Hadhramaut which stretches from the coast inland to the plateau. They are one of the least aggressive tribes in the country and have, for the most part, settled down into peaceful tillers of the soil or herdsmen. They control 50 miles of coast from Ras el-Kelb to **Bālhāf** (a small Wahīdi port), and carry on a little local sea-borne trade, having several good but small harbours, all, however, open to the monsoons. The total pop. is estimated at over 9,000 souls, including a few Jews. The chief towns are **Habbān**, with some 250 houses and 2,500 inhabitants, a mercantile settlement situated some 12 miles east of Yeshbum; **Hautah**, 2,000 inhabitants; **Raidah**, with some 1,000 people; and **Izzān** (Hisān), a large village, with a pop. of about 300.

The combatant portion of the population of the Hadhramaut is composed of bands of irregulars, and consists generally of the members of the tribes and their families, who all know the use of arms. Some chiefs have in addition a special and more disciplined guard and corps of armed slaves. Thus the Sultan of the Ka'aiti has an army, though somewhat irregular, of from 3,000–4,000 men and 1,500 slaves, which is mainly in garrison in the different towns under his authority, including 1,000 maintained at Shiheir; they are lodged and nourished at his expense and receive a little pay. The Sultan of the Kathīri is supposed to be able to muster some 7,000 fighting-men and has also about 1,000 armed slaves. There is no cavalry in the Hadhramaut.

Of governmental administration as a whole, in spite of the comparative homogeneity of the region, there is none, in the usually accepted sense of the term. The tribal lords have no care for what are considered in Europe the duties of government. Education, police, and public works are left entirely to private initiative, and as a result the two last are almost entirely non-existent. Instruction alone flourishes, and that only among the Seyyids and townsmen. There are some schools for so-called primary, secondary, and higher instruction; in the two former the teaching is almost exclusively confined to language, grammar, and religion. The chief centre of higher instruction is at Seyyūn, where the Academy, known by the name Ribāt, is a sort of annexe to the Great Mosque; here there are about 100 students who receive free board and lodging and 300 outside students who pay fees of varying amounts. The teaching is confined to the intensive study of grammar, law, and theology, to the almost entire exclusion of the so-called modern sciences, astronomy (as interpreted by the Arabs) alone excepted. The study of medicine, among others, is entirely non-existent.

As for Law and Magistracy, the influence of the Seyyids is a powerful curb on any oppression by the Muqaddams or tribal lords, and in the Hadhramaut there is a sufficiently independent magistrature. The Seyyids have the greatest interest in seeing that the Mussulman law is honoured and respected, because the law and religion are one: the decadence of religion would inevitably bring about the loss of that superstitious respect which the people have for them as descendants of the Prophet.

Each town or village of any importance has a *Qādhi*, with a sub-*Qādhi* for the country district round about. The *Qādhis* are nominated by the Muqaddams, but the latter consult the Seyyids and renowned savants before fixing on their choice; sub-*Qādhis* are nominated by the *Qādhis*. The *Qādhis* have both civil and criminal jurisdiction, and base their decisions on the works of jurists of the Shafei rite. Judgements must be drawn up in writing and signed and sealed by the *Qādhi* who has delivered them, but can only be put into execution on authorization by the Muqaddam, who, however, uses his veto but rarely. The jurisdiction of the sub-*Qādhis* is limited to marriage and other acts of family life, the majority of the inhabitants of the country rarely having recourse to the judge in their other affairs. Differences between persons of the same family are in general adjusted by the Abu, and differences between persons belonging to different families by the Muqaddam. In the latter cases, failing accord, justice is settled

by the law of the strongest; but if blood is spilt there generally arises a vendetta of long duration—there are examples of vendetta of from 20 to 30 years' duration for puerile reasons—and these sometimes involve and draw in whole tribes.

The political conditions of the Hadhramaut are referred to under the section Aden (see p. 193).

TOWNS

The larger towns in the Hadhramaut are not disagreeable in appearance. In general they are open and spacious, and comparatively clean; the streets are never paved, but, on account of the favourable climatic conditions and of the stony and porous nature of the soil, this is no serious drawback. Along the wider streets little streams of water (*mija*) frequently run. The principal towns have bastioned ramparts and gates, and these usually have a permanent guard and are shut at night; many towns in addition are flanked by towers (*kūt*) or castles (*hisn*, plur. *husūn*), whose garrisons are composed of armed slaves under the command of the dominant tribe. Some towns, and notably Terim, have an extraordinary number of such exterior fortresses, distributed over a wide area, and occupying every commanding position available.

(a) The principal towns of the Ka'aiti clan are the following:

1. **Shiheir**, once the chief commercial port between Aden and Muscat, is now largely superseded by Makalla. The town, which is triangular in form, extends for about one mile along the shore, and on an eminence there is a fortified castle, the residence of the Jemadar, head of the Ka'aiti, which is visible from seaward before any other object in the town. A high, bastioned wall surrounds Shiheir, and among the prominent buildings are the Custom House and a picturesque mosque with white domes. The dwellings are much scattered and the population is about 6,000. The water is bad, but good supplies of sheep and vegetables may always be obtained. Bent describes Shiheir as 'a detestable place by the sea set in a wilderness of sand'. There is only an open roadstead, with no real harbour, good anchorage being obtained in seven or eight fathoms at about seven cables or upwards from the shore. The trade is mainly in dried fish; and the industries of the town are restricted principally to the manufacture of coarse cotton cloths and gunpowder.

2. **Makalla**, next to Aden the principal port on the southern coast of Arabia, is situated about 2½ miles NW. of Ras Makalla. It is built partly on a rocky point between two bays and partly in terraces

(like a miniature Genoa) on a slope at the foot of a reddish limestone cliff, which rises to a height of about 300 feet immediately at the back of the town, and carries four conspicuous towers for the protection of the place. The town is guarded on the western side by a wall, which extends from the cliff to the shore and has only one entrance gate. The Governor's house is a large prominent square building; the other houses are chiefly huts intermingled with a few stone structures, but the houses on the point are of stone, and of a more modern and substantial character. In this quarter is the bazaar, which is well stocked with all the requirements of Arab life. There are two main mosques. The immediate neighbourhood of Makalla is particularly barren, but about one mile inland, to westward, is an oasis of gardens, belonging to the Governor, irrigated by a good stream of water. The water-supply of the town is obtained by means of an iron pipe from the source of this same stream. The climate is very trying, and the heat on shore is often excessive; but land and sea breezes, with showers of rain occasionally, mitigate it from October to April and again in June and July. The population, which is a very mixed one, was estimated by Hirsch 'at about the same as that of Shiheir', viz. 6,000; but the Aden Military Report gives 12,000.

Makalla is the only place between Aden and Muscat with any pretensions to a port. The harbour, having a fixed light elevated 25 feet at the extreme end of the promontory, is not available for anchorage during the south-west monsoons, and then a considerable portion of the trade is diverted to *Burūm*, a place about 16 miles to south-westward, where good anchorage is found all the year round. A very considerable trade is carried on with India, the Somali Coast, the Red Sea, and Muscat. The exports are chiefly gums, hides, senna, and a small quantity of coffee; the imports, cotton stuffs, metals, and crockery from Bombay, dates and dried fruits from Muscat, coffee from Aden, and sheep, aloes, and frankincense from African ports. Steam vessels call here, and steamers run to Aden; but the coasting trade is carried on mainly by native sailing craft of from 100 to 300 tons, the greater number arriving during the dry season.

3. **Qatan**, or **Hautah**, a very clean and prosperous Ka'aiti town, lies among extensive palm-groves and gardens at the head of the main Hadhramaut Wādi, properly so called. It is described by Hirsch as 'a collection of fortresses and castellated houses, among which the palace of the ruling head of the Ka'aiti tribe, with its battlemented towers, stands out most conspicuously'. From here the latter controls the numerous settlements of the Wādis

Dō'an, 'Amd, and 'Adam, and the large towns of the main wādi. Speaking of this palace, Bent says, 'Like a fairy palace of the Arabian Nights, white as a wedding cake, and with as many battlements and pinnacles, with its windows painted red, the colour being made from red sandstone, and its balustrades decorated with the inevitable chevron pattern, the castle of El-Qatan rears its battlemented towers above the neighbouring brown houses and expanse of palm-groves; and behind it rise the steep red rocks of the encircling mountains.'

There are several mosques and a busy bazaar; the houses are built largely of stone. The town is surrounded by mud walls, which wind over the hill-side, beginning and ending at the palace of the Jemadar; they are protected at the most elevated point by a strong fortress. The population of Qatan is probably well over 2,000. The water-supply is good and abundant, and is derived almost entirely from very numerous wells. A special kind of date called 'Hajar', which is much prized, seems almost peculiar to this district.

The Wādi Sirr is within easy reach of Qatan, in the recesses of which is *Qabr Sālih*, the tomb of Sālih, of no architectural pretensions, but looked upon as one of the principal sacred places of the Hadhramaut.

4. **Shibām** is built on an extensive knoll, in the midst of what is probably the largest agricultural settlement of the whole Hadhramaut system of wādis. The town is surrounded by a wall, about 20 feet in height, of sun-dried brick, with bastions and turrets at intervals; it occupies a very strong strategic position, being situated in the very middle of the wādi, so narrow here that the cliffs on either side are within gunshot of the citadel. On the side of the wādi, immediately opposite the citadel, is a fort with some cannon, and all the lower hills around are dotted with smaller fortresses. The town is entered by a high double main gate on the eastern side, and just inside is a large square, on one side of which stands the lofty palace of the Jemadar. Near by are other large houses of wealthy Seyyids or townsmen, many of them rivalling the palace in height and size, and whitened and adorned with domes and spires. It is to be remarked that many of these houses communicate by subterranean passages. Most of the streets are very narrow and steep, with occasional runnels of dirty water. In strong contrast to the quarter of the notables, some parts of the town are entirely in ruins: Hirsch says, 'in fact, all around speaks ruin; houses falling to pieces; miserable collections of huts and heaps of rubble'. Shibām, with a population of 6,000 souls (Van den Berg puts it much lower than this), is perhaps the largest of

the interior Hadhramaut towns; and all the houses are gathered within the walls, since there is no security outside on account of the neighbourhood of the Kathīri.

(b) The principal towns of the Kathīri are the following:

5. **Seyyūn**, built on the slopes of Jebel Seyyūn, at the edge of a very extensive and fertile area, which stretches away to the lower ground of the wādi and is dominated by the castle of the ruling Sultan. The town is surrounded by walls of mud, embracing, within the enceinte, a great number of gardens; it is entered by a low gateway. The streets are broader and cleaner than most of the Hadhramaut towns; and the place has some pretensions to a drainage system, many of the houses having outlets for this purpose to walled pits.

Seyyūn is a town of many mosques, their number being reputed to exceed 300: the principal one, the Grand Mosque, stands on one side of the great square. The town is the intellectual centre of the Hadhramaut, the so-called Academy (*Ribāt*), an annexe of the grand mosque, being the place of assemblage of a great number of reputed savants. The market is said to be the busiest in the whole country, and is held in the square on Fridays at the termination of noon-day prayers, merchants coming to it from all parts. Hirsch, however, states that, when he was there (1893), 'there seemed to be but little trade carried on, and there were only a few stalls in the market'. The population is estimated at about 4,500.

The Seyyids of Seyyūn are very powerful and wealthy, and many of them have large castle-like houses. The palace of the ruling head of the Kathīri stands on an elevated site, and is surrounded by its own wall fortified with bastions and outstanding watch-towers. The main block of the palace is surmounted by three very conspicuous look-outs, the middle one being higher than the other two. The chief is reputed to have two or three field-pieces and some old cannon in his possession.

6. **Terim**, some 19 miles NE. of Seyyūn, is a considerable and straggling town built along a mountain slope above a broad belt of cultivation and palm-groves which stretches away towards the east. Its population, according to Hirsch (probably the only European who has succeeded in visiting it, but who, owing to the hostility of the Seyyids, was obliged to return precipitately before he had very thoroughly explored it), was about 4,000 in 1893, and was declining. A low gate, with a large ruined fortress close by, gives entrance to the town on the Shibām side, and just within this is the main square, where the market is held: one side of the square is occupied by the principal mosque. It does not appear, however,

that the town is wholly surrounded by walls, but it certainly has a ring of numerous *husūn* (castles) around it. A small pebbly stream, called the Kheilāh (Hirsch, 'Chēle'), runs through it. The town is divided into five quarters—Nuweidah, Sahil, Hautah, Radheimah, and Khalif, some of them, according to Hirsch, being 'full of ruined houses'.

The Sultan, at the time of Hirsch's visit, only wielded a nominal power, and was entirely in the hands of the Seyyids, who were the virtual rulers. The houses of some of the Seyyids have a more commanding appearance than the palace of the Sultan, that of one being described as 'like a castle surrounded by an arcaded wall, and having a large forecourt towards the street, and very extensive gardens'. Van den Berg says, 'In ancient times Terim was the most important town of the Hadhramaut, not only on account of its size, but also in commerce, industry, and intellectual culture; in our days, however, it is surpassed by Seyyūn in all respects. Many houses are in ruins, and whole streets have a deserted aspect, especially in the south-western quarter, and a great number of mosques have also fallen into ruin, and are no longer frequented. The decadence of the town dates back to about half a century ago, and was caused by the continual wars between the tribes (mainly the Ka'aiti and the Kathīri) in its environs.' In days gone by Terim was the centre of the weaving industry, which then was reputed to have been carried on in almost every house; the town was also the centre of higher instruction, but in this respect also it now takes second place to Seyyūn.

For brief descriptions of the town of **Seihūt** and of the villages **Qishn** and **Hafāt**, all three on the Mahrah coast between Hadhramaut proper and Dhofār, see above, p. 230.

CHAPTER VIII

OMAN

THE term Oman is employed in a geographical sense for the projecting butt of the Arabian continent which is enclosed between the Persian Gulf, the Indian Ocean, and the Ruba' el-Khāli, or Great Desert of Southern Arabia. In this, its broadest application, it would include the Trucial or Pirate Coast on the NW., which is treated in the following chapter under the Principalities of the Gulf Coast. The present chapter is concerned mainly with the Oman Sultanate, which claims suzerainty over nearly the whole of the remainder, including in the S. the entire maritime district of Dhofār. But there is also a small tract between the Sultanate and Trucial Oman, consisting of the districts of Jau and Mahadhah, which is not subject to any recognized ruler. These are here described under the heading 'Independent Oman', and are followed by a short section on the Kuria Muria Islands, off the SE. coast, which now form a British possession.

A. THE SULTANATE OF OMAN

AREA

If we include not only those regions under the Sultan's direct government, but also independent or semi-independent localities where his influence is normally stronger than that of any other recognized authority, his dominions may be regarded as extending along the Arabian coast from the entrance of the Persian Gulf to the village of Kharīfōt in the W. extremity of Dhofār, and inland as far as the Great Desert. Northwards of the desert the land frontier on the side towards Bireimi, in the district of Jau, may be placed at the watershed between that place and the coast of the Gulf of Oman. A strip of coast-line, from Dibah to Khōr Kalba on the E. side of the Oman promontory, belongs to the Sheikh of Shārjah and consequently forms part of Trucial Oman (see p. 333).

PHYSICAL CHARACTER

The Sultanate is divided by natural features into several distinct tracts, or districts, which have recognized names. The dominant physical feature of the country is a range of mountains, beginning at Ras Musandam, the entrance of the Persian Gulf, and sweeping round in a curve parallel to the coast to Ras el-Hadd, which divides the Gulf of Oman from the Indian Ocean. The mountainous point of the northern promontory, from Ras Musandam to Dibah, is known as **Ras el-Jebel**, or **Ru'ūs el-Jibāl**. The remainder of the hill country is the Hajar of Oman; immediately to the S. of Jebel Akhdhar, a group of lofty mountains to the SW. of Muscat, the range is cut across by the great Wādi Semā'il, which divides it into **Western** and **Eastern Hajar**. Between Western Hajar and the sea is a populous coastal plain, known as **Bātinah**, across which a number of valleys descend, most of them thickly populated in their upper courses. Behind Western Hajar are the two inland districts of **Dhāhirah** and **Oman Proper**, separated from each other by the lateral range of Jebel Kōr, and both of them fronting the Great Desert. Inland of Eastern Hajar are the sandy districts of **Sharqiyah** and **Ja'alān**, bordering the desert, and not separated from each other, nor from the more stony region of Oman Proper, by any prominent natural feature. The desolate coastal tract, from Ja'alān to Ras Nūs, has no general name; off it lie the island of Masirah and the Kuria Muria group. Beyond Ras Nūs lies the district of **Dhofār**, consisting of a maritime plain embraced by the crescent of the Samhān hills.

The two largest valleys are Wādi Semā'il and Wādi Halfein, which rise on opposite sides of the same pass and form the chief lines of communication between the coast and the interior. The Wādi Semā'il is densely populated, and, with the Bātinah coast, is the principal seat of date cultivation; the Wādi Halfein carries the drainage of all the inland districts to the Indian Ocean and is the longest valley in Oman. The rocks are mainly of limestone, which in places is metamorphic, but around Muscat there is a remarkable outcrop of volcanic serpentine which extends for some ten miles along the coast. In the hilly districts and in Ja'alān springs and streams abound, many of them having a high temperature; but in the Bātinah plain the water-supply is entirely from wells, which are also found in some parts of Oman Proper and Sharqiyah.

The deep water off the Oman coasts renders navigation comparatively simple, but there are few harbours or safe anchorages.

The best are in the Muscat district, and include the bays of Muscat and Matrah, and the inlets of Bandar Jissah and Bandar Kheirān ; but the first two are imperfectly sheltered, and the mountainous country behind the others cuts them off from communication with the interior.

CLIMATE

The summer climate of Oman is intensely hot, and Muscat has the reputation of being one of the hottest towns in the world, but it cannot be said to be unhealthy. During 1912 the highest temperature recorded was 114° Fahr. and the lowest 64° Fahr. ; in 1913 the highest temperature was 110° Fahr. and the lowest 69°. The high temperatures are due to the hot winds, which blow at certain times in the summer months, and generally only for a few hours at night, from the Arabian deserts and barren rocks round Muscat. For the greater part of the summer, owing to the high state of humidity in combination with a high temperature, the climate is very trying. From November to the middle of March the weather is distinctly pleasant, but fails to be bracing, as the temperature seldom falls below 60° Fahr.

As at Muscat, the climate of the sea-coast generally, owing to its humidity, is relaxing and oppressive except in the coldest months. The Bātinah is much cooler in summer, especially at night, than the rocky coastal tract to the east of it in which Muscat lies ; the months of May, June, and July are healthy there, but fever begins with the date harvest. Many of the towns and districts at some elevation on the coastal side of the Hajar watershed, while open to the sea-breeze, are shut off by the range from the hot desert winds, and enjoy a fresh and temperate climate. In the interior the summer heat is oppressive, but in winter cold and wet weather is sometimes encountered.

The ordinary rainfall in Oman varies between 3 and 6 inches, but occasionally violent storms accompanied by floods devastate the country ; on the 4th and 5th of June, 1890, during a cyclone, it rained continuously for twenty-four hours, during which 11½ in. fell. The rainfall at Muscat averages 4 inches only, and it is due to this fact that the place may be considered a fairly healthy tropical port, provided ordinary precautions are taken to purify the drinking water by boiling or filtration, and to protect oneself from mosquitoes, which are numerous in the town during the winter months and cause a considerable amount of malaria among the natives. In 1912 and 1913 there were no cases of cholera or

plague; in the latter year small-pox occurred at Matrah, Sidāb, and to a less extent at Muscat, and there were six cases of black-water fever, of which two were fatal.

POPULATION

The total population of the Sultanate has been estimated at about half a million, of whom at least thirty thousand are Bedouins. Arabs compose seven-eighths or more of the population, the rest consisting partly of aboriginal tribes, such as the Beni Na'ab, part of the Shihūh, the Zatūt, and possibly some of the Bayāsirah; partly of later immigrants, represented by Persian colonies (the relics of former invasions), Baluchis and Jadgāls (originally introduced as mercenary troops), Indian communities at Muscat and Matrah, and a large negro element, the outcome of several centuries of the slave trade.

According to their own traditions the Arabs of Oman belong to two distinct stocks, the Qahtāni or Yamani, who claim to be the earliest settlers, and the 'Adnāni or Nizāri, for the most part later immigrants, whose pedigree is regarded as less purely Arab. Each of these supposed racial groups is split up into a number of separate tribes, and these again into sections and subsections. The distribution of the principal tribes is noted under the sections dealing with the districts and towns (see pp. 248 ff.). But throughout the whole of Oman faction is strong, and political divisions are far more important than those of race.

The two great political factions in Oman, the origin of which goes back to the civil war of the eighteenth century, are the **Hināwiyah** and the **Ghāfiriyah**; and to one or other of them almost every tribe at the present day is attached. Generally speaking the Nizāri tribes belong to the Ghāfiri faction, while their Hināwi rivals are chiefly of Yamani descent; but this is not invariably the case, and transfers of allegiance sometimes occur. Throughout the whole country the two factions are intermingled, usually in groups of villages belonging to one tribe or section, each maintaining a perpetual feud with neighbouring groups belonging to the rival faction; often a single town or village is split politically, and feeling is intensified when one of the political parties is able, owing to the position of its ward or quarter, to control the water-supply. On the whole the Ghāfiriyah predominate in the NW. districts, the Hināwiyah in the SE. The majority of the Hināwi tribes belong to the Ibadhi sect of Islam; of the Ghāfiri a considerable proportion

are orthodox Sunnis, but a few, such as the Beni Bu 'Ali and the Beni Rāsib, are Wahabite.

Tribal organization in Oman is very loose. Some of the tribes are scattered and have no local centre; others, though compact, are broken up into sections headed by sheikhs who acknowledge no common authority. In only a few cases is the tribe governed by a *tamimah*, or chief, whose power extends over all its branches; the office is nominally elective but in practice hereditary. Owing to the great increase in the arms traffic, which was only recently controlled and eventually suspended (see p. 247), far more of the tribesmen are now armed with modern rifles than was formerly the case.

PRODUCTS AND TRADE

The greater part of the settled population lives by agriculture, of which date cultivation is the commonest form. Extensive date-groves are characteristic of the Bātinah coast, the Wādi Semā'il, and the Sharqīyah district, and some very fine varieties are grown; but the tree flourishes everywhere, even in almost inaccessible valleys and at a height of over 2,000 ft. above sea-level. Other fruit-trees which are more or less common are the plantain, mango, pomegranate, and quince, the sweet and bitter lime, the olive, and the almond; the walnut, fig, vine, and mulberry flourish in Jebel Akhdhar, and the coco-nut palm grows in Dhofār. The common cereal crops are wheat, barley, maize, and millet; other crops are musk-melons, water-melons, lucerne, cotton, sugar-cane, and, in places, indigo and tobacco. The natural vegetation of the country is sparse and stunted, mimosa, acacia, and tamarisk being among the commoner trees; grass is nowhere abundant.

Cultivation, whether of fruit-trees or crops, is dependent on irrigation. In the hills and where streams exist water is brought by a carefully constructed channel, sometimes subterranean, and in that case called a *felej*; an open channel is called *sāqīyah*. Where irrigation is from wells, as in Bātinah, water is raised to the irrigation-channel in leather hoists.

On the sea-coast agriculture is supplemented, or replaced, by fishing. In Bātinah, where the fisheries are important, the nets are sometimes a mile long and form the principal possession of the village; at certain seasons the fishermen ply their trade along the coast of Mekrān. On the coast live stock, including camels, are largely fed on fish-heads boiled up with date-stones, remnants of mats, and other refuse. Cattle, sheep, and goats are found

everywhere ; the sheep, which are less numerous than the goats, are most common in the hilly districts, and in the possession of the Bedouins. The cattle are of the humped Indian variety. Camels are bred and sold by the Bedouins, and are numerous in Sharqiyah and Bātinah ; the dromedaries of Oman are esteemed among the best in Arabia. In both the Hajar districts donkeys are largely employed, but very few horses are found anywhere. In normal times a considerable carrier-class is engaged in local trade and along the through routes from the coast to the interior.

In some of the larger inland towns part of the population lives by retail trade or by simple industries and manufactures ; such are indigo-dyeing, as at Nizwa and 'Ibri, copper and brass work at Nizwa, and the weaving of cloth turbans and lungis at other places. Muscat is famous for its gold and silver work, especially the sheaths and mountings of daggers and swords, the workmen being Indians (cf. p. 257). In addition to Muscat and Matrah, the towns of Sūr and Khābūrah are ports of which sea-borne trade is the mainstay.

The only valuable export is dates, of which the better sorts go to America, and most of the remainder to India. The *fard* date, a small dark-coloured sort grown mainly in the Semā'il valley, is popular in America. Exports of secondary importance are pearls, mother-of-pearl, dried limes, fresh fruit, and salt fish, which go chiefly to India. By far the most valuable import, received in return, is rice from India ; and next in importance are cotton goods, Indian, Manchester, and American, the first two classes imported through Bombay. Twist and yarn, silk and silk goods, sugar, coffee, and cereals (other than rice) form the chief remaining imports. With the exception of palm-trunks, all timber is brought from India and Africa. The foreign trade is largely in the hands of Indian merchants resident in Muscat and Matrah, but there are also some wealthy Arab merchants.

The total value of imports at Muscat was £401,320 in 1911-12, £463,551 in 1912-13, and £407,768 in 1913-14. It should be noted that the imports for 1912-13 included an item of over £180,000 for arms and ammunition, imported mainly during the seven months from April to the end of October. By the latter date the warehouse regulations (see p. 247) had begun seriously to affect the traffic, and in 1913-14 the year's imports under the same head amounted only to £13,500. The total value of exports was £290,387 in 1911-12, £301,477 in 1912-13, and £271,536 in 1913-14. The decrease in the last year referred to, as compared with 1912-13, was entirely due to less export of specie. Muscat's trade with the interior has of course been entirely dislocated since the rising of the

tribesmen in 1913 (see p. 247), and their capture of the Semā'il valley.

The British India Company, which has the contract for mails from and to India, provides a weekly fast mail service, and also a weekly slow coasting service, between Bombay and Basra, and the vessels call at Muscat both ways. The vessels of the Arab Steamers, Ltd., maintain an irregular service between Bombay and Basra calling at Muscat; and during normal times vessels of the Bucknall Steamship Co., the Strick Line, and the West Hartlepool Steam Navigation Co. from London, the Compagnie Russe de Navigation à Vapeur et de Commerce from Odessa, and the Hamburg-Amerika Line from Hamburg, call at Muscat.

CURRENCY

The currency of Oman is the Maria Theresa dollar or riyāl, and the debased copper coin minted in 1895 to the order of the Sultan. The Indian rupee also circulates, and copper pice are imported from India, Zanzibar, and German East Africa. Sovereigns and British coins are also current in Muscat and Matrah, but in the interior these coins are exchanged at a discount.

The rate of exchange between the Maria Theresa dollar and the rupee varied in the year 1912 from 141*Rs.* 8*a.* (£9 7*s.* 4*d.*) to 152*Rs.* (£10 2*s.* 8*d.*) per 100 dollars, the lowest being in April and the highest in October; in 1913 it varied from 145*Rs.* 8*a.* (£9 14*s.*) to 154*Rs.* 8*a.* (£10 6*s.*). The instability of the silver exchange occasions many shipments of specie between Muscat and Bombay, and is unfavourable for trade.

Trade accounts are kept in *mohamadis* and *gaj*—imaginary coins. There are two kinds of *mohamadis*, black and white; the black is used for fruits, vegetables, &c., the white in wholesale accounts:

1 dol. = 20½ black *m.*, or 11½ white *m.*

Most *hundis* (bills of exchange) from India show their face value in *mohamadis* and not in rupees:

| | | |
|-----|-----------|---------------|
| 20 | Gaj | = 1 Mohamadi. |
| 11½ | Mohamadis | = 1 dollar. |
| 100 | Mohamadis | = 1 Toman. |

With regard to the use of *hundis* in foreign trade, Lorimer (*Gazetteer of the Persian Gulf*, 1908) writes: 'the usual means of payment is by *Hundis*, here called *Kundis*, or bills of exchange at twenty-one days' sight, drawn against requirements; these instruments are practically accommodation bills, as possession is not given of the

bills of lading for the cargo against which they are drawn, and there is no relation between the value of the Hundi and the value of the consignment.' He adds that the existence of such a trade usage is sufficient in itself to deter European firms from engaging in banking business in Muscat.

WEIGHTS AND MEASURES

There are two kinds of weights, one for the Sultan's customs and the other for retail bazaar use.

(1) Those used for the Sultan's customs are :

1 Kiyās = 6 dol., or 5·9375 oz.

1 Muscat maund (or Mann) = 24 Kiyās, or 144 dol., or 8 lb.
14½ oz.

10 Muscat maunds = 1 Farāsilah.

200 Muscat maunds = 1 Bahr.

There is yet another weight also called Bahr, which is equal to 400 Muscat maunds. This weight is exclusively used for weighing salt.

(2) Bazaar weights are :

1 Kiyās = 5·71 dol., or 5·67 oz.

1 Muscat maund (or Mann) = 24 Kiyās, or 137 dol., or 8 lb. 8 oz.

With the exception of rice, which is sold in bags, all cereals are sold by *palli* and *farrah* (wooden bowls) :

40 Pallis = 1 Farrah.

20 Farrahs = 1 Khandi.

When measuring in *palli* the measure is heaped up. The Indian rupee is taken as 1 *tola*, and is used for weighing perfumeries. The weight of a Maria Theresa dollar is chiefly used in weighing amber :

6 Miskals (*Mithqāls*) = 1 rupee weight.

8 Miskals (*Mithqāls*) = 1 dol. weight.

Weights and measures vary somewhat from place to place. Those in use at Muscat (given above) are the same as those of Matrah, but differ somewhat from those of the Bātinah coast and other parts of Oman. Lorimer (*Gazetteer of the Persian Gulf*, 1908) notes that the Kiyās of the interior is only a quarter of the Muscat Kiyās, and that the same holds good of the Mann ; in the interior there is a weight called *sā'* (plur. *sā'āt*), equal to 7½ Kiyās, and another called *makiyāl* (plur. *makā'il*), equal to 12 Kiyās or half a Mann.

The following is the ordinary table of measures of length at Muscat with their equivalents :

| | |
|---------------------------|--------------------------------|
| 1 Shibr | = 1 palm or $4\frac{1}{2}$ in. |
| 1 Thraah (<i>Dhrā'</i>) | = 1 ft. 6 in. |
| 1 Baah (<i>Bā'</i>) | = 4 Thraahs or 6 ft. |

It should be noted that in all transactions the *Dhrā'* is used ; this is the cubit, i. e. the distance from a man's elbow to the point of his middle finger. Elsewhere the Shibr is a longer measure, the span. Lorimer notes the use in Oman of the *Fatr*, or short span, the space between the thumb and forefinger when extended.

GOVERNMENT

The government is a Sultanate, or absolute monarchy, the present hereditary Sultanate having arisen out of an ancient elective Imamate. The reigning family of the *Āl Bu Sa'id* owes its elevation to Ahmed ibn Sa'id of the Azd tribe, formerly a trader and then Governor of *Sohār* under Seif ibn Sultān, the former Ya'rabi Imam of Muscat. He mustered the inland tribesmen in 1741 and expelled the Persian allies of his predecessor from the country. The present Sultan is his lineal descendant in the fifth generation.

The government is without system or efficiency, and outside the districts of Muscat and *Bātinah* the Sultan's authority has always been precarious or merely nominal. Inland chiefs, and in particular the Sheikhs of *Rostāq*, have never acquiesced willingly in the claim of the Sultan of Muscat to exercise lordship over them, and they have more than once come near expelling him from his capital. At the best the Sultan has been represented at a number of points by executive officials styled *Valis* who have exercised their powers according to the means at their disposal ; and at some less important places a few minor civil or military officials have been stationed, under the orders of the *Vali* nearest them. But their authority has never been adequately supported. The total strength of the Sultan's garrison being only 1,050 men, the detachments have been so small and dispersed that they have always been powerless against aggressive action. The method of subsidizing tribal levies has been tried, but was found to be both expensive and ineffectual.

At the present moment the Sultan's authority is limited to his capital and the coast-line ; the populations of both the interior and the west and north of Oman, in other words the great proportion of the inhabitants, do not acknowledge his sway, and live in practical independence of him under their own chiefs. They claim a religious sanction for this attitude. For the title of the Sultan is nowadays

properly Seyyid, not Imam, the Ibadhi sectaries, who predominate in the population of Oman, according the latter title to their rulers not of right, but only if the latter are peculiarly qualified by religious learning. At the present time the principal Ibadhi Sheikh has put up an Imam in opposition to the Sultan. The rising proved serious, and disaster was only averted in 1915 by the intervention of our Indian troops (see p. 247). In fact, no Sultan for some generations has been able to establish or maintain his authority without our help.

Apart from the annual subsidy from the Indian Government (see below), the revenue of the Sultanate is derived mainly from the sea-customs (*'ushūr*), import duty being levied on all goods at the rate of 5 per cent. *ad valorem*, the maximum permitted by treaty. Subsidiary sources of income are the *Zakāt* and *Beit el-Māl*. The former term, technically applied, means the tax authorized by Mohammedan law on agricultural and movable property; but here it denotes an export duty, permitted by the British Government to be taken at the rate of 5 per cent. *ad valorem* in lieu of the true *Zakāt*. The concession was made on account of the Sultan's inability to collect the *Zakāt* in the up-country districts. On the sea-board the *Beit el-Māl* implies the rent of shops and other property owned by the State.

Even in normal times the Sultan's maintenance of law and order, beyond the limits of the capital and Matrah, was merely nominal. The administration of criminal and civil justice, such as could be carried out locally by the Valis in his name, was on the whole in accordance with Mohammedan law. Elsewhere the only effective justice is such as may be enforced by local sheikhs in accordance with Arab custom.

RECENT HISTORY AND PRESENT POLITICS

Our treaty relations with Muscat began as early as 1798, and foreign interests, whether political or commercial, are predominantly British. Great Britain is the only power represented by a Consul or Political Agent, though France and the United States are each represented by a Vice-Consul. Since 1891 the Sultan has been under a binding agreement with the Indian Government, and he receives a large annual subsidy, as well as a guarantee of protection, on condition of his observing it. The most important of its terms are that he shall alienate no part of his territory except to the British, that he shall direct his policy in conformity with ours, and that he shall accept no help, pecuniary or other, from any other foreign power.

The reigning Sultan of Oman, Teimur ibn Feisāl, the eldest son of his predecessor, succeeded on October 4, 1913, at the age of 27, and was recognized by the British and French Governments on November 15 of that year. He found his realm in a bad state. In 1895 his father, Feisāl ibn Tūrki, had already experienced a formidable rising of the Hināwī tribesmen, when the rebels actually penetrated into Muscat, and drove him from his palace to take refuge in the eastern fort. At the time of his death he was faced by another serious rebellion with which his son has had to cope. His reign may be said to have marked the rise of the arms traffic, which during the last few years overshadowed all other questions at Muscat, and more than once imperilled the friendly relations between his State and the British Government. For not only did Muscat become a local centre of supply of arms and ammunition for Oman, but large consignments were re-exported thence to the Persian coast and Afghanistan.

A blockade of the Mekrān coast, which was instituted by the British Government in 1909, paralysed for a time the export trade. Several large captures were made, and the practice of carrying small consignments was stopped by the burning of dhows which were proved to have carried them. More stringent measures became necessary in 1912, when, after a preliminary proclamation in June of that year, an Arms Warehouse was established at Muscat, through which all traffic in arms and ammunition, whether for import or export, must be conducted under direct Government control. From the date of the opening of the Warehouse on September 1, the port of Muscat rapidly ceased to be a distributing centre. To a certain extent its place was taken by a number of smaller depots, scattered chiefly among the Oman hills and along the Bātinah coast; for sea-going steamers continued to smuggle arms in amongst bales of merchandise at various ports of call. But, after making all allowances, it would seem that, as a result of the Arms Warehouse, barely a tenth of the former infiltration of arms and ammunition reached the inhabitants. Moreover, in October 1913, the deportation of the notorious Baluchi arms trader 'Ali Mūsa Khān, and his banishment for five years, served to inspire all arms traders with a wholesome respect for the State Warehouse and its regulations.

In May 1913 the rising of the Oman tribes, which had been threatening for a year past, began to assume serious proportions under the leadership of the so-called Imam of Tanūf, Sālim ibn Rashīd el-Kharūsi. The rising was due to the preaching of the principal Ibadhi Sheikh, 'Abdullah ibn Humeid 'es-Sālimi, who inflamed any feeling of discontent at the establishment of the Arms Warehouse, and proclaimed his son-in-law, Sālim ibn-Rashīd, as

'Imām of the Muslimīn'. The rebellion spread rapidly, Nizwa falling about the middle of June, followed by İzki and 'Awābi in the course of the month. In July a body of Indian troops was landed, and they occupied Beit el-Felej, a hamlet near Matrah (see p. 258), with a picket posted on Ruwi village (see p. 258). At the beginning of August the forts of Bidbid and Semā'il passed into the hands of the rebels; and, as a projected attack on Muscat was rumoured, the garrison at Beit el-Felej was doubled in September. But nothing came of the attack at that time, and the new Sultan, after his accession, entered into negotiations with the Hināwi tribes and arranged a temporary truce.

Throughout the year 1914 the Imam continued to give trouble in the interior, and made preparations for a renewed attack. A bombardment of the ports of Barkah and Quryāt in April of that year had a tranquillizing effect upon the coast; but, as a means of precaution, Indian reinforcements were sent to Muscat in November. By the end of the year the tribes had gathered, and in January 1915 the threatened attack took place, when a force of Arabs, estimated at 3,000, attacked the British outpost line but met with a crushing defeat. This success relieved the situation, though the rebel party still dominates the interior. Meanwhile, the Warehouse has worked well, and the importation of arms and ammunition has ceased.

DISTRICTS

I. RAS EL-JEBEL, OR RU'ŪS EL-JIBĀL

A mountainous district forming the northern part of the great Oman Promontory. Its coast-line runs from Ras Sha'am in the Persian Gulf, round Ras Musandam to Dibah Bay in the Gulf of Oman. Its southern boundary may be regarded as marked approximately by the route which runs from Dibah by Khatt to the town of Ras el-Kheimah on the Persian Gulf. Geographically the coastal tract of Shameiliyah forms part of Ru'ūs el-Jibāl, but politically it belongs to the Shārajah Principality (see p. 340 f.).

The whole area is a maze of barren mountains, which on the eastern side rise abruptly from the sea and form precipitous cliffs, only broken here and there by small sandy bays where valleys reach the coast. The promontory is indented by numerous deep-water inlets, some of considerable extent. In them the winds are very baffling, and entering or leaving is difficult for a sailing vessel, though any of them can be entered by a vessel under steam. Two of them, viz. Ghubbah Ghazirah, or Malcolm Inlet, and Khōr esh-

Shām, or Elphinstone Inlet, form fine natural harbours. Malcolm Inlet would shelter a large fleet, but is not suitable for a fixed coaling-station as it would not be easy to defend. Vessels could safely coal in it from colliers, and it would serve as a good temporary anchorage. Elphinstone Inlet has three islands in it, one of which is called Telegraph Islet; it formerly had on it a British telegraph station, the foundations of which still stand. The heat on this islet in summer is intolerable.

There are date-groves in some of the valleys, especially near the sea; but the mountains are almost entirely bare except for some vegetation in the fissures of the rocks, affording a scanty pasturage for goats. The highest peak of the district is Jebel el-Harīm (6,750 ft.) in the centre of the peninsula, fifteen miles south of Khasab; the second highest peak is Jebel Qa'wah (5,800 ft.), eight miles NNW. of Dibah.

The population are almost entirely of the Shihūh tribe, who are somewhat darker than the generality of Arabs and have probably absorbed some Persian elements. They belong to the Hināwī political faction, and are now fairly well armed with modern rifles. In general they speak the Shihhi dialect of Arabic, but an Iranian dialect is spoken at Kumzār in the extreme north of the peninsula. The Shihūh of the coast inhabit houses of stone and mud, and live on the fish they catch, on imported rice, and on their own dates, supplemented by others from Bātinah. Their principal occupations are fishing, pearl-diving, date-culture where possible, and the herding of goats. The Shihūh of the interior cultivate grain, but they are in great measure Bedouin and they own large numbers of goats. They have no regular wells and obtain water from improved natural reservoirs in the rocks. The only other tribe is the Dhahuriyīn, who live in little settlements round Malcolm and Elphinstone Inlets. They are practically a part of the Shihūh tribe, though they will not admit it. The Sultan of Oman is represented by a Vali at Khasab, with a guard of fifteen askaris, but he intervenes little in the affairs of the district, which pays no revenue.

The principal settlements are:

1. **Khasab**, a small town on the W. coast, lying on the S. side of the bay which forms the approach to Khōr esh-Shām, or Elphinstone Inlet. It stands on a sandy beach nearly a mile long, and is surrounded by date-groves, which extend some distance up a wide valley behind the town. There is a fort in the centre of the date plantations, and two or three small towers near the sea. Good water is obtained in abundance from wells (30 to 60 ft. deep). Wood, cattle, and vegetables are obtainable, and there is a bazaar

of ten shops in the town. The inhabitants depend on their own cultivation of dates and wheat, and on fishing. There are six sea-going boats.

2. **Kumzār**, a small town at the head of a cove on the N. face of the promontory, built at the mouth of a gorge. There is no land route, nor any cultivation; the inhabitants are fishermen and possess five sea-going boats which trade salt-fish and shark-fins to Muscat and elsewhere. In the date season all but a few persons migrate to Khasab and Dibah.

3. **Beī'ah**, the southernmost village of the district, on the E. coast of the promontory. It lies one mile to the N. of Dibah, and is separated from it by a water-course up which the sea runs for two hundred yards. Behind the village the mountains rise at a distance of a mile and a half. The inhabitants live by date cultivation and fishing, and carry dates and fish to Muscat and the Persian Gulf.

II. BĀTINAH

This is the most important coastal district of the Sultanate, running for 150 miles along the Gulf of Oman, from the S. border of Shameiliyah, some 3 miles NNW. of Mureir, to Heil Al 'Umeir on the SE. Inland it extends to the foot-hills of Western Hajar, which run roughly parallel to the coast at a distance of from 10 to 20 miles. The district consists of a low-lying plain, the stony character of the hills inland giving place to clayey soil on the level, which becomes sandy towards the sea. The channels of the great valleys, which scar the seaward slope of Western Hajar, become broken and dispersed when they reach the plain, and some of them are given different names from those they bear in the hills. There are no springs in Bātinah, but water is everywhere obtainable from wells, the average depth of which is from 15 to 20 ft.; all crops are irrigated from the wells, the water being raised by cattle.

Bātinah is celebrated for its magnificent date-belt, which fringes the sea-shore almost continuously and in some places extends for 7 miles inland. There is also a good deal of other cultivation near the coast, and fruit-trees are extensively grown. The date is the only article exported, but the import trade from Muscat is not inconsiderable, as the valleys of Western Hajar are supplied through the Bātinah ports. The interior of the district, with the exception of a few isolated spots, is barren and uncultivated. It is said that a large number of tribes, settled in the towns and villages, have Bedouin sections which wander with their flocks and herds over this inner and unproductive belt.

Practically the whole of the Bātinah belongs to the Hināwi faction. The largest and the most important tribes are the Yāl Sa'd and the Hawāsinah; the former are Ibadhis by religion, the latter partly Ibadhi and partly Sunni. The Yāl Sa'd are particularly wealthy, owning hundreds of thousands of date-palms and a good deal of land under grain, besides boats for trade and fishing; they are consequently unwarlike and are little respected among other Arabs. The following is a list of the other tribes which are represented in this populous district: 'Awāmir, Darū', Dhahūl, Futeisāt, Ghafalah, Beni Haya, Hikmān, Beni Jābir, Jannabah, Beni Ka'ab, Beni Kaheil, Maqābil, Matārish, Mazārī', Mishāqisah, Na'im, Qawāsim, Yāl 'Abd es-Salām, Shawāfi', Siyābiyīn, Āl 'Umeir, Beni 'Umr, Yahāmidah, Beni 'Ali, Āl Badar, Bidūwāt, Yāl Breik, Darāmikah, Dawakah, Fazāra', Ghafeilāt, Beni Ghaith, Ghawārib, Hadādabah, Aulād Hadīd, Āl Hamad, Beni Hammād, Beni Bu Hasan, Hinādis, Beni Hina, Huyūd, Jabūr, Yāl Jarād, Beni Khālid, Yāl Khamīs, Beni Khāmmārah, Khazeimāt, Ma'āwal, Manāwarah, Maqānnah, Marāziq, Mashāfirah, Muwālīk, Nuwāfil, Āl Bu Qarein, Qateit, Radeināt, Āl Bu Rasheid, Beni Rāshid, Riyā-yisah, Beni Sa'd, Salātinah, Suwālīh, Yāl Shabīb, Shabūl, Shamūs, Shiyādi, Āl Wahībah, Za'āb, Bayāsirah, Baluchi, Fawāris, Jadgāl, Khōjah, and Persians or 'Ajam.

The district is easily accessible by sea from Muscat, and the Sultan of Oman maintains representatives at nine of the coastal towns. The principal Vilayet is Sohār, which is divided into the sub-Vilayets of Saham, the town and district of Sohār, Liwa, and Shinās. The remaining towns at which Valis are maintained, beginning from the north, are Khābūrah, Suweiq, Masna'ah, Barkah, and Sib.

The following are the principal towns and villages :—

1. **Sohār**, the administrative centre of the whole western half of Bātinah, and the port of supply for a number of wādis and in some degree for the Bireimi Oasis (see p. 281). The town contains about 800 houses, mostly of mud and stone, and is walled upon the landward sides; several hut-villages adjoining Sohār are also reckoned as quarters of the town; total population 7,500. The greater part of the town of Sohār is in the hands of Persians and Bahārinah, or Arab-speaking Shiahs, less than a quarter belonging to the Bayāsirah, an industrious and wealthy Arab tribe of inferior social status divided in politics between the Ghāfiri and Hināwi factions. One quarter on the NW., separated by a small creek from the town, is inhabited entirely by Baluchis, and is known as *Hadhīrah*. The date-belt is 3 miles deep at Sohār, and besides dates the principal

exports, drawn from the surrounding districts, are *ghi*, dried limes, cow-hides, and goat-skins. The town's principal customer is Muscat, where there is also a ready market for the silk turbans and lungis of local manufacture; cloth, flour, and rice are imported from the capital. The Sohār bazaar contains about 200 shops. The Vali, with a force of about thirty men, resides within the town in the fort, a huge brick construction, square in ground-plan and four storeys in height.

2. **Shinās**, some 30 miles NNW. of Sohār, and the capital of the Shinās division of the Sohār Vilayet. There are some 400 houses in the town, and a bazaar of 7 shops; population about 2,000. The water-supply is from wells; and the inhabitants depend on their date plantations and on fishing. The fort is held on behalf of the Sultan of Oman by a garrison of ten men under an *Aqīd*.

3. **Liwa**, a town about 3 miles inland from a point on the coast about $14\frac{1}{2}$ miles NW. of Sohār; population about 3,500. It is the chief trade centre of the Liwa sub-Vilayet, and is the seat of a deputy-governor, under the Vali of Sohār, with a garrison of ten men. The town is divided into seven quarters, a considerable proportion of the houses being owned by Baluchis and Persians. The most numerous Arab section is the Beni Hina, Ibadhis by religion and belonging to the Hināwi political faction.

4. **Saham**, a coast town some 15 miles SE. of Sohār and a mile or two (half an hour) to the east of the mouth of Wādi 'Āhin; the dwellings are mostly huts, and the town is divided into six quarters; population about 3,800. It is the capital of the Saham subdivision of the Sohār Vilayet, and after Sohār is the largest port of the district; the sub-governor has a garrison of ten men. The town owns 30 boats (*badans*) trading with Muscat, Shinās, and the Persian Gulf, in addition to numerous fishing-boats and smaller craft. The inhabitants are mainly Bayāsirah, Baluchis, and Za'āb, the last-named a tribe of Trucial Oman, Hināwi in politics and Hanbali Sunnis by religion; a few of the houses belong to the Shihūh. Date cultivation and fishing are the principal industries.

5. **Khābūrah**, a large coast town, some 19 miles SE. of Saham, at the mouth of the Wādi Hawāsinah, which passes the east side of the bazaar; the dwellings consist entirely of huts; population 8,000. Three-quarters of the inhabitants are Hawāsinah; there is a Khōjah settlement (see p. 258) of about 25 families. Khābūrah is the port of the Wādi el-Hawāsinah and in part of the Wādi 'Āhin. The Vali has a detachment of ten askaris. The revenue is only about \$2,000 a year, collected as *Zakāt*; the whole is spent on local administration.

6. **Suweiq**, about 22 miles ESE. of Khabūrah, is a compact town of some 600 huts, with a fort. It is one of the ports of the Wādi Beni Ghāfir, and possesses 15 boats (*baqarabs* and *badans*) trading with Muscat and the Persian Gulf, and some fishing-boats; the rest of the town is occupied with date cultivation and the keeping of live stock. The inhabitants are Suwālih, Baluchis, and Persians, and there are a few families of Khōjahs. The Vali has a garrison of twenty-five men.

7. **Masna'ah**, a small town of about 300 houses, at the mouth of the Wādi Fara', or Wādi Rostāq, some 17 miles ESE. of Suweiq. It is the port of the Rostāq district and of the Wādi Beni Kharūs, trading with Trucial Oman and Muscat. The fort is occupied by the Vali, with a garrison of 70 men, and about \$4,000 are remitted annually to Muscat from the customs duties. A little less than a third of the population are Baluchis; the most numerous Arab tribes represented in the town are the Yāl Jarād and the Yāl Sa'ad, the latter a numerous tribe of eastern Bātinah (see above). There is an Arab bazaar of about 50 shops, and within the fort are 10 shops kept by Hindus; there are also a few Khōjah traders in the town. The date-groves extend 4 or 5 miles along the sea and 2 or 3 miles inland. The wādi separates the town from the adjoining village of Shirs.

8. **Barkah**, a scattered town on the E. side of the Wādi Ma'āwal at its mouth, about 18 miles ESE. of Masna'ah and some 43 miles (crow-fly) W. by N. of Muscat. The town consists mostly of huts, scattered among date plantations, and extends along the shore for about 3 miles; population 5,000. In the centre is a large and lofty fort, very conspicuous from the sea; it is surrounded by a turreted wall within which are some substantial houses. There is a well-stocked bazaar where almost every article procurable at Muscat may be obtained. The date-groves, for which Barkah is celebrated, extend from Wādi Manūmah, 6 miles E. of the town, to Wādi el-Qasim, some 10 miles to the W. of it. Fishing is also conducted on a great scale, quantities of fish being salted and carried into the interior; but the anchorage is an open roadstead, affording no protection from the prevailing winds. The Arab population, which consists in great part of Bedouins who have settled and acquired date plantations in addition to their cattle, sheep, and camels, is exceeded by the Baluchis and Jadgāls (Arabic *Zidjāl*), a tribe of Persian Mekkān said originally to have come from Sind and Sunnis by religion. There are a few Khōjah families, and some Hindu merchants, who enjoy British protection. In the date season the population is swelled by harvesters from Muscat, and

sections of Bedouin tribes often visit the town. The Vali remits to the Sultan \$1,200 from the *Zakāt*, but the customs of the port are expended locally. The fort is garrisoned by 20 men commanded by an 'Aqīd.

9. **Sīb**, a very scattered coast town, some 18 miles E. of Barkah and about 25 miles (crow-fly) from Muscat ; population about 2,000. It comprises several detached groups, or quarters, consisting almost entirely of mud huts. The one masonry house, about a mile from the shore, at the inner edge of the date-groves, is the residence of the Vali. The bazaar, consisting of about 50 Arab and Persian shops, in addition to a few kept by Hindu traders, is poorly stocked. The principal Arab tribe represented in the town is the 'Awāmir, which is Nizāri by descent but now Hināwi in politics ; Baluchis and Jadgāls form the next largest sections of the population. The date-groves and gardens are extensive, and fish is obtainable in fair quantities. The anchorage is seven or eight cables off shore, in five fathoms sand, and quite open to the prevailing winds. The customs duty on goods imported into Sīb is payable at Muscat, but the Vali collects locally \$1,000 as *Zakāt*, which he remits to the capital. His authority is supported by a detachment of 40 men commanded by an 'Aqīd.

III. THE MUSCAT DISTRICT

The tract of country which surrounds the town of Muscat, and forms a part of Eastern Hajar, may be conveniently treated as a separate district, though it has no local name. Its limits may be regarded as the Wādi Semā'il on the W. and the Wādi Tāyīn on the S., the sea bounding it upon N. and E. ; it thus has a length of about 50 miles from WNW. to ESE., and a maximum breadth of about half that distance. It consists of a network of small valleys, diverging in different directions from the slopes of Eastern Hajar to the coast. Most of its surface is barren and rugged, but in places the country opens out into more or less level tracts.

The only plain of any extent in the district is known as Saih Hatāt ; it runs in a curve, about 30 miles in length, and includes the upper basins of the Wādis 'Adai, Maih, and Mijlās, and a small portion of the course of Wādi Sarein. Its north-western part is the more open, approaching 8 miles in breadth, but north-eastwards it is narrower and more broken up ; its inhabitants are mostly Beni Waheib, a tribe that is found in but few places outside this district.

The next largest inhabited area is the Wādi Bōshar, a tract of country within seven or eight miles of Matrah, on the NW. side

of a spur, which runs from the range of Eastern Hajar to the sea between the town of Muscat and Wādi Semā'il. In spite of its name it is no true valley, and the drainage of the plain finds its way to the sea by various outlets. It contains a string of villages, extending for about 14 miles from NE. to SW.; they are little more than hamlets of huts, each with its own date-grove. The Wādi Bōshar is celebrated for its hot springs, the one most frequented for medical baths being that at the village of *Ghallah*.

The coast of the Muscat district is rugged and bold, the hills to the E. of Wādi 'Adai coming right down to the sea; they are of limestone rock, except in the neighbourhood of the town of Muscat, where they are of volcanic origin. Five miles SE. of Muscat there is an anchorage, known as *Bandar Jissah*, formed by a precipitous island which lies E. and W. across the entrance of a bay a mile in length and breadth; the main entrance is to the E. of the island, 280 yards broad with a depth of seven fathoms. The harbour is sheltered except from the NE., and would afford anchorage in six to seven fathoms for a fair number of vessels; the site is naturally adapted for fortification. On the mainland is *Qawāsim*, a village of 60 houses with a date-grove at the mouth of a valley; the anchorage can be reached by a coast-track which runs from Muscat as far as Qantab.

There is no town of importance in the district with the exception of the capital and its suburb Matrah, from which the land routes start. The most important of these is that which taps the Wādi Semā'il near Fanjah, the principal highway between the coast and the interior of Oman (see p. 259). The following is a description of Muscat and Matrah:

1. **Muscat**, the capital of the Oman Sultanate and the residence of the Sultan. Inland the town is cut off from the interior by rugged and almost inaccessible hills, formed by an outcrop of igneous rock which extends for 10 miles along the coast to a depth inland of 3 miles. The greater part of this volcanic basin is drained by the Wādi el-Kebīr, and the town of Muscat is built at the point where the valley reaches the sea; it lies on the Bay of Muscat, the easternmost of five large contiguous coves or indentations.

The bay is three-quarters of a mile deep and half a mile wide, and is open to the NNW. Its W. side is formed by a rocky promontory (435 feet high) terminating seawards in Ras Kalbūh; on its E. side is *Muscat Island* (1,300 yds. long and 350 ft. high), ending seawards in Ras Muscat. Between Muscat Island and the mainland is a rocky islet (100 ft. high), with a narrow and shallow channel on each side of it. On the W. side of the bay a small sheltered cove,

called *Makallah*, is formed by a spur which projects about 200 yards into the harbour. The anchorage for large vessels is off the western shore near *Sīra el-Gharbi* point, a spur to the SE. of *Ras Kalbūh*; native vessels anchor closer in.

Behind the town the hills rise to heights of 300 and 400 feet, and are dominated by *Jebel Bardah* (1,350 ft.), about 3 miles to the S. A route to the interior, by the *Wādi el-Kebīr*, can be traversed only by foot-passengers. A track, practicable for animals, leads westward over a pass to *Riyām* and *Matrah*, and there is a similar pass on the SE. to *Sidāb*. Both passes lie beyond the outer suburbs, and each is barred by a wall pierced with a gateway.

Muscat consists of a walled town, built along a sandy beach at the head of the cove, and an extensive collection of unwalled suburbs. The town, fronting the harbour, is about half a mile in length from E. to W., and extends a quarter of a mile inland. On the E. side the hills are precipitous and no wall is necessary; the wall is built on the S. and W., and has towers at intervals. The main gate is on the W. side, the *Bāb el-Kebīr*, through which runs the road to the majority of the suburbs and to *Matrah*. The *Bāb es-Saghīr*, on the road to *Sidāb*, is on the S. side. Both are fortified gateways at which guards are stationed day and night. A third gate, of less importance, spans the *Wādi el-Kebīr* at the NW. corner of the town. The town's water-supply, situated about half a mile up *Wādi el-Kebīr*, is also protected by a high square fort, built by the Portuguese, and there are a number of small block-houses in the hills surrounding the suburbs. The principal defences on the sea-side are two forts, also of Portuguese construction, one on each side of the sandy beach in front of the town; they are built on cliffs about 150 ft. above sea-level, and are approached by staircases cut in the rock. These and two other subsidiary forts on the E. and W. sides of the harbour are now of no military value.

Many of the houses in the town are handsome structures of two or more storeys, built of stone, concrete, or mud, and plastered with gypsum stucco. The suburbs consist mostly of mat-huts, but some of them contain a few fairly good houses. The old mosques of the town are without either domes or minarets, but one of more imposing appearance has recently been erected at the E. end of the town. The British Consulate, a large house with a flagstaff, lies also at the E. end, fronting the sea; and the hospital, in charge of an officer of the Indian Medical Service, lies to the W. of the Consulate. The largest building on the sea-front is the Sultan's palace.

In number the population of Muscat fluctuates, and is lowest in the hot weather, when more than half the inhabitants of the suburbs seek a less trying climate in Sib, Barkah, and other places in Bātinah. In winter, when the town is full, its total population may be set at 10,000, of whom some 3,000 reside within the walls. The population is a medley of races, and includes very few pure Arabs. Numerically Baluchis appear to form its strongest element, serving as soldiers, sailors, porters, and servants, and engaging in trade in a small way; the next most numerous classes are probably the negroes and half-caste Arabs called *Mawālid*. There is a considerable Persian community, whose members are shopkeepers, fishmongers, and makers of quilts and bedding. The Hindu community is smaller, and includes bankers, importers of Indian goods, date-exporters, and silversmiths; the Hindus also own some of the best gardens in the suburbs. The commercial community also includes a few Portuguese, Khōjahs, and Jews. There are some Abyssinians, Nubians, and Hadhrami, the last named holding posts in the Sultan's service; and a few fishermen from Socotra come each year to the Makallah Cove at the beginning of the hot weather and stay for a month or two. The language of the town is Arabic, but many persons speak Persian, Baluchi, and Hindustani, and business communications can be sent in English.

When the weather permits, excellent fish are caught in abundance every morning outside the entrance to the harbour, and there are some small market gardens and a few date-trees in Wādi el-Kebīr; but in other respects the town has no natural resources, and all food and fuel are imported.

Muscat is the only port of Oman where steamers call regularly; for the steamship services, see p. 243. For the commerce and shipping of the town, see p. 242; for its weights, measures, and currency, see pp. 243 ff.; and for its system of administration and recent history, see pp. 245 ff. A British Political Agent and Consul are stationed at Muscat; and there are also American and French Vice-consuls. Post and Telegraph Offices have been established by the Indian Government. The town is connected by telegraph cable with Jashk, and thus with all parts of the world.

2. **Matrah**, about two miles to the W. of Muscat, is larger than the capital; it is in fact the largest town in the Sultanate of Oman; total population 14,000, of whom about 9,000 reside within the walls. It is also the most important town commercially; for, since Muscat has no land communications, all goods for the interior, after being imported at Muscat, must be reshipped to some other distributing centre, and this is generally Matrah. Like the capital

it is enclosed by rugged hills on the landward side, but its isolation is less complete; in addition to the coast road to Bātinah, an easy route leads over a pass to Beit el-Felej and Ruwi, whence routes branch to various parts of the interior. Communication with Muscat is maintained chiefly by boat, the passage by rowing-boat occupying about three-quarters of an hour. Most of the merchants of Muscat reside here.

The town is built on a beach of Matrah Bay, which is less remarkable in appearance than the Bay of Muscat, and is more easily entered. Though open to the NE., it is sheltered from the NW., and is preferred as a harbour by native craft. The town extends along the water's edge for $\frac{3}{4}$ mile, and has an average depth inland of 250 yards. It is protected on the landward side by a wall with fortified gateways, the principal gate being the Bāb el-Kebīr at the SW. corner of the town, by which the road leaves to Ruwi. As around Muscat, several block-houses command the approaches to the town through the hills. On the seaward side Matrah is defended by a fort on a rocky eminence at the E. end of the town; it is a Portuguese construction of the same type and value as the forts of Muscat. Within the walls the town is divided into eleven quarters, the houses being meaner than those of the capital; there are six quarters outside the walls. The population is as heterogeneous as that of Muscat; but whereas at Muscat there are many Hindus and but few Khōjahs, here the Hindus are few and the Khōjahs number over a thousand. In fact, Matrah forms the head-quarters of the Khōjah sect in the Persian Gulf. They live in a fortified quarter in the centre of the town upon the sea-front, known as the Khōjah Fort, which gives them security from attack by the Arabs and privacy for their women; the only non-Khōjahs admitted to the enclosure are the British officials of Muscat, whom they regard as their natural protectors. At least half the population of Matrah are Baluchis, the predominant Arab tribes being of the Beni Hasan, Siyābiyīn, Rahbiyīn, and the Beni Jābir.

The bulk of the up-country trade of Oman is concentrated at Matrah, which is the loading and unloading place of caravans for the interior; the import and export trade is mostly in the hands of the Khōjahs and Hindus. The town is governed by a Vali on behalf of the Sultan, and has a garrison of 100 askaris. In block-houses at each of the neighbouring villages of Arbaq and Mateirah, a guard of 50 askaris is stationed at night for the protection of the town.

IV. EASTERN HAJAR

A tract of mountainous country of limestone formation, occupying the north-eastern fringe of the Oman peninsula, and extending for about 120 miles from Wādi Semā'il and its tributaries on the NW. to the Jebel Khamīs range on the SE. Its watershed, which is continuous with that of Western Hajar, is about 50 miles from the sea at the head of Wādi Semā'il; beyond Muscat town its distance from the coast diminishes until, in the neighbourhood of Sūr, the watershed approaches within 20 miles of the sea. There is no continuous coastal plain, such as separates Western Hajar from the coast; and between Daghmar and Sūr the foot-hills of Eastern Hajar fall directly into the sea.

Over the greater part of the district the hills maintain a comparatively high elevation, reaching 5,250 ft. at the head of Wādi Tāyīn, and 6,300 ft. inland of Quryāt; but SE. of Jebel Khadhar, in the Jebel Khamīs range beyond Sūr, they fall away to 2,845 ft. The disposition of the valleys and ridges with reference to the axis of the main range is still imperfectly ascertained; but their arrangement appears to be less regular than that of Western Hajar (see p. 263): Wādi Tāyīn, for example, in its upper course runs parallel to the general direction of the range instead of at right angles to it. The inward slopes of Eastern Hajar are practically unknown, but they appear to be less abrupt than the outward face.

The most important district of Eastern Hajar is the **Wādi Semā'il**, which forms its north-western boundary, dividing the Hajar range into an eastern and a western mass. It is the most populous and politically the most important valley in the Sultanate of Oman, and is described in detail in Route No. 71 (vol. ii, pp. 319 ff.); its principal settlement is Semā'il, the seat of a Vali, who represents the Sultan's authority in the valley.

The other important settlements of Eastern Hajar are all on the coast; they are described in the following sections, in order from NW. to SE., following the description of Semā'il:

1. **Semā'il**, an important settlement and oasis in Wādi Semā'il. It is not a single compact town, but a group of twelve adjoining unwallled villages, with their plantations, fields, watch-towers, and homesteads; these form a luxuriant settlement extending along the valley for 10 miles, with an average breadth of 1 mile. Its centre, *Hisn* Semā'il, divides the upper portion of the Semā'il settlement (*'Alāyah*), tenanted by *Hināwi* tribes, from the lower valley (*Sifālah*) which is held by *Ghāfiris*. The two halves of the

settlement are constantly at feud, and when the stream is low the *Hināwis* sometimes cut off the water from the lower town.

The castle of *Hisn Semā'il* stands on an isolated rocky eminence, scarped all round at the base, and presenting a high precipitous cliff on the side towards the valley ; it commands the great highway along the valley between the coast and the interior. On the east or lower side is a massive gateway containing two unfailing wells cut through the solid rock. The keep, a large circular tower of solid stone masonry, is built on the highest point of the rock, and contains a capacious reservoir which is always kept filled. Curtain walls, connecting the keep and the gateway, enclose a considerable area of irregular shape. The Vali resides at *Hisn Semā'il*, and his authority is supported by a detachment of 25 askaris, under an '*Aqid*. Immediately under the castle on the W. side are some 30 or 40 houses and about 60 shops, known as *Sūq Semā'il*; here the usual food-supplies, fruit, vegetables, meat, and salt fish, can be obtained.

The settlement is rich in *fard* dates, and a large quantity are boxed and shipped annually to New York and Boston markets. Fruits grow here in great abundance and variety, Muscat and other markets being largely supplied from *Semā'il*. The only local manufacture is cloth-weaving ; cotton, both white and brown varieties, is extensively grown in the valley. About \$2,400 are collected annually as revenue, and of this a balance of \$1,000 usually reaches the Muscat treasury. The Sultan's private property in land and date plantations, of an annual value of \$2,000, are assigned for the Vali's maintenance.

2. **Quryāt**, a town on the coast of Eastern Hajar, 31 miles SE. of Muscat, standing on the S. side of a creek formed by *Wādi Mijlās*. It consists of 12 hamlets, of which 3 stand on the sea-shore and the remainder on a plain, about 2 miles wide, extending between the coast and the hills ; total population about 3,500. There is a good bazaar, the town being the port of supply for the interior *via* *Wādi Tāyīn* ; the inhabitants own a dozen large *badans* by which communication with Muscat is maintained. The date plantations are considerable, and barley and musk and water melons are cultivated ; there is also a fishing industry, and lime and firewood are exported to Muscat. The Sultan of Oman maintains a Vali, with a military detachment of 15 men who occupy the fort in the *Sūq* quarter. The customs of the port bring in a revenue of \$3,000, and *Zakāt* yields \$1,700 a year ; but, with the exception of \$1,000 annually remitted to Muscat, the whole is devoted to local expenses.

3. **Daghamar**, a group of hut-villages on the coast, about 4 miles SE. of Quryāt, in a plain, bounded inland by steep and rugged hills of limestone; the centre of the plain is crossed by a chain of low, stony knolls, on one of which is a small ruined tower. The drainage of Wādi Tāyīn reaches the sea here by several channels, passing between and round the villages. The group of villages extends for about 4 miles from NW. to SE. Water is good and plentiful, from wells 15 to 20 ft. deep; dates, fruits, lucerne, and cotton are cultivated; vegetables, fish, and live-stock are also obtainable.

4. **Tiwi**, or **Teiwi**, a large village on the coast at the mouth of the Wādi Tiwi, the chief port of the Beni Jābir country. It consists of three separate quarters, *Ramlah*, *Quff*, and *Jareif*, all upon the coast, the wādi entering the sea between Quff and Jareif. Ramlah and Quff are both walled and contain mud houses and a few shops; Jareif is a fishing-hamlet. There are many weavers in Quff, the rest of the inhabitants of Tiwi being cultivators and fishermen. Some 400 yards from the sea is a lagoon of fresh water, and date-groves and fruit-trees grow in the gorge of Wādi Tiwi behind the village.

5. **Kelhāt**, or **Qalhāt**, an unwallled fishing-village on the coast, 12 miles NW. of Sūr, consisting of about 125 mud houses and a small bazaar of a dozen shops; there are a few wells, but no dates nor cultivation. The hills of Eastern Hajar rise behind the village at a distance of less than a mile, and the Wādi Hīlam reaches the sea on its E. side; the inhabitants possess 12 *badans*, which trade with Muscat and Sūr.

6. **Sūr**, a town of great political and commercial importance, on the coast, some 94 miles SE. of Muscat, and 17 miles W. of Ras el-Hadd. It is the second largest town of the Oman Sultanate, being only exceeded in size by Matrah (see p. 257); total population about 12,000. It is built on both sides of a creek at its entrance, which is 150 yards wide, and, after running S. for half a mile, gives access to an interior basin about 2 miles in extent from E. to W. At low water there is only three-quarters of a fathom in the creek, and the basin is practically dry; consequently Sūr can only serve as a port for vessels of small draught. Behind the town and basin, at a distance of about 2 miles from the sea, a stony ridge runs from SE. to NW., and rises into shingly flats about 50 ft. high; and behind the ridge and parallel to it is a plain which contains the lower course of Wādi Fuleij (or Falaij).

The town consists of two large quarters separated by the entrance of the creek. That on the E. side is *‘Aīqa*, consisting of about

300 houses of the Beni Bu 'Ali tribe. Opposite is *Muqreimatein*, a large quarter of 1,500 houses inhabited by Jannabah, who are perpetually at feud with the Beni Bu 'Ali of 'Aiqa. The houses in both quarters are mostly mud and stone, with stuccoed roofs, but some are merely huts; the best houses and the largest number of huts are in *Muqreimatein*. There are no date-groves in the neighbourhood of these two quarters, which together compose the town of *Sūr* and have an aggregate population of about 9,000. A mile and a half to the W. of *Muqreimatein* and half a mile from the sea is *Saneisalah*, a village of some 200 houses, with *Shāghi*, another village, half its size, on the coast to the N. of it; both these may be regarded as component parts of *Sūr*. On the plain at the back of the ridge, between it and the bed of *Wādi Fuleij*, is *Bilād es-Sūr*, a stone-built village of some 250 houses divided into seven quarters, with extensive date-groves and lucerne cultivation; it supplies the town of *Sūr* with vegetables and fodder, and part of it is known as *Sūq Sūr*. A mile to the NW. of *Bilād es-Sūr* is *Jināh*, a small village of about 40 houses, mostly huts, with an old fort. The inhabitants of *Muqreimatein* obtain their drinking-water from *Bilād es-Sūr*, from *Jināh*, from *Sakeikarah*, a walled enclosure with date-palms at the head of the *Sūr* creek, and from *Shāmih*, a spot on the E. side of the creek to the S. of 'Aiqa; the inhabitants of 'Aiqa depend chiefly on *Shāmih*.

Sūr is the port of the whole district of *Ja'lān* and nearly all *Sharqiyah*; the celebrated dates of *Badiyah* are shipped here. Imports consist of rice, piece-goods, wheat and other grains, coffee, kerosene and other oils from *Bombay* and various Indian ports, *ghi* from *Dhofār*, and tortoise-shell, shark-fins, and dried fish, for re-export, from *Masīrah*. From *Sūr* and *Hadd* together the Sultan of *Oman* does not secure more than \$6,000 a year as customs and \$2,000 as *Zakāt*, the whole of which is absorbed by the local administration. It has been estimated that, if his authority were more firmly established, the customs of *Sūr* alone would yield a sum of \$50,000 a year.

The Vali of *Sūr* maintains no garrison either in *Muqreimatein* or in 'Aiqa; but a total force of about 135 men is, in normal times, stationed in a number of forts and smaller posts in the neighbourhood, partly for the protection of the town and partly to control it by commanding its water-supply. The most important garrisons are two stationed at *Bilād es-Sūr*, consisting of 40 and 15 men respectively, and one at *Saneisalah* of 30 men. There is a garrison of 15 men at *Burj el-Murabba'*, built in 1902 between the ridge and *Bilād es-Sūr*; and posts of 10 men are stationed at

'Is, 2 miles SW. of Sūr, where the road to Bilād es-Sūr and the interior passes through a gorge in the ridge; at Sakeikarah, at the head of the Sūr creek; and at Shāmih. At the village of Jināh there is a small post of 5 men.

7. **Hadd**, a village 16 miles E. by S. of Sūr, in a sandy plain at the head of Khōr el-Hajar, about 1 mile inland in a SW. direction from Ras el-Hadd. It consists of about 200 dwellings, mostly huts. The water-supply is fairly good, but not abundant. The inhabitants are of the Muwālikh tribe, and live mainly by fishing, cod and other rock-fish being here of very large size. Hadd is treated as subordinate to Sūr for purposes of revenue and taxation; and a detachment of 15 men is stationed here under the Vali of Sūr's orders.

V. WESTERN HAJAR

The district of Western Hajar extends from Wādi el-Qōr on the NW. to Wādi Semā'il on the SE., having a length of about 160 miles. The watershed of the range is roughly parallel to the coast, and runs at an average distance of 40 miles inland. On the seaward side its boundary is the line along which its foot-hills sink into the Bātinah plain (see p. 250), at a distance, on an average, of some 15 miles from the sea. The decline on the landward side is more gradual and the boundary with Dhāhirah is somewhat indefinite. The valleys on this side up to their heads are generally reckoned in the latter district; but if the westward slopes of the range be included, down to the neighbourhood of Dhank and 'Ibri (see pp. 268 and 270), Western Hajar would have an average breadth of some 40 or 50 miles.

The main axis of the range runs NW. and SE., and the valleys on its slopes spread out at right angles on both sides. It is of limestone formation, and its north-eastern portion has generally a sharp ridge with many peaks. Its lowest point, at the head of the Wādi el-Jizi, is about 1,860 ft., and it rises to its highest in a considerable block at the SE. end, known as **Jebel Akhdhar**, which has an elevation of nearly 10,000 ft. This mountainous mass throws off from its eastern end a great spur which runs for nearly 30 miles to the NE. and forms the NW. boundary of Wādi Semā'il (see p. 259). The top of Jebel Akhdhar is described as a table-land which is highest, throughout its length, on the side next the sea. The chief peak is *Jebel Shām* or *Jebel Wishām* (9,940 ft.), nearer to the W. than to the E. end of the mass. Another important peak is *Jebel Khadhar* (7,500 ft.), at the SE. corner;

and one of the highest points on the NE. spur is *Jebel Nakhl* (7,000 ft.).

There are no large towns in Western Hajar, and the small towns and villages, with one or two minor exceptions, are on the seaward side of the range. The principal ones are described in the following paragraphs, approximately in their order from SE. to NW. :

1. **Shareijah**, the principal village of *Jebel Akhdhar*, built on terraces on the face of a cliff at the head of *Wādi Mi'aidin* ; elevation 6,300 ft. The village looks down the valley, and the houses, about 200 in number, are solidly built of stone, though small and mean in appearance ; they seem to overhang one another, the different rows being connected only by flights of irregular steps. Just below the village is a copious spring with circular reservoir. Cultivation is carried out upon ledges, 10 or 12 ft. wide, for about 1,000 ft. down the hill-side, and includes apricots, grapes, figs, pomegranates, and grain. Half the inhabitants belong to the *Beni Riyām* and half to the *Beni 'Umr*, both attached to the *Ghāfiri* faction and *Ibadhis* by religion.

2. **Seiq**, the second largest village of *Jebel Akhdhar*, 1½ miles W. of *Shareijah*. It is built under a scarp, 400 ft. high, and contains 60 families of the *Beni Riyām*. Irrigation is carried on by means of a small *felej*, and two crops of wheat and *jowari* are reaped in the year ; the gardens contain vines on rude trellises, plum-trees, and pomegranates.

Shareijah and *Seiq* lie on the landward side of the range. The following villages of Western Hajar are all situated on the seaward slope of the watershed.

3. **Nakhl**, a small town at the head of *Wādi Ma'āwal* ; elevation 1,100 ft. ; population about 3,500. Its site is enclosed on the S. and E. by mountains, and to the W. lies an intricate country of low hills and ravines ; sheltered from the hot winds of the interior, and receiving the sea-breeze, it possesses an agreeable climate. The settlement, consisting of eleven permanent quarters, is scattered among date-groves, and occupies an area of about four square miles ; there is a bazaar of some 60 shops. The Sultan of Oman maintains a *Vali* at *Nakhl*, with a garrison of 25 men. The town possesses a watch-tower on a pinnacle of rock, some 200 ft. high, and between it and a hill called *Jebel Labān* is a fort on high ground. *Nakhl* is celebrated for its hot springs (highest temperature, 106° F.), of which the greater number rise in gardens at the head of the valley. There is one water-mill for grinding flour.

4. **'Awābi**, a small town on the l. bank of the *Wādi Beni Kharūs* within the hills, about 15 miles W. of *Nakhl* ; elevation, 1,850 ft. ;

population, 2,500. There are about 300 houses in the town itself, mostly of mud and stone, but with some huts among them, and another 150 stand on lower ground ; the town possesses a bazaar of more than 50 shops. There are some date-groves and considerable cultivation. The place is defended by a fort called Beit el-'Awābi, which occupies a strong position commanding the approach from Nakhl. 'Awābi is a town of some importance, dominating as it does the Wādi Beni Kharūs, up which lies the best route to Jebel Akhdhar from the N. The Beni Riyām have perpetually disputed its possession with the 'Abriyīn, but the influence of the latter, who possess 120 houses in the town, has generally been predominant. In 1900 the 'Abriyīn transferred possession of the fort to the Sultan of Oman, who has since usually held it with a garrison of 30 men.

5. **Rostāq**, a town of about 400 houses, with mosque and castle, in the Wādi Fara', of which it forms the capital ; elevation, 800 ft. The inhabitants belong to the Miyāyihah tribe, of the Ghāfiri political faction. The bazaar is a substantial building and contains some 80 shops, where every description of merchandise is sold. The castle, a large and imposing structure, but rather dilapidated, is known as the *Qal'ah Kesra*, or *Qal'ah Kesra Bin-Sharwān*, and is said to date from pre-Islamic times. It consists of a citadel with four turrets, standing in a courtyard the walls of which are strengthened with bastions at the angles. The climate of Rostāq, like that of Nakhl, is cool and temperate, and the village is surrounded with plantations of date-palms, mangoes, and plaintains, and orchards of fruit-trees ; there is also considerable cultivation of wheat, barley, millet, beans, and lucerne. On the outskirts of the village to the NE., close together, are two thermal springs, among the hottest in Oman, enclosed in large circular tanks or reservoirs ; they contain a considerable quantity of calcareous matter, and are used medicinally both for drinking and for ablution. Cold springs, of the temperature of the ground, are also abundant and help to supply the village and the irrigation-conduits.

In a wider sense the term Rostāq is used for the whole of the Wādi Fara' which falls within the district of Western Hajar, including all its villages from Hazam upwards. Employed in this wider sense, the population of the district has been estimated at 14,000. The Sultan of Oman normally maintains a post of 15 men at Mizāhīt, a village of 200 houses on the l. bank of the Wādi Fara' above Hazam and Jammah, and lying within the district of Rostāq.

6. **Hazam**, a walled village with an important fort, in a plain to

the W. of Wādi Fara', from which it is distant less than a mile. It lies below the Hajar hills some 15 miles from Masna'ah, which forms its port. Some have therefore assigned it to the district of Bātinah; but there is no doubt that it forms the lowest point in the tract known as Rostāq, and it may therefore be properly included in Western Hajar. The village consists of some 80 houses, the inhabitants belonging to the Miyāyihah and Ya'āribah tribes. There are no wells, and water is brought into the village by subterranean conduits from Wādi Fara'; there are extensive date-groves and cultivation. The fort, which stands in the middle of the village, can be held by a small garrison, and its position enables it to command the routes in the neighbourhood, especially that to Suweiq.

7. **Jammah**, a walled town of some 500 houses belonging to the Beni Harrās tribe, with extensive date plantations; it lies opposite Hazam one or two miles to the E. of Wādi Fara', and by some is regarded as included within the district of Bātinah. The town is protected by a fort on a hill, which belongs to the Sultan of Oman; but he has never maintained a Vali or garrison here, as Jammah was always loyal to him.

8. **Ghaizein**, a village of 200 houses on the l. bank of the Wādi el-Hawāsinah, 7 hrs. above its mouth at Khābūrah (see p. 252). The village possesses live stock and some date-groves, and is the principal settlement of the Hawāsinah tribe.

9. **Ghareifah**, a village of 200 houses of the Beni 'Īsa, on the left bank of the Wādi 'Āhin; it lies about eight hours from the point where the wādi reaches the coast about half an hour to the W. of the town of Saham (see p. 252).

10. **Hibi**, a village of 80 houses with some date-groves, at the head of Wādi Sarrāmi, about a day's journey inland from the town of Saham. There is a fort in which the Sultan of Oman normally maintains a garrison of 40 men under the command of an 'Aqid.

11. **Heyyadh**, a village of 30 houses belonging to the Jahāwar and Shabūl tribes, on the right bank of the Wādi el-Hilti, about 3 miles above the point where the valley leaves the hills; there are a few date-palms and scanty cereal cultivation. The village possesses a fort in which the Sultan of Oman normally maintains a garrison of 10 men.

12. **'Ajīb**, a village on the left bank of the Wādi Hatta, in the extreme NW. of Western Hajar; it lies a short distance above the point where the valley leaves the hills, about four hours from the town of Shinās (see p. 252) on the coast. The village consists of 70 houses of the Washāhāt tribe.

VI. DHĀHIRAH

The district lying between Western Hajar on the NE. and the Ruba' el-Khāli, or Great Desert, on the SW. ; at its NW. extremity lies Jau, a district independent of the Sultanate of Oman (see p. 281), and at its SE. end it is divided from Oman Proper by the range of *Jebel Kōr* ; it is about 100 miles in length from NW. to SE., with a breadth of about half that distance. Dhāhirah consists of a plain of uneven surface, sloping from the foot-hills of Western Hajar to the Great Desert in which the whole of its drainage is lost. It possesses two principal valleys, the Wādi Dhank, which runs down from Hajar, at first from N. to S. and then westward, leaving the hills by a precipitous gorge just above the town of Dhank, and thence losing itself in the desert ; and the Wādi el-Kebīr, which runs WSW. from Hajar towards 'Ibri, becomes the Wādi Saneisal in the neighbourhood of that town, and receives the Wādi Sharsah and the Wādi el-'Ain from the E., the former joining it a little above and the latter a little below 'Ibri.

The principal hills of the district are offshoots and outliers of the Hajar range, and include *Jebel Fuleij* (or *Faleij*), an isolated group of low hills about 25 miles to the NW. of 'Ibri ; some hills around 'Ibri itself, which rise 300 or 400 ft. above the plain ; and some scattered hillocks, bordering the desert between 'Ibri and *Jebel Fuleij*. The NW. slopes of *Jebel Kōr* also lie within Dhāhirah, as well as a ridge known as *Jebel Haddah*, which runs WNW. from the S. end of *Jebel Kōr*. The district varies in elevation from 1,200 ft. at 'Ibri to 2,750 ft. at Miskin. W. of Dhank the plain of Dhāhirah is generally stony or shingly, with a scanty growth of mimosa and acacia that affords winter grazing for thousands of Bedouin goats. S. of Dhank the plain becomes more sandy, but between *Jebel Kōr* and *Jebel Haddah* it is covered with debris from the hills, and mimosa again makes its appearance. Scrub jungles clothe the open plains by which Dhāhirah merges into the Great Desert along its whole south-western border.

There is an important nomad population in Dhāhirah, belonging chiefly to the Na'im and 'Awāmīr tribes in the NW., and to the Darū' in the S., but their numerical strength has not been ascertained. The settled population of the district has been estimated at a little over 31,000. The towns and villages are strung along the five great wādis, the Wādi el-Kebīr being the most densely populated (8,000, with 6,400 in Wādi Saneisal, its continuation), and next to it is the Wādi Dhank (pop. 7,300). The water-supply is generally obtained from springs.

The principal settlements are described in the following paragraphs, arranged in order from Dhank up the wādi to which it gives its name, and then down the Wādi Kebir (with Maqniyāt on one of its tributaries), and finally down the Wādis Saneisal and Sharsah :

1. **Dhank** (pronounced *Danch*), the second largest town of Dhā-hirah (being exceeded in size by 'Ibri), at the mouth of the precipitous gorge by which the Wādi Dhank leaves the hills of Western Hajar ; population 3,500, belonging in the main to different sections of the Na'im tribe. The town lies on the right bank, and is divided into two parts by a ridge of dark basaltic rock, the base of which is washed by the stream. The upper town ('*Alāyah*) consists of about 400 houses in five quarters, and the lower town (*Sifālah*) of about 300 houses in seven quarters, each quarter being separately walled. There is a fortress in the upper town which is long and narrow owing to the configuration of the ground ; its curtain-walls are strengthened by six turrets. The houses are mostly built of sun-dried brick and are interspersed with date-palms and gardens ; there is a small bazaar, and on the outskirts of the town are date-groves, orchards of limes and pomegranates, and some cultivation of wheat, lucerne, and indigo. Water for irrigation is raised from wells by bullocks. The stream in the Wādi Dhank, which is here rapid, diminishes considerably in the hot season, but there are then heavy dews at night.

2. **Dūt**, a village on the right bank of the Wādi Dhank, with some date plantations. It consists of about 100 houses of the Bidāh and Sā'idah tribes.

3. **Fida**, a village on the right bank of the Wādi Dhank, two miles above Dūt, consisting of about 200 houses of the Beni Zid. The date plantations of the village form a long and narrow fringe in the valley.

4. **Yanqul**, a village on the left bank of the Wādi Dhank, two miles above Fida. It consists of about 200 houses of the Beni 'Ali, and possesses some date plantations.

5. **Wuqbah**, a village on the right bank of the Wādi Dhank, with considerable date plantations, about five hours above Yanqul. It consists of about 150 houses of the Beni 'Ali.

6. **Miskin**, a village near the head of Wādi el-Kebir ; elevation 2,750 ft. It consists of about 200 houses of the Beni Kelbān tribe, belonging to the Jarāwinah, 'Ameirah, and Subeih sections. There are considerable date plantations ; wheat, *jowari*, and lucerne are grown, and in the orchards the mango, plantain, *nabaq*, fig, and vine flourish. The fields are fenced with thorny *nabaq* branches ;

water for irrigation is brought in channels from springs. The village lies on the usual route between Rostāq and Dhank (see Route No. 72, vol. ii, pp. 326 ff.).

7. **Maqniyāt**, a town on the inland slopes of Western Hajar, but reckoned as belonging to the district of Dhāhirah. It lies in a valley known as the Wādi Bilād Shahūm, a tributary of the Wādi el-Kebīr, which rises near the head of Wādi Beni Ghāfir. It consists of some 740 mud houses of the Beni Kelbān tribe, belonging to the 'Ameirah, Ghabābīn, Jerāwinah, Sinān, and Subeih sections. The town possesses considerable date-groves, and wheat, millet, and lucerne are grown. While many of the inhabitants are engaged in cultivation, others are camel-men and donkey-men; they own some 200 camels and 600 donkeys, which ply from Khābūrah and Sohār on the Bātinah coast (see above, p. 251 f.) to 'Ibri and Dhank in Dhāhirah.

8. **'Arīdh**, a village on the right bank of Wādi el-Kebīr, about thirteen hours below Miskin; elevation 1,250 ft. It consists of about 320 houses of the Beni Kelbān (Jerāwinah section) and the Shakeil tribes. It possesses date-palms and cultivation, but the inhabitants are carriers as well as cultivators, owning some 40 camels and 100 donkeys.

9. **Darīz**, a village four hours below 'Arīdh, in a side valley of Wādi el-Kebīr, known as Qarn el-Kabsh. It consists of some 230 houses, most of them belonging to the Miyāyihah tribe. There are a few date-palms and a dilapidated fort.

10. **Beit el-'Ainein**, a fort in the Wādi Saneisal, below the junction of the Wādis Kebīr and Sharsah. It consists of a building with two flanking towers, and has the reputation of being the second strongest fortress in Dhāhirah. For many years its possession was fiercely contested by the surrounding tribes, and it is now occupied by a tribal garrison of the Miyāyihah, who also hold an adjoining hamlet of 20 huts and a large date-grove watered by three *felejs*. The place is also known by the name of Saneisal.

11. **'Arāqi**, a village on the right bank of Wādi Saneisal, just below Beit el-'Ainein, and about two miles above 'Ibri. It consists of some 225 houses, of which about 100 belong to the 'Abriyīn tribe, 90 to the Beni Rāshid, and 35 to Baluchis; there are some date plantations. The place is of importance owing to its fort, which came into the possession of the Sultan of Oman in 1904, and constituted his only foothold in Dhāhirah. In normal times the Sultan stations a Vali at 'Arāqi, and about \$100 is collected annually as *Zakāt* and expended locally.

The former village of *Ghabbi*, which lay just below 'Arāqi on the

right bank of the wādi, was destroyed in the tribal wars about 1875 ; it now consists of only two houses, garrisoned and used as forts by the Beni Kelbān and Ya'āqīb tribes.

12. **'Ibri**, a large town in the Wādi Saneisal, the capital of Dhāhirah, standing on a low hill known as Harbarah ; elevation 1,180 ft. ; population about 5,000, of whom about 3,500 belong to the Ya'āqīb tribe, and a proportion of the remainder to the Beni Kelbān. The town is enclosed, except on the S. side, by hills rising some 300 or 400 ft. above the plain at a short distance from it. It is divided into sixteen quarters, the bazaar and the poorer quarters forming a compact block surrounding a small fort with tower. The bazaar, consisting of about 70 or 80 shops, is dirty, is the largest and most frequented in Dhāhirah ; here all supplies such as are required by the Bedouins can be obtained, and here, too, booty collected during raids used to be disposed of to the highest bidder. The great mosque, said to be the largest Ibadhi mosque in Oman, is a plain and undecorated structure. The houses of the wealthier inhabitants are scattered in the sea of date-groves surrounding the town, which, with the exception of those of Wādi Semā'il (see pp. 259 ff.), are probably the most extensive in Oman.

'Ibri is famous for its fruit : in addition to dates, limes, mangoes, peaches, apricots, quinces, figs, bananas, oranges, pomegranates, pomaloes, almonds, plums, guavas, citrons, melons, and others are grown and largely exported. Abundant water is brought from the adjacent hills by two large conduits, which suffice to irrigate the whole of the oasis with its rich orchards and cornfields. At 'Ibri, as at Adam (see below, p. 275), the Arabs of the eastern desert sell large numbers of the young camels which they have reared, and these are distributed from 'Ibri to other parts of Oman.

13. **Saleif**, a village on both banks of the Wādi el-'Ain, near its junction with the Wādi Saneisal, is only two miles ESE. of 'Ibri, of which it is practically a suburb. It consists of some 350 houses, 150 belonging to the Manādharah and Suwāwifah tribes. There is a small fort on the E. bank of the wādi overlooking an aqueduct ; dates and lucerne are grown.

14. **Bāt**, a village of about 180 houses, in the Wādi Sharsah, which joins the Wādi Saneisal from the E. between Beit el-'Ainein and Dariz. The inhabitants belong to the Maqābīl tribe, Ghāfirī in politics. Water from wells.

15. **Wahrah**, a village in the Wādi Sharsah below Bāt. It consists of about 100 houses of the Miyāyihah tribe, who are engaged in cultivation.

VII. OMAN PROPER

This district consists of a central plateau shut in on the N. by Jebel Akhdhar and on the S. by the desert. On the E. the range of Jebel Kōr, running N. and S. for 20 miles as an offshoot of the Hajar hill system, forms a natural barrier which separates it from Dhāhirah. On the W. side there is no natural boundary dividing it from Sharqīyah, unless it be the Wādi 'Andām.

Until the removal of the capital to Rostāq (see p. 265) and eventually to the coast, Oman Proper was the principal seat of political power, as well as the most prosperous and civilized district, in Oman. The term Oman ('*Omān*') appears to have belonged originally to this inland plateau and from it to have spread to the whole principality. Its two main channels of drainage are the *Wādi Kalbu* and the *Wādi Halfein*, both of which traverse it from N. to S., the former from Nizwa near the centre of the province, the latter from Izki at its eastern extremity. The Wādi Halfein is probably the longest in this part of Arabia; beyond the border of the province it runs S. by E. through the desert until it reaches the sea at Mahōt (see p. 278). The Wādi Kalbu probably falls into the Wādi Halfein in the desert.

The surface of Oman Proper, outside the oases, is rough and broken. The central portion, called *Jauf*, the 'hollow' or 'basin', contains the towns of Bahlah, Nizwa, and Izki; it is a stony plain thickly dotted with small volcanic hills and mounds, some of conical shape. The N. part, under Jebel Akhdhar, is very barren and seamed with dry water-courses. A wide and level surface with a gentle declivity to the S. separates Izki from Manah, and this continues between Manah and Adam to the border of the desert, being sprinkled with dwarf mimosa and bunches of desert grass. At many places in Oman Proper the springs are hot, their temperature ranging from 102° to 112° F.

The settled population of the district is said to be about 34,300. The Bedouins of Oman Proper are numerous, and belong to Jannabah 'Awāmir, Āl-Wahībah, Darū', Āl Khomeyyis, and other tribes.

The following are the principal towns and villages, arranged in order from W. to E. and then southwards:—

1. **Seifam**, a flourishing village at the W. end of the province under Jebel Kōr in Wādi Seifam; elevation 1,900 ft. It consists of about 180 houses, with date plantations; it is the head-quarters of the Beni Shakeil.

2. **Bahlah**, a town in the W. end of the province, about 20 miles W. of Nizwa, on the left bank of the Wādi Bahlah, which appears to be a tributary of Wādi Halfein; elevation 1,600 ft.; population

about 3,000. The town is composed of a number of distinct villages or walled quarters, and its site, which with the surrounding date-groves and cultivation forms an irregular parallelogram about two square miles in extent, is also enclosed by a wall. In the centre rises a huge white fort with two towers, one of which is very lofty and commands a view of the whole valley; around, on various sides, the plain is broken by low hills less than 2 miles distant. The inhabitants belong to several tribes, of which the most numerous are the 'Abriyīn and Bayāsirah.

Under the Nabhāni dynasty, who ruled at the beginning of the seventeenth century, Bahlah was for a time the capital of all Oman. Some 4 miles to the SW. is *Jabrin* (elevation 1,800 ft.), now a ruinous fort, beside which are the dwellings of a few cultivators. Under the Ya'āribah, once an important tribe which between A. D. 1625 and 1744 supplied the rulers of Oman, Jabrin was for a short time the capital.

3. **Hamra**, a small town on the left bank of Wādi Ghōl, with date-groves, a few miles NE. of Bahlah. It consists of about 300 houses, built of stone and gypsum, and is occupied by the 'Abriyīn tribe.

4. **Tanūf**, a walled village to the NW. of Nizwa, at the point where Wādi Tanūf leaves Jebel Akhdhar; elevation 1,950 ft. There are two gates in the wall, on the E. and W. sides, and within are about 40 houses of the Beni Riyām tribe. The Sheikh's house is behind the town, on the edge of the Wādi Tanūf, up which a track (the *Tariq esh-Shass*) leads over Jebel Akhdhar to 'Awābi. The site of the village underneath the cliffs is cramped, and, shut in as it is by the mountains, the heat during the summer months is intolerable. There are date plantations and considerable cultivation.

5. **Nizwa**, a large unwalled town, the most central of the district, some 20 miles W. of Izki and about the same distance from Bahlah; elevation 1,900 ft.; population about 6,000. It occupies a gentle slope, intersected by converging streams and wādis, at the base of Jebel Akhdhar. Towards the S. it is screened by broken ground and low hills, the summits of which are in many cases crowned with towers. Both strategically and commercially its site is important. It is well adapted for defence, and commands the mouths of the two chief passes leading from Jebel Akhdhar by Wādi Tanūf and Wādi Mi'aidin; and from its proximity to Izki it draws to itself the traffic that is carried up the Wādi Semā'il from the coast. For long it was the capital of Oman.

It lies at the junction of four streams, and surpasses most of the towns of Oman in its abundant water-supply, its natural wealth, and

the industry of its inhabitants. It is divided into an upper town ('Alāyah) and a lower town (Sifālah) by the Wādi Kalbu, the former lying up-stream on the E. bank ; it is also traversed by the Wādi el-Abyadh, which joins Wādi Kalbu near the market-place. The water-supply of the upper town depends on a stream known as Dāris, that of the lower town on one called Ghunduq. The houses are of stone, many two storeys high, but the streets are narrow. Though the city is unwallled, it contains a number of walled quarters, the houses being intermingled with date-palms, fruit orchards, and gardens ; date-groves succeed one another continuously as far as Raddah, five miles down the wādi.

The great fortress of Nizwa, in the upper town, is reputed the strongest in Oman, though it does not occupy an elevated position and is hemmed in on all sides by dwelling-houses. It consists of a large quadrangular enclosure, the *Hisn*, at one angle of which is the citadel, known as the *Qal'ah*, a huge circular tower of solid masonry without window or loophole, on which are mounted several parapet guns. The walls are immensely thick and well preserved, the whole construction resting on a solid base which rises to a considerable height above the level of the plain. The bazaar, which is near the fort, is well supplied. The traders include coppersmiths, braziers, dyers, makers of camel-saddles, potters, silversmiths, cobblers, cameleen-weavers, carpenters, makers of *halwa* (the national sweetmeat which is largely exported and for which Nizwa is famous), blacksmiths, sugar and treacle-makers, masons, mat-weavers, &c. The most noteworthy part of the bazaar is the copper-market ; the metal is imported in bars and sheets from Bombay, and the finished copper and brass work is distributed throughout Oman.

The dominant tribes in the population are the Beni Riyām and the Beni Hina, who are mutually jealous and distrustful. The Beni Riyām occupy the upper town, and their position enables them to cut off the water-supply from the lower town, the strongest quarter of which is occupied by the Beni Hina. Of the other tribes represented the Āl Bu Sa'id is the most numerous. Nizwa is normally in the possession of the Sultan of Oman, who maintains a Vali in the fort with a garrison of 30 men commanded by an 'Aqid. About \$3,000 is collected annually as *Zakāt*, but no balance is remitted to Muscat. The Sultan owns date-groves, of an annual value of \$2,000, which are assigned to the Vali towards the expenses of administration.

6. *Farq*, a large village on the l. bank of the Wādi Kalbu, 3 miles below Nizwa, in the continuous belt of date-groves. It consists of

about 150 houses, mainly of the Beni 'Auf and 'Abriyīn tribes. Much wheat and indigo are grown.

7. **Birkat el-Mōz**, a large village about 6 miles W. of Izki, on the northern edge of the plain of Oman Proper, at the point where Wādi Mi'aidin emerges from Jebel Akhdhar ; population about 1,400, of which some 1,250 belong to the Beni Riyām, who occupy the chief of its three quarters. There are extensive date-groves, and plantains (to which the place owes its name) are numerous. Irrigation is by *felej*. To the W. of the village is a watch-tower on a conical hill, commanding the water-supply. Beyond it is a fort, known as the Beit Rudeidah, and consisting of a rectangular enclosure with an upper storey and towers at the corners ; it was formerly held by a relative of the Sultan of Oman, but at present is in the hands of the Beni Riyām.

8. **Muti**, a large village on the right bank of Wādi Halfein, 4 miles above Izki ; elevation 2,300 ft. It consists of about 300 houses, and is occupied by the Beni Riyām ; it possesses numerous date-groves.

9. **Izki** (or **Zikki**), an important town on both banks of the Wādi Halfein, about 12 miles below its head ; elevation, 2,150 ft. ; population about 4,000. The quarter on the l. bank contains some 450 houses of the Beni Riyām. The right bank is higher, and here is the walled quarter of the Beni Ruwāhah, with a compact and massive fort, having walls 5 ft. thick, and standing on a cliff 200 ft. above the bed of the wādi. The opposite quarters are constantly at feud, the one being Ghāfiri, the other Hināwi in politics. The bed of the wādi is here broad, and contains extensive palm-groves and other cultivation, especially on the left bank, which is low and fertile. Irrigation is from springs, which are among the most copious in Oman. Outside the settlement are several hamlets and watch-towers.

The fort of Izki is of great strategic importance, for it dominates the main artery of traffic between the coast and the interior by way of the Wādi Semā'il. In normal times it is held by the Sultan of Oman, who maintains a Vali there with a garrison of 20 men ; \$1,600 is collected annually as *Zakāt*, but the whole is absorbed in the expenses of local administration.

10. **Falāj el-'Awāmir**, a group of villages in the Wādi Halfein or in its neighbourhood, below Izki, all occupied by the 'Awāmir tribe. The two largest are Qal'at el-'Awāmir, containing about 70 houses and a fort, and Hameidhah, a village of some 50 mud houses and huts.

11. **Manah**, an important town, about 12 miles SSE. of Nizwa

and 16 miles SW. of Izki, the centre of a highly cultivated oasis about 3 miles in diameter ; elevation (according to Miles) 1,350 ft. ; total population about 4,500. The town is rather scattered, the four principal quarters being *Bilād* in the centre, containing about 300 houses ; *Fiqain* to the NE., with some 200 houses of the *Al Bu Sa'id* ; *Ma'mad* to the S., with 250 houses ; and *Ma'ra* to the E. with 140 houses of the *Beni Riyām*. The houses are of mud and stone, some of them with upper storeys. *Bilād*, the largest and central quarter, contains the principal fort and two square watch-towers, one of which, known as *Minārah*, is 170 ft. high. There is a second fort in the *Fiqain* quarter, the residence of a *Vali*, maintained by the Sultan of Oman, with a garrison of 15 men. There are considerable date-groves and cultivation, irrigated from hot springs.

12. **Adam**, an isolated town and oasis, 25 miles SSW. of Manah, on the edge of the *Ruba' el-Khālī* ; elevation, 850 ft. ; population about 3,000, mainly of the *Mohāriq* and *Al Bu Sa'id* tribes. The town is divided into eight quarters, and is defended by a huge fortress garrisoned by the *Mohāriq*. Three aqueducts provide a copious supply of water from hot springs. Adam is the most advanced town in Oman towards the desert, and forms a convenient market for the Bedouins.

VIII. SHARQIYAH

The inland district to the E. of Oman Proper, bounded on the N. by the foot-hills of Eastern Hajar and merging on the S. into the Great Desert ; at its SE. corner it meets the district of *Ja'alān*, which some authorities would regard as part of it. *Sharqiyah* consists of four tracts, or divisions, which run from NW. to SE. in the following order : *Baldān el-Habūs*, *Baldān el-Masākīrah*, *Baldān el-Hīrth*, and *Badiyah*. The last-named division is an open sandy plain, the others consisting of a network of small valleys adjoining the Hajar hills. The district is traversed by a line of drainage, known in its upper course as the *Wādi Ibra* and in its lower as the *Wādi el-Hā'imah* ; this is followed and described in Route No. 70, vol. ii, pp. 313 ff.

The following are the principal villages in order from NW. to SE. :

1. **Samad**, town and oasis on left bank of the *Wādi Samad* in the *Baldān el-Habūs* division ; population about 2,500. The *Habūs* and *Jahādhim* are the most numerous of the tribal elements represented in the town.

2. **Mudheibi**, the second largest town of *Sharqiyah*, situated in

the Baldān el-Habūs division ; population, 3,500 or more, belonging to the Habūs, Hajriyīn, Āl Wahībāh, and Hirth tribes. There are extensive date-groves and a fine spring.

3. **Sanā'u**, town in the Baldān el-Habūs division, about 4 miles E. of Mudheibi ; population nearly 3,500. The town stands on a hill with date-palms below ; the houses are of mud, some of them with upper storeys. The most numerous elements in the population belong to the Beni Rāshid and Suwāwifāh tribes.

4. **Ibra**, the largest and most central town of Sharqīyah, about 35 miles ESE. of Samad ; population, 4,000–5,000. The town lies partly in the Baldān el-Hirth, partly in the Baldān el-Masākīrah division. It is divided into two quarters, the upper town to the N. and E., consisting of about 300 houses and occupied by Masākīrah, the lower town to the S., comprising some 500 houses inhabited by Hirth. The upper town is unwalled, but a part of the lower town is walled and possesses a fort ; each town has its own bazaar, and there are extensive date-plantations.

5. **Mudheirib**, small town of about 300 houses in the Baldān el-Hirth division, inhabited by Hirth. It possesses a small bazaar of about 20 shops, and some date plantations.

IX. JA'LĀN

A district to the SE. of Sharqīyah, extending for about 50 miles from the border of Badiyah to the coast at Lashkharah. On the N. it is partly bounded by, and partly includes, the foot-hills of Eastern Hajar, and to the S. it is bordered by the desert ; its length of seaboard is not accurately determined, but it certainly includes the strip of coast between Ras er-Ruweis and Lashkharah. The fixed population of the district is estimated at about 12,000, and belongs to the Beni Bu 'Ali, Beni Bu Hasan, Hishm, and Beni Rāsib tribes ; the numbers of the Bedouins who frequent the district have not been ascertained.

The principal towns are Wāfi, Kāmil, and Lashkharah. Of these Kāmil is described under Route No. 70, vol. ii, p. 314 ; Wāfi and Lashkharah, with the intermediate villages and settlements, are described under the Branch Route, vol. ii, p. 317.

X. THE SOUTH-EAST COAST AND DHOFĀR

The strip of country from the S. border of Ja'lān to Ras Nūs, which marks the eastern limit of Dhofār, has no general title but falls within the area of the Oman Sultanate. It is a barren stretch

of coast, nearly 450 miles in length, backed by the Great Desert, and it possesses no place of importance with the exception of Mahōt. It is traversed by Route No. 69 (see vol. ii, pp. 310 ff.), which runs from Makalla on the Hadhramaut coast to Lashkharah. Such villages as exist are small and inhabited by migratory fisher-folk, many of whom have no boats and put to sea on inflated skins. They dispose of shark-fins to passing vessels in exchange for dates, grain, and cloth. The principal features of the country are described in the following subsections, the first of which deals with the coast-line as far as Ras Nūs, and the second with the region of Dhofār.

1. *The Coast between Ja'lān and Ras Nūs.*

The chief features of the coast from NE. to SW. are the following. To the S. of Lashkharah it continues low, sandy, and desolate. A stretch of nearly 100 miles, from Ras Jibsh to Ras Mishāyu, is known as *Batein* and is inhabited by Jannabah and Āl Wahībah. This is bounded on the S. by the *Barr el-Hikmān*, a blunt promontory 18 miles broad and only 12 miles long, the domain of the Hikmān tribe. It is low and sandy, and contains a large salt-water lagoon called *Khōr el-Milh*, divided from the sea by a narrow ridge of sand. The Hikmān Arabs and the inhabitants of Mahōt and of the island of Masīrah (see p. 278) resort to the *khōr* to fish and make salt; and boats from Sūr load salt here for their own town and for India. To the W. of the promontory is a large bay, *Ghubbah Hashish*, some 8 miles broad and 10 long, with soundings decreasing from 6 fathoms in the middle of the entrance, and with a low and sandy shore. Near its head are two islands, Abb and Mahōt, joined by a mud-bank 4 miles long, which dries at low water. On the latter is the village of Mahōt, the principal trade centre for this part of the Oman coast (see p. 278).

The section of the coast from Ghubbah Hashish to Ras Madrakah is known as *Bahr el-Hadri*. Here hills once more make an appearance, and for nearly a third of its length, towards its southern end, a line of bold cliffs of light-coloured limestone fronts the sea. The Jannabah frequent the region for some miles to the N. of Ras Madrakah, which is 450 ft. high. *Sauqirah Bay* extends from Ras Madrakah to Ras Sauqirah, a prominent bluff rising 600 ft. above the sea. To this barren region a few Jannabah and Mahrahs come in winter to fish and graze their cattle; they camp under the sails of their boats and attack strangers if unarmed. Near its southern end is Jāzir, a favourite winter camping-ground. This is the only point where the land route from Oman to Dhofār strikes the coast

(see the Alternative Route, from Salālah to Adam, described under Route No. 69, vol. ii, p. 312); here water can be obtained by digging in the low ground near the sea.

For the next 24 miles, from Ras Sauqirah to Ras Sharbatāt, there stretches a table-land bounded by a limestone cliff, 600 ft. in height, falling precipitously into the sea. The character of the country does not change in the last section, from Ras Sharbatāt to Ras Nūs, which forms a slight bay 82 miles long. Here the plateau is from 500 to 800 ft. in height, generally ending in cliffs which are of pale brown limestone; about the middle of the bay, at Ras Shuwāniyah, there is an outcrop of igneous rock. Some 12 miles to the N. of Ras Nūs is the Wādi Reikhūt, a well-wooded valley, with a spring of fresh water and a brackish lake near its mouth. To the S. of it, at the mouth of a valley thickly wooded with small trees, is Hāsik, now a miserable village, but once a thriving town. In the bay, running E. from a point opposite Reikhūt, are the Kuria Muria Islands, now a British possession (see p. 282 f.).

The two principal islands off the coast, which are within the jurisdiction of the Sultanate, are the following:—

1. **Mahōt**, an island with village of the same name, in Ghubbah Hashish, some 3 or 4 miles from the mainland, to which it is possible to cross at low tide. The island is a mere sandbank, 2 miles long and 1 mile broad, devoid of vegetation with the exception of mangroves, which grow on a mud-flat round two-thirds of its circumference and screen it from the sea. The place possesses no regular shops and few large boats, but it is constantly visited by caravans from Adam (see above, p. 275, and cf. Route No. 70, vol. ii, p. 311). Water is fetched daily by slaves, who carry it in earthen vessels from wells under a low hill on the mainland 4 miles to the N. The inhabitants are Hikmān and a few Jannabah, and they maintain a perpetual feud with the Āl Wahībah of the mainland.

2. **Masirah**, the only large and important island now included in the Sultanate. It is 40 miles in length, opposite Barr el-Hikmān (see p. 277), and runs parallel to the coast, from which it is 10 miles distant. It is traversed along its length by a chain of hills, of which the highest summit, Jebel Madhrūb (620 ft.), lies in the NE. corner. The island is almost destitute of vegetation; stunted trees and shrubs grow sparsely in the plains, and date-palms are few and of poor quality. The permanent population numbers about 600, mainly of the Jannabah, but including a few Hikmān. They subsist on fish and an edible turtle, which is here abundant, on dates imported from Bātinah and Oman Proper, and on Indian rice from Sūr. Sheep and goats are few, owing to scarcity of pasture.

The climate is unhealthy. In the monsoon tribesmen and Bedouins from the mainland frequent the N. end of the island with the object of wrecking ; in 1904, at Jidūfah, they massacred the crew of the *Baron Inverdale*.

2. Dhofār

In its widest sense, as a separate district of the Oman Sultanate, the term Dhofār is employed for the whole coastal tract, from Ras Nūs westward to a point beyond the village of Kharīfōt. Used in this sense it has a length of 134 miles and a maximum breadth inland, across the Dhofār plain, of 20 miles ; it consists in the main of barren hills, at no great distance from the sea, forming an irregular and discontinuous range known as *Jebel Samhān*. More properly the term denotes the maritime plain between the Samhān hills and the sea, from the Khōr Rōri westward to Ras Rīsūt, a distance of some 30 miles. In a still more restricted sense it is applied to the villages Hāfah and Salālah, which together contain two-thirds of the population of the plain. There is no large harbour in Dhofār, and landing is difficult because of the surf. The bays of Murbāt and Rīsūt afford good anchorage for small vessels in the NE. and SW. monsoons respectively ; but only fishing-boats, and practically no sea-going vessels, are owned in Dhofār. The most valuable export is frankincense from the Samhān hills, which is carried to Bombay in native boats. The seasons are here regulated chiefly by the monsoons. The SW. monsoon, which brings rain, arrives about June 11, and is sometimes preceded for 10 days by a severe gale from the S. or SE. In December and January the climate is pleasant.

Of the two great tribes of the district, the Qaras are found chiefly in the Samhān hills, and speak a language of their own. The Āl Kathīr, occurring both in the hills and on the plain, are said to speak an Arabic dialect which differs considerably from that of the Persian Gulf. The villagers are agriculturists, but indolent ; the blood-feud flourishes, and the population continues to decrease, in spite of efforts to introduce a more stable system of administration and control.

The district is ruled by a Vali appointed by the Sultan of Oman. The revenue from sea-customs (about \$5,000 a year), *Zakāt* (estimated at \$15,000 a year), and from animals (generally received in kind) only suffices to cover expenses of government. The military force normally consists of from 50 to 200 askaris, or armed levies, most of them raised locally and paid from the local revenues. The

inhabitants believe that their own cultivation and their flocks and herds would suffice for their subsistence if outside intercourse were cut off ; but, as there are no local manufactures, a blockade of the coast would certainly reduce them to great straits for clothing. The plain of Dhofār could be crossed with field-guns, but the track along the coast, which connects the plain with the Murbāt anchorage, would be difficult for artillery.

The principal settlements are on the coast, and are the following, arranged in order from E. to W. :

1. **Murbāt**, a village of about 150 huts and houses, some of stone, on the shore about a mile to the N. of Ras Murbāt, which affords a perfectly sheltered anchorage from the NE. monsoon ; depth of water from 6 to 7 fathoms at less than half a mile off shore. The water-supply is from wells in the bed of Wādi Murbāt, which comes down to the sea 1 mile to the NW. of the village. The Vali of Dhofār maintains a garrison here of 20 askaris, but the real ruler of Murbāt is the sheikh.

2. **Dahāriz**, a village of about 100 houses of mud and stone, inhabited by fishermen and cultivators, 4 miles E. of Hāfah ; on the W. side are cotton-fields and a grove of coco-nut palms.

3. **Hāfah**, a village of about 150 houses of mud and stone, with coco-nut plantations, about 2 miles E. of Salālah.

4. **El-Hisn**, the principal fort in Dhofār, about 100 yards from the beach, half a mile W. of Hāfah. It covers an acre of ground and contains a substantial three-storeyed building ; the entrance is on the E. side.

5. **Salālah**, the capital of Dhofār, half a mile inland, and about 6 miles from the W. end of the Dhofār plain. It consists of two divisions, a quarter of a mile apart. The eastern division contains about 150 houses, some with upper storeys, and a large mosque ; the western division consists of about 100 houses. All the houses are of stone, and to the N. of each division is a cemetery surrounded by a low wall. The population belongs to the Āl Kethīr tribe, and a few traders from Shihr reside here during the summer months ; there is a garrison of 20 askaris. Cotton and wheat are cultivated, as well as tobacco, sugar-cane, melons, and a few fig-trees.

6. **Risūt**, at the western extremity of the Dhofār plain, consists of a mud-built bazaar of from 15 to 20 shops, which are permanently occupied by traders ; and a guard of 10 or 15 askaris is always posted here. In the trading season, between March and September, the number of shops is increased to 40 or 50. There is a spring of fresh water a mile and a half up a ravine behind the settlement.

The place stands on a bay facing E., with Ras Rīsūt (200 ft. high) on the S. side of it ; the beach is sandy.

7. **Rakhyūt**, or Reikhūt, on the coast, about 13 miles W. of Ras Sajar, is a village of 60 or 70 mud houses at the mouth of a ravine.

8. **Kharifōt**, 4 miles W. of Rakhyūt, is a village of about 30 houses, and the westernmost settlement in Dhofār. It possesses a stream of running water and a date-grove at the mouth of a ravine.

B. INDEPENDENT OMAN

There are two small independent tracts between the Oman Sultanate and Trucial Oman, to which the Sultan of Oman has never laid claim ; these are described in the following sections, which also include an account of the Kuria Muria Islands, ceded by the Sultan to Great Britain in 1854.

1. JAU AND THE BIREIMI OASIS

The more important tract is **Jau**, pronounced locally *Jō*, a plain which includes Jebel Hafit and the villages near the S. end of that chain. Its principal settlement, the **Bireimi Oasis**, lies to N. of Jebel Hafit, and is nearly circular in form, with a diameter of about 6 miles ; total population about 5,500. The oasis contains a group of villages, scattered among the date plantations and orchards ; the dwellings are mainly huts, constructed of mats and date-leaves, but they include a few mud houses.

Bireimi, the village which gives its name to the settlement, is near the centre of the oasis, and consists of eight quarters. Here is a fort of sun-dried brick, with a tower at each corner 40 ft. high, the whole surrounded by a ditch 25 ft. broad ; there are two wells in the interior, giving good water in sufficient quantity for a large garrison. Of the remaining nine villages and hamlets in the oasis, the more important are *Jimi*, a village of about 200 houses not far from Bireimi and nearly in the centre of the oasis ; *Qatārah*, about 120 houses, a mile and a half NW. of Bireimi ; *Ma'ataradh*, about 200 houses, 3 miles SW. of Bireimi ; and *'Ain Dhawāhir*, known also as *'Ain*, about 280 houses, some 3 miles S. of Bireimi.

The inhabitants of the oasis belong chiefly to the Dhawāhir, but they include some Na'im and a few Beni Yās. The Na'im are the original owners of the oasis, and their possession of the fort in Bireimi village gives them local prestige. The population subsist mainly on dates, coarse bread, rice, and salt fish, the last named

being carried up in considerable quantities from the coast ; the flesh of goats and camels is also eaten. Milk is abundant, and a hard cream-cheese is made. The women wear a black veil and high-heeled shoes ; they spin, weave, make felt, and tend the goats and cattle. There are no special industries, and much of the labour is done by slaves. Many fruits are grown in addition to dates, and there is considerable cereal cultivation ; abundant water for irrigation is obtained by *felej* from the hills, sometimes several miles distant. Beyond the oasis the plain is covered with grass and shrubs, on which the Bedouins pasture their herds of sheep and camels.

Though Bireimi is independent, the influence of the Sheikh of Abu Dhabi (see p. 337) is strong and increasing ; a regular tribute is paid him by the Dhawāhir tribe, who have made the Bireimi oasis their head-quarters.

2. MAHADDAH

A plain lying some 15 to 20 miles to the NE. of the Bireimi Oasis. It is said to be surrounded by hills on the E. and S. sides, but the country is lower on the W. and N. It is the head-quarters of the Beni Ka'ab tribe, Ghāfiri in politics and Sunnis by religion. It contains only one village, **Mahad dah**, consisting of about 220 houses of sun-dried brick and stone. These are scattered in unwall'd groups among date-groves, which cover an area two or three miles in diameter ; irrigation is by *felej*. The place maintains relations chiefly with Bireimi Oasis, Shārjah, and Dibai.

The principalities of Trucial Oman are described in the following chapter on the Gulf Coast ; see pp. 333 ff.

3. THE KURIA MURIA ISLANDS (BRITISH POSSESSION)

A group of five islands, 25 miles off the south-east coast of Oman, between Ras Sharbatāt and Ras Nūs, to the NE. of Dhofār. They are of granite, and form a chain running for 50 miles due E. and W. ; they stand upon a granite ledge with very deep water immediately outside. During the NE. monsoon they are exposed to winds from all points of the compass.

Hallāniyah, the largest and central island of the group, is the only one at present inhabited. It is $7\frac{1}{2}$ miles long from E. to W., and $3\frac{1}{2}$ miles broad from N. to S. ; one of the hills in its centre rises to a height of 1,503 ft. Water is abundant but slightly brackish. The few inhabitants are reported to speak a dialect akin to that of

Murbāt on the mainland and resembling Mahri. They live in semi-circular huts, with walls of loose stones, roofed with sticks, fish-bones and seaweed. They keep goats, and engage in fishing, but have no boats. In 1835 they numbered 23, and had increased to 36 in 1883; but in 1901 the island was found to be temporarily deserted. In 1835 Suda, the second largest island, was also inhabited; the remaining islands are known as *Jibliyah*, *Hāsikiyah*, and *Gharzaut*.

The origin of the English name for the islands, 'Kuria Muria', is unknown. The Arabs know them as *Jezā'ir Bin Ghalfān*, after a Mahrah family called Bin Ghalfān, who once seized them, and in 1835 still claimed them as their property. They had been raided, and the settlements depopulated, by pirates from Trucial Oman in 1818. In 1854 the Sultan of Oman, who had established a title to the group, ceded them to Great Britain, and they have since remained a British possession. Between 1857 and 1859 the rich guano deposits of *Jibliyah* and *Hāsikiyah* were worked out. A British telegraph station was established on *Hallāniyah* in 1859, but it was removed in the following year.

CHAPTER IX

THE GULF COAST

THIS chapter is concerned with the countries of the Arabian littoral from Turkish 'Irāq in the N. to the promontory of Oman in the SE. They are separated from Central Arabia along their whole length on the W. by desert tracts, but connected with Nejd and Jebel Shammar by caravan routes more practicable for the trader than those which start from the Red Sea. Beginning from the N. the territories in question are as follows : the Sultanate of **Koweit**, the Province of **Hasa**, the Principality of **Bahrein**, the Peninsula of **El-Qatar**, and the group of sheikhdoms known as **Trucial Oman**. The coast is the chief centre of the pearl industry ; and its increasing trade with India lends it a high significance for the British Empire. As the only good harbour in the north, Koweit may attain enhanced political and commercial importance by the completion of the Baghdad Railway.

A. SULTANATE OF KOWEIT

AREA

This principality is bounded on the E. by the Persian Gulf, and on the N. by Turkish territory, the frontier running from Umm Qasr to Safwān and thence past Jebel Sanām to the Bātin. The W. boundary follows the Bātin to Hafar, where it turns SE., along the line between Summān and Dahanah to the point where it is cut by the route from Koweit town to Riyādh by way of Wabrah. It here turns NE. to the NW. corner of the Hasa tract of Radā'if, whence it runs E. to the coast near Jebel Manifah. Its maximum length is about 190 miles, and its maximum breadth about 30 miles less. For the extent to which the Sultan's authority is disputed on its inland boundaries, see p. 39.

PHYSICAL CHARACTER

The soil to N. of Koweit Bay is gravelly ; in the S. it is part sand and part clay, but everywhere it is sterile and devoid of striking

features other than the isolated hills or ridges which break the surface and serve as landmarks. Such hills are *Wārah*, 35 miles S. of Koweit town, and the hills of *Mināqīsh*, 25 miles to the W. of it; the long, low ridge of *Musannāh*, running NE. by SW. between Dibdibah (see p. 292) and the Bātin E. of Hafar, also deserves mention. There is no running water in Koweit territory with the exception of the stream of *Maqta'*, flowing from the salt spring of *'Ain el-'Abd* into the sea at the boundary between the tracts of Sūdah and Hazeim. Wells as a rule are some 20 ft. deep, and the water is often brackish; they are scarce N. of Jahrah and in the SW. part of the territory toward the desert, Summān being practically waterless; the more important wells are mentioned below under the districts in which they are situated. Vegetation is scanty. The chief trees are the date-palm and the *ber* or *sidr* (a species of acacia). Various bushes provide fuel and grazing for camels. Wild animals are scarce, but the wolf, gazelle, and hare are found, the latter in Dibdibah and Summān. Among birds, the lesser bustard and the sand-grouse may be mentioned, the latter plentiful in the Bātin in winter.

CLIMATE

The climate of Koweit town is often cool when the NW. wind, the *Shamāl*, is blowing; the summer heat is tempered by sea-breezes, and the neighbouring desert cools quickly at night. The average maximum temperature in the five years 1909–13 was 114° F., and the minimum 35°, though in 1911 the thermometer fell to 24·7° F. in January. The hotter months are from April to November, the cooler from December to March. The average rainfall for the same period was 4·796 in., though in 1909 it was as low as 2·42 in. and in 1911 as high as 6·47 in. For the interior there are no regular statistics. Temperatures recorded by Raunkiaer between Koweit and Sāfah in February and March 1912 show a maximum at mid-day of 77° F. and an average of rather over 50° F. at 9 p.m. or 7 a.m., the thermometer falling even lower on the morning of February 25. Both the above traveller and Shakespear were more than once delayed by heavy showers of rain, and it may perhaps be assumed that the rainfall in the Bātin and in Summān is not inferior to that of the littoral. It may be noted that good winter rains, by ensuring abundant pasture in spring, increase the range and frequency of Bedouin raids.

POPULATION

The settled population of the Sultanate is estimated at about 37,000, all but a couple of thousand being resident in Koweit town (see p. 295 f.); such figures illustrate the general barrenness of a territory extending over more than 20,000 square miles, with few settlements beyond the capital. The chief tribes contributing to an estimated nomadic population of some 13,000 are the Hawāzin and Rashā'idah. A few bands of Sulubba enter Koweit territory, and the Dhafir and Muteir camp in parts of it at certain seasons, the latter principally on the Summān tract. 'Ajmān, Hajar, and Beni Khālid are also represented. The Bedouins visit Koweit to make purchases in the market and to dispose of inland products, such as live stock and *ghi*, and they have a regular camping-ground outside Jahrah.

PRODUCTS AND TRADE

Agriculture is almost entirely confined to the village of Jahrah, the produce of which is described below (p. 296 f.). The most extensive industries are fishing and pearl-fishing. The harbour fisheries are valuable; the chief fish is the *zubeidi*, caught by long nets set across the tideway; other fish are taken in tidal weirs (*hadhrahs*) made of reed hurdles like those used at Bahrein. The pearl-fisheries employ more than 9,000 men, with 461 boats, in Koweit town, and smaller numbers in maritime villages of the E. coast; a series of good years from 1909 to 1912 were followed by a bad season in 1913. The only considerable manufacture is boat-building, for which the timber and fibre are chiefly brought from India. In 1912-13, 120 pearl-boats were built, with an approximate value of £27,000.

The more important part of the Koweit trade is borne in steamships, but much is carried by the native sea-going boats which usually confine their operations to the region between Basra in the N. and Qatif in the S. These vessels are *baghlahs* ('buggalows'), with a capacity of 2,000 date packages, and *būms* and *shū'ais* with a capacity of 1,200. Smaller *būms*, used in coasting, hold about half the latter quantity.

In 1913-14, 63 steamships (all but one British) of 121,482 tonnage, entered the port, and 36, with a tonnage of 65,097, cleared it. In the same year 668 sailing vessels entered, with a tonnage of 8,355. The total trade amounted to £570,558, of which £370,817 represented imported goods. India claims far the greatest share of this traffic, about 60 % of the imports, and an even higher

percentage of the exports. Next come the other countries round the Gulf, Turkish 'Irāq, Persia, and the Arabian Coast, collectively responsible in three years between 1911 and 1914, for 19-24 % of exports, and 25-27 % of imports. Hardly anything is sent to Europe from Koweit, all the exports going to India and the Gulf ; of imports during the same period the United Kingdom claimed rather less than 6 %, Germany and the United States about 2 % each.

The chief imports, with their average values in thousands of pounds sterling, were, for the same three years : Piece-goods (chiefly from India and the United Kingdom), 77 ; rice (India), 57 ; specie, 53 ; sugar (Germany, Austria, India), 20 ; coffee (chiefly India), 17 ; tea (India), 7 ; coir (India), 5 ; enamelled ware (Austria), 4 ; kerosene (United States), 3 ; arms and ammunition (France), 3 ; all the above are brought in steamers. The following come in native boats : tobacco (Turkish Arabia), 13 ; barley (Persia), 11½ ; water (Shatt el-'Arab), 10½ ; dates (Arabia), 7 ; timber (India), 5 ; rice (India and Turkish Arabia), 3½ ; piece-goods (Persia), 1½.

Exports by steamer are : pearls (to India), 46½ ; specie (India, &c.), 30½ ; *ghi* (from Nejd and Jebel Shammar to Bahrein and Persia), 2 ; horses and live stock (India and Bahrein), 1½.

By native craft the only considerable exports are *ghi* (to Bahrein), 4½ ; tea (Persia and Turkish Arabia), 3½ ; rice, 3 ; timber (Turkish Arabia), 1½ ; sheepskins (Russia), 1½ ; sugar (Persia), 1. Other articles average less than £1,000 in value. The administration of the customs is entrusted by the Sheikh to an Arab director, a native of Koweit, whose management is stated to be fairly efficient. New sheds have been erected, and hand-power cranes are said to have been ordered.

The maritime trade of Koweit would derive great advantage from the establishment of a post office ; it was hoped that this improvement might be effected in 1914. It is clear that the future destiny of the port largely depends on its choice or rejection as the terminus of the Baghdad Railway.

A certain proportion of the Koweit imports goes inland by caravan to Nejd and Jebel Shammar. During the recent disturbances in Central Arabia, much of the interior trade was diverted to Basra and Nejef. But the truce between Ibn Rashīd and Ibn Sa'ūd was favourable to the resumption of desert traffic ; and from 1912 and 1913 caravans are reported to have been coming and going regularly to and from Boreidah and Aneizah. The following rates obtained in 1913-14 for camel-transport : Goods for Boreidah and Aneizah or Zilfi, 4½ riyāls (9s.) per maund (121½ lb.) ;

goods for Shaqrah, Mejma' and Riyādh, 5 *riyāls* (10s.) per maund (121½ lb.); goods for Hā'il, 7 *riyāls* (14s.) per maund (121½ lb.). The rates for cases of tea, haberdashery, &c., were 50 % higher.

CURRENCY

Transactions are now generally carried on in Indian rupees, but for some commodities the merchants retain the old Maria Theresa dollar or *riyāl*; the Bedouins also, conservative in matters of exchange, prefer payment in the dollar, and the coin is thus necessary for the purchase of camels or other live-stock of which the nomadic Arabs dispose. A few years ago Sheikh Mubārak, father of the present Sultan, introduced the nickel 1-anna piece, which immediately proved popular as small change. In 1910 he fixed the value of the *riyāl* at 85 Indian pice, the equivalent of \$100 being Rs. 132.8125; in 1909 he had decreed that the exchange for the rupee should not fall below 64 pice. During the twelve months from April 1913 to March 1914 the exchange value of 100 *riyāls* fluctuated between £9 13s. 4d., at the beginning of the period, to £10 6s. in September, closing at £9 18s. The Turkish *lira* was exchanged at an average rate of 18s. 2d.

WEIGHTS AND MEASURES

a. Weights used in wholesale trade :

| | | lb. | oz. | dr. |
|-------------------------------|------------------------|-----|-----|-------|
| 1 Waqīyah | = | 4 | 14 | 3 |
| For wool : | | | | |
| 1 Qiyās | = 6 waqīyahs | = | 29 | 5 0½ |
| For twist and sailcloth : | | | | |
| 1 Mann | = 12 waqīyahs | = | 58 | 10 1 |
| For ghi, tallow, and mortar : | | | | |
| 1 Mann | = 24 waqīyahs | = | 117 | 4 2 |
| For dates and cereals : | | | | |
| 1 Mann | = 30 (retail) waqīyahs | = | 138 | 13 11 |
| For most other commodities : | | | | |
| 1 Mann | = 27 waqīyahs | = | 137 | 14 10 |

b. Weights used in retail trade :

| | | | | |
|-----------|---------------|---|-----|------|
| 1 Waqīyah | = | 4 | 10 | 1 |
| 1 Mann | = 30 waqīyahs | = | 138 | 13 8 |

c. Weights used for precious metals, small valuables, raw silk, and drugs :

| | | |
|-------------------|---|-----------------|
| 1 Habbah | = | 3 grs. English. |
| 1 Mithqāl 'Attāri | = | 54 grs. „ |
| 1 Mithqāl Shīrāzi | = | 72 grs. „ |
| 1 Tōlah | = | 120 grs. „ |

The following are the measures in use :

For cotton and woollen goods and for measuring masonry :

1 Dhra' = $18\frac{1}{2}$ inches.

For beams and masts :

1 Calicut Candy = 10 cubic ft. 29 in.

For round rafters or spars :

1 Kōrjah = 1 score.

For boat ribs :

1 Gāri = cartload of 40 pieces or more.

RECENT HISTORY AND PRESENT POLITICS

The Sheikh of Koweit is now a mediatized ruler under British protection, with the title of Sultan ; the history of his principality has been summarized above (pp. 38 f.), but a few further details with regard to his government may be conveniently added here. The Sheikh's rule is personal and autocratic, avoiding delegation of authority to relatives or others likely to intrigue against him ; in the past the heads of departments have been mostly chosen from among slaves. In Koweit town it has been the usage for the ruler to give audience for an hour or two each morning in the market-place, and to decide cases by a direct judgement. Within the limits of the town his authority is strictly enforced, but in country districts, where control is difficult, it is necessarily more tolerant. The Bedouins are influenced by friendly treatment and by gifts ; Mubārak married into the tribe of the Muteir. But here, as elsewhere, the allegiance of the nomads is best ensured by their dependence upon a town for so many objects indispensable to their daily life (see p. 23).

Beyond the few men acting as bodyguard and town guard, the Sheikh maintains the small posts to which some reference has been already made (p. 39). One of these was kept permanently by Mubārak in the desert near the Hasa frontier. At need, a levy can be raised from the tribes subject to Koweit influence. In 1910 a considerable force was sent against the Muntefiq with unfortunate

results, and the Sheikh was obliged to keep a strong body of men in the desert for months, at great cost to the people of Koweit.

The present ruler is Sultan Sālim ibn Mubārak ibn Sōbah el-Khalifah, who succeeded his brother Jābir on February 5, 1917. Mubārak was a strong ruler, under whom Koweit was the most peaceful and best-governed principality on the Gulf. He acted consistently in accord with the British; and though by the Anglo-Turkish Convention of 1913 he acknowledged the suzerainty of the Sultan, a practical autonomy was conceded to him, and the validity of all his agreements with H.M. Government was admitted by the Porte. On the outbreak of the war, all relations with the Ottoman Government were broken off.

Mubārak had a friendship of long standing with the family of the Emir of Riyādh, and was visited by Ibn Sa'ūd, to whom, on more than one occasion, he had rendered useful service; on the other hand, his relations with Ibn Rashīd were intermittently hostile. As regards the Bedouin tribes, Koweit has a standing feud with the Muntefiq, with whom are usually associated the Dhafir, and sometimes the 'Alwi section of the Muteir. Though the 'Ajmān to some extent acknowledge the authority of the Sheikhs of Koweit, they sometimes attempt to raid their people, as near Jahrah in 1909, and at Wafrah in 1910. Mubārak held little communication with his distant relative the Sheikh of Bahrein, but was on terms of intimacy with Sheikh Khazal of Mohammarah. In the course of his reign he had acquired considerable estates at Fāo on the Shatt el-'Arab.

DISTRICTS, ISLANDS, AND TOWNS

Districts

These may be conveniently divided into four groups, the first comprising all N. of a line running W. from Koweit town to the Bātin; the second, all to the S. of this; the third, certain tracts of the far interior; the fourth, the islands.

The following are the northern districts:

i. *Bātin*, in the N. angle towards the Turkish frontier, named from the section of the great valley which it adjoins.

ii. *Shiqqaq*, a barren tract E. of the preceding; it is said to take its name from a number of *shiqqahs* or depressions.

iii. *Bātiḥ*, E. of Shiqqaq and S. of the Turkish outpost of Safwān. An undulating waterless desert, 130–210 ft. above sea-level, traversed by a broad shallow depression, Bil Jirfān.

iv. *Yāh*, a barren tract between Jahrah and Bātiḥ, 250 ft. above

sea-level, traversed from E. to W. by the ridge Jāl el-Yāh, 50 ft. high and half a mile broad, covered with round stones.

v. *Qirā' el-Marru*, N. of Jahrah, the name signifying barren pebbly waste. It is a strip 6 miles broad, at an elevation of 250–300 ft., waterless, but with some camel-grazing.

vi. *Zaqlah*, a small tract between Jahrah and *Qirā' el-Marru*. It is a basin draining to a central hollow, with grazing for camels.

vii. *Zōr*, on the N. side of Koweit Bay. Chiefly a range of hills running NE. and SW., passing 3 miles NW. of Jahrah. A small valley, *Jauf el-Mutlā'*, drains into the plain, 1–5 miles broad, called *Sif* ('the beach'), between the range and the bay. This plain is barren and stony, though muddy in parts, and contains numerous wells. Near the E. end of the range are the wells of *Mugheirah*.

Of the southern districts *Umm Janeib* is a generic term for the following coastal and adjoining tracts: *Kabd*, *Qrā'ah*, *Adān*, *Salū'*, *Hazeim*, and perhaps the N. part of *Sūdah*. It should, however, be noted that the term is by some confined to a small district W. of *Hazeim*, and here included in that tract.

i. *Qrā'ah*, a barren sandy tract between *Kabd* and the Persian Gulf, and S. of Koweit Bay: it contains the town of Koweit. Among wells in the tract, in addition to *Malah* (see Route No. 10), are *Adeiliyah*, 3 miles S. of Koweit, a Bedouin camping-ground with 100 wells; and two wells on or near the coast, *Keifān*, on the E. side of *Ras el-Ardh*, about $\frac{1}{2}$ mile from the point, and *Qaleisiyah*, 10 miles SE. of Koweit and $1\frac{1}{2}$ miles from the coast, with 6 wells with good water at 27 ft. The Sheikh of Koweit's private water-supply is obtained from two wells four miles from Koweit (see p. 296). The wells of *Jadādiyah* and *Suleibiyah* are by some included in this tract.

ii. *Adān*, immediately S. of the preceding, a ridge-like plain of softish sand running S. for 22 miles to the hill of *Qreyyin*, and 10–20 miles in width. The population consists chiefly of wandering Arabs, camping about the wells, but the following coast villages deserve notice: 1. *Faneitis*, 8 miles S. of *Ras el-Ardh*; 6 or 7 wells. 2. *Fantās*, 16 miles from Koweit; 100 houses, mixed Arab population; cultivation of barley, fruits, and vegetables; 300 date-palms; about 30 wells, worked by donkey-power, with water at 20 ft. 3. *Abu Haleifah*, 18 miles from Koweit; 50 houses with mixed population; date-grove; cultivation of barley, fruits, and vegetables; about 30 wells, good water at 20 ft. 4. *Faheihil*, 21 miles from Koweit; 50 houses, mixed Arab population; some live stock; about 20 wells with good water at 18 ft. 5. *Shi'aibah*, about 24 miles from Koweit; 15 houses within a ruinous fort; 10 wells with good water at 16 ft.; a few pearl-boats.

Among wells in this tract the following may be noted :

Tawil and *Wārah* (see Routes Nos. 10 and 12). *Laqit*, 25 miles S. by E. of Koweit and 8 miles W. of Shi'aibah, with about 50 wells yielding good water at 20 ft. *Mazāra'*, 3 miles to NW. of Laqit; 8 good wells with water at 18 ft. *Safāwi*, in the same region; 100 wells, with water at the same depth. *Umm el-Himān*, 1 mile W. of Laqit; about 80 wells, good water at 18 ft. *Subeihiyah*, 32 miles S. of Koweit and 20 miles from the coast; about 100 wells scattered in a plain of about 1 mile square, water at about 18 ft.; no grazing quite near. *Manifah*, on the coast, between the village of Fantās and Haneidhil; 9 wells, good water at 21 ft. *Aqilah*, several miles S. of Shi'aibah village, and *Areifjān*, 1 mile N. of the same. *Haneidhil*, 2 miles N. of the village of Fantās.

iii. *Salū'*, S. of 'Adān, extending for 30 miles N. and S., and about 20 miles broad; a sterile tract of loose dark sand.

iv. *Hazeim*, S. of *Salū'*, a plain of firm dark soil, with no vegetation beyond camel grazing. In the S. is the briny rivulet of *Maqta'*. Wells in the tract are: *Wafrah*, 50-60 miles due S. of Koweit and 25 miles inland, with drinkable water at 12 ft.; *Rāfa'iyah*, about 10 miles WSW. of the mouth of *Maqta'* rivulet, with fair water at 12 ft.; *'Aseilān*, about 4 miles W. and rather N. of the preceding; and *'Atāridh*, not far from *'Aseilān* in the same direction.

v. *Sūdah*, S. of Hazeim, extending for about 60 miles to the N. borders of Hasa, and bounded on the W. by the Dhula' el-Mi'a'ijil range and the Na'airiyah hill. It is a level tract of firm dark sand, including in its N. part the Labibah plain. The chief wells are *Hamudh* and *Naqair* or *Inqair*, with water at a depth of about 12 ft.

The districts of the interior are the following: -

i. *Kabd*, 25 miles SW. of Koweit, W. of 'Adān; a belt of high ground running E. to W., but of no great extent.

ii. *Shaqq*, a shallow valley, perhaps 80 miles long from N. to S., and on the average about 10 miles broad, between Umm Janeib on the E. and Dibdibah on the W. It ends on the N. about 20 miles NW. of Jahrah, and is bounded on the S. by Dhula' el-Mi'a'ijil. It is uninhabited, but yields most of the grass and firewood sold in the town of Koweit. Where it is crossed by the route from Koweit to *Riqā'i* it contains a *khbrah* (rain-pool) called *Farāq*; another pool, *Khbrat ed-Dawish*, lies on the route from Koweit to Hafar (see Route No. 10).

iii. *Dibdibah*. A large district W. of *Shaqq*, with the Bātin on the NW. and Summān on the SW., its N. end lying about 25 miles W. of Jahrah; it has a length of about 100 miles, while its breadth may amount to 50 miles. It consists of featureless, slightly undu-

lating plains of steppe-desert, the depressions concealing camels at comparatively short distances. It is without wells, though it has several rain-pools (*Umm el-'Amārah*, *Abul-Hirān*, *Umm el-Hamīr*), and there is pasture in spring. Raunkiaer, crossing it from Koweit to Zilfi, notes that it produces truffles, and that it is frequented by hares and gazelles. The Musannāh ridge, running ENE. from the neighbourhood of Hafar, is a distinguishing feature of Dibdibah.

iv. *El-Bātin*. The most northerly section of the great Wādi Rummah, which begins in the Harrat Kheibar, towards the W. side of Arabia. The part which borders or enters Koweit territory begins about Hafar, running NE. in an almost straight line for more than 150 miles to lose itself in the low country of Turkish 'Irāq. The Bātin is generally a well-marked depression varying in breadth from 8 miles at Hafar to 2 miles at Rīqa'i. The actual bottom, which is 3 miles at Hafar, is ordinarily much narrower, and in places contracts to $\frac{1}{2}$ mile; it is covered with a level deposit of dark-coloured clay, apparently washed down from the higher ground. There are often large patches of scrub which give cover to gazelle and bustard, while the sand-grouse is found in winter. Routes from Basra and Koweit to Qasim in Nejd run along the Bātin (see Routes Nos. 8 and 9), which should not be confused with the smaller tract mentioned above (p. 290), to which it lends its name.

v. *Summān*, a vast tract of which the N. part alone, between Dibdibah and the Dahanah desert, belongs to the territory of Koweit. The Sultan's portion is about 120 miles in length, with a maximum breadth of about 90 miles; beyond his territory, towards the SE., the tract narrows to about 20 miles, where it is crossed by the Rīyadh-Hofūf route (see Route No. 11). Summān, which may be regarded as a southerly continuation of the stony Hajarah desert, appears to be largely composed of sandstone, which forms hills, and crops out in different parts, though Shakespear, entering it farther S. from the Wādi el-Miyāk district of Hasa, speaks of limestone rocks. On the E. side it begins with a confusion of small valleys winding among flat-topped hills, and brightened here and there in spring by wild flowers, grass, and shrubs. In or near this zone lie *Hafar*, *Sāfah*, and *Wabrah*, important wells, forming stages on the various roads from Koweit to Nejd (see Routes Nos. 9 and 10). Farther on the tract becomes more open, the valleys grow broader and flatter, winding nearly N. and S., while the low hills are less irregularly disposed. There are parts which are almost flat, with here and there depressions clothed with scrub and grasses. As the W. border is approached, there is again a confusing labyrinth of valleys, passing into broken ground with patches of grass and

brushwood. This is succeeded by undulating plains with outcrops of sandstone, which end abruptly at the edge of Dahanah.

Though there are no wells in the interior of Summān, after good rains it provides excellent and extensive pasture. But if the later rains fail there may be a shortage of grazing as early as April, affecting the movements of the tribes, the chief of which, in the Koweit Summān, is the Muteir.

Islands

1. *Būbiyān* in the NW. corner of the Gulf, just N. of Koweit Bay, is claimed by the Sheikh of Koweit, on the ground that Hawāzin from his territory fish in summer on its NE. coast. In 1902 the Turks established a storehouse, guarded by a detachment under an officer, near *Ras el-Qaid* on the SE. corner. There are no villages on the island.

2. *Feilakah* (pronounced *Feilachah*) on the N. side to the entrance to Koweit Bay, is 7 miles in length with a maximum breadth of 3 miles, and is very low. The only village is *Zōr*, on the NW. coast, though there are several deserted settlements; the only other inhabited place is *Qreiniyah*, where the Sheikh has a residence. The people of *Zōr* are of mixed origin, mostly fishermen, with a few pearl-divers, and owning about 100 boats. Water is found in most parts of the island at a depth of about 6 ft.: in the interior and during the hot weather it is apt to be brackish. Wheat and barley are cultivated, with an annual yield of about 30 tons; there is some cultivation of melons, lucerne, and vegetables. There are a few camels, a number of donkeys, and some cattle on the island. *Feilakah* is governed on behalf of the Sheikh by one of his relations. It possesses numerous tombs of Mohammedan saints to which pilgrims resort: the *Muqām el-Khidhar*, overlooking the boat-harbour of *Zōr*, and now a roofless tower, is a shrine frequented by Arab sailors.

3. *Kubbar*, in 29° 4' Lat. N. and 48° 30' Long. E., about 20 miles off the coast; an uninhabited islet.

4. *Qāru*, 28° 49' Lat. N., 48° 47' Long. E., 25 miles from the coast, and 24 miles SE. of *Kubbar*, likewise uninhabited.

5. *Umm el-Marādīm*, 28 miles S. by E. of *Kubbar*, and 16 miles from the coast, also without inhabitants.

6. *Qurein* or *Qrein* (frequently pronounced Grain), another islet close to the shore 4 miles to W. of Koweit, with a good anchorage for boats in the basin called *Bandar esh-Shuweikh*, on the SE. side, was used as a quarantine station in 1912, but abandoned in the following year on account of difficulties with regard to supplies and water. *Grane*, or *Graine*, the old English name for Koweit, was probably taken from this island.

Towns

1. **Koweit**, capital of the Sultanate, is situated on the S. coast of the bay of the same name, about 80 miles S. by E. of Basra and 280 miles NNW. of Bahrein. It extends for about 2 miles along the shore, with a depth varying between $\frac{1}{4}$ mile and $\frac{3}{4}$ mile. On the land side, the desert tract of Qrā'ah (see p. 291) comes right up to the houses, and there are no date-groves nor cultivated lands. The site is in general flat and sandy, but rises towards the SW.; just beyond the town on the S. and E. the soil is clay, and here material is dug for the mud walls of the ordinary houses. Koweit has no regular plan; most of the streets are winding, and cross each other at irregular intervals. The principal thoroughfare runs from the sea to the bazaar and market-place at the back of the town. It begins with two branches, one starting near the custom-house, to the W. of the Sheikh's palace about the middle of the sea-front, the other some little distance to the E. of it, this latter branch containing the offices of the British India Steam Navigation Co. and the American Mission. The branches unite almost S. of the palace, and proceed directly to the market, passing the largest mosque in the town on the right hand. The bazaar forms a labyrinth of narrow streets about the N. end of the market-place, which has been compared to a bay running into the town straight out of the desert; it is in fact continuous with the waste country, and the caravans, which are loaded at the S. end, are on the desert from the very start. The bazaar is without architectural interest, and is not covered by the vaulted roofs which lend attraction to those in some other places; its chief protection from the sun is supplied by awnings of mat and palm-branch. The merchants of textile fabrics trade in the main thoroughfare, at the end of which are the chief tobacconist's shop and the Bible warehouse of the American Mission. Household utensils are sold at the head of the market-place; on the E. side are shops for travellers' requisites, such as saddles, arms, sandals, and coffee-pots. At the top of the market-place are the pavilion-like structures, with a single many-windowed upper floor approached by an outside staircase, in which the Sheikh sits during his daily audiences (see p. 289). There are coffee-houses in both bazaar and market, where coffee and tea are served.

• The residence of the British Political Agent is on the front, to the E. of the Sheikh's palace. The latter is a rambling complex of different styles and dates, in the architecture of which can be traced the influence of Persia and Mesopotamia. It has three main divisions, the Sheikh's private residence and harem, a fort-like

structure surrounding a court; a central mass of irregular buildings; and the *serai*, built by an architect of Baghdad, with high reception halls surrounded by corridors with great open arcades. The better houses of Koweit are of plastered stone, but the great majority have mud walls, and are of only one storey, with a parapet round the flat roof; they are usually built about interior courts. The mosques, of which there are about 30, are of plain appearance, with low rectangular minarets; the chief mosque has a large portal on the N. side not without some pretence to dignity.

As eastern cities go, Koweit is a well-kept place, though some parts suffer from uncleared refuse, and it is badly off for water. In 1914 it was decided to establish a condensing-apparatus, an alternative scheme for boring artesian wells having been rejected. The town has hitherto depended on supplies brought by sailing-boats from the Shatt el-'Arab (see p. 286), but great inconvenience resulted whenever these boats were weather-bound. Drinking-water is also obtained from wells 4 miles away, and the Sheikh's private supply is carried from the wells of *Qasr es-Sirrah* and *Mishrif* in the tract of Qrā'ah.

It has been already stated that almost the whole population of the principality is concentrated in the town (see p. 286). The great majority of the inhabitants are Arabs, but there are about 1,000 Persians, and some 200 Jews, while negroes, slaves and free, number some 4,000. Nearly all the people are Sunnis, but the Mecca Pilgrimage, now made only by sea, is said not to attract more than 50 persons in the year. The Arabs of Koweit are not of a robust type, but usually of slender build and sickly complexion. The men wear the ordinary dress of the sedentary Arab with a *kafiyah* of red and white, the women black veils and mantles, with a bright-coloured skirt sometimes displayed beneath. A curious feature of life in the town is the emergence after sunset of innumerable beggars, mostly children, who besiege the houses for morsels of the evening meal, and are seldom sent away empty.

The chief occupations are maritime (p. 286); there is no agriculture nor cultivation, all vegetables and similar produce coming from Jahrah. Retail traders comprise dealers in Bedouin requirements, leather-workers, haberdashers, tailors, goldsmiths, tinsmiths, date-merchants, grocers, and druggists.

2. **Jahrah**, a large and important village of town rank near the foot of Koweit Bay, 20 miles by road W. of Koweit. It is the chief, and almost the only seat of agriculture in Koweit territory, and caravans to Basra, and Boreidah *via* Hafar, pass through it. The permanent inhabitants are chiefly cultivators of Nejdi extraction,

numbering more than 500, but this total is increased in the hot weather by about 700 households, mostly of the Muteir tribe, encamping on the plain of *Mareitabah* on the N., where there are numerous wells. The place is dry, and has a healthy climate. The Sheikh of Koweit has a fortified residence on the SE. side, outside the limits of cultivation, with walls some 200 ft. in length and 15 ft. high, and a tower 20 ft. high at each corner. The entrance, on the NW. side, is commanded from within by an old muzzle-loading gun; the enclosure contains stabling for about 100 horses, and the Sheikh's brood mares are kept there. Jahrah is commanded at artillery ranges from the Zōr hills on the N. The water at the foot of the bay is too shallow to allow warships to stand in close.

The people are occupied in tilling the irrigated lands owned by the Sheikh, and by merchants of Koweit and relatives of the Neqib of Basra. The chief crops are wheat, barley, lucerne, dates, melons, pumpkins, beans, and other vegetables. Though some wheat is grown by rainfall, most of the above crops are produced in walled enclosures irrigated by channels; the water is raised from wells by water-lifts (*arjiyah*) worked by donkeys; there are more than a dozen date-groves. Agricultural implements are few and simple, consisting of a rudimentary plough (*ifdān*), an iron spade (*fakhīn*), used to make and repair water-channels or to open and close them, and a wooden rake or hoe (*masāh*) for levelling the ground.

Jahrah is governed by an Emir on behalf of the Sultan of Koweit. It is regarded as a valuable possession, not only on account of its produce, but because its popularity with the Bedouins enables the Sheikh to maintain and extend his influence among the tribes.

B. HASA

AREA

This region runs along the W. coast of the Persian Gulf from the S. frontier of the Sultanate of Koweit to that of El-Qatar and the desert of *Jāfūrah*, a distance of about 300 miles; on the W. it is bounded by Summān. It has an average breadth of about 50 miles and has been divided into a number of natural tracts, the boundaries of which are often indeterminate and without administrative significance (see below).

PHYSICAL CHARACTER

The greater part of Hasa consists of steppe and desert land rising westward from a low coast, along which the country is of *tihāmah* type. The surface is broken by a number of isolated hills which serve as landmarks ; continuous high ground is found chiefly in the interior to the W. of the region ; such is the line of hills along the Wādi el-Miyāh (see p. 309), and the Jebel et-Taff to the S. ; the stony ridges of Summān, running more or less parallel with the coast of the Gulf, intervene between Hasa and the belt of Dahanah which separates it from Nejd. Apart from the Wādi el-Miyāh the principal valley is the great Wādi Farūq in the SW. Saline depressions (*sibākh*) occur in the tracts on or near the coast. Shallow wells of drinkable water are numerous, and there is a fair quantity of grazing ; the desert parts of the region are thus habitable by Bedouins. But the richest districts are the two oases of Hasa and Qatif in the S., where water is abundant, and there are not only wells, but springs, streams, and lake-like ponds, the whole representing the subterranean drainage of inner Arabia, which passes the Dahanah underground. (See also under BAHREIN.)

CLIMATE

The climate of the lower and eastern part of Hasa is of the character usual to *tihāmah* plains, but the moisture is increased in the oasis tracts by the amount of surface water used in irrigation. Here the great heat common to the whole region is doubly oppressive in the hot season, more especially in Qatif ; as the coastal plain is left behind, the healthier desert conditions begin to obtain. Statistics are not available for Hasa, as for Koweit and Bahrein, but it is probable that the variations of temperature lie somewhere between those quoted for these two principalities, the climate being less subject to extremes than that of the former, and perhaps rather less equable than that of the archipelago. The average maximum temperature would then be about 110° F., and the average minimum rather above 40° F., the hottest weather occurring in July and August, with heat increasing from April and decreasing from September, the cool season falling between November and March. The average rainfall should be about 4 in., almost the whole being confined to the cooler season and to comparatively few wet days.

POPULATION

The settled population is estimated at about 100,000 ; the nomadic at about 57,000 ; the chief distinctions among the former are not tribal but religious, the people falling into two main groups of Sunni and Shiah. If speaking Arabic as the mother tongue, the sedentary Shiah are known as *Bahārinah* ; they form almost the whole population of the Qatif oasis, and nearly half that of the oasis of Hasa, occupying in addition the island of Tārūt. Many Arabs of the nomadic tribes have become sedentary ; some 4,500 of the Beni Khālid live on the islands of Musallamiyah, Jinnah, and Tārūt, at Qasr es-Subeih, at Kalābīyah and Jishshah in Hasa oasis, and at Umm es-Sāhak in the oasis of Qatif. In the Wādī el-Miyāh there are about 1,000 miscellaneous Arabs, and smaller numbers in other places. Negro slaves are numerous in the cultivated area. X

Among the Bedouins, tribal distinctions are paramount. Some 35,000 of the 'Ajmān tribe make their head-quarters in Hasa ; the Ahl Murrah, though chiefly ranging the Jāfurah desert and Jabrin, are represented by 7,000 members ; the Beni Khālid by 10,000, and the Beni Hajar by 5,000 souls. Nomads of the Hawāzin, Rashā'idah, Dawāsir, Šahul, Muteir, Sebei', Ateibah, and Qahtān make temporary sojourns within the boundaries of Hasa, though more properly belonging to Koweit and Nejd. The Beni Khālid range chiefly in the N. of the region, the Ahl Murrah in the S. ; the intervening space towards the interior is regarded as the territory of the 'Ajmān, that towards the coast, of the Hajar.

Previous to the expulsion of the Turks from Hasa, in 1913, these tribes, with the Manāsir, continually raided the routes from 'Oqair to Hofūf and Hofūf to Riyādh ; the state of the former route was indeed one of chronic insecurity. In 1912 Raunkiaer found great difficulty in traversing the Riyādh-Hofūf route, and, in spite of Ibn Sa'ūd's protection, he encountered considerable hostility and was threatened more than once. But the victory of Ibn Sa'ūd has put an end for the present to such attacks, as his power is now respected by the Bedouins. The 'Ajmān formerly did not confine themselves to land raids, but even engaged in piracy. In 1912 members of the tribe on board a ship sailing from Bahrein to Qatif overmastered the crew and ran the vessel ashore, making off with the cargo. At that time they were said to intend establishing a post on the coast, whence to strike at the traffic between the above places. But Ibn Sa'ūd put an end to their raiding. In the summer of 1915 he practically expelled them from Hasa into Koweit territory,

whence they were requested by the Sultan to withdraw. They seem to have pushed northwards into Muntefiq and Dhafir territories, for the time at any rate.

DOMESTIC LIFE AND APPLIANCES

While the life of the Bedouins and of the poorer villagers in the territory of Hasa resembles that of similar classes in other parts of Arabia, that of the merchants of Hofūf and Qatif is normally distinguished by a variety and amplitude which contrast with the simplicity of the interior. Raunkiaer, however, found great insecurity in Hofūf itself, and he says there was no security at all in the oasis in 1912; though conditions appear to have improved in some degree since Ibn Sa'ūd's intervention. The position of Hasa as a maritime and commercial province, with ports linking it to India, Persia, and 'Irāq, explains the foreign influences formerly apparent to the eye and the tendency to a more luxurious mode of living. Palgrave noted the refinement lent to domestic architecture by the free use of the arch, and the structural superiority thus attained over the more monotonous and heavier buildings of Nejd and Shammar. He further remarked the exterior use of a fine white plaster, and the ornament bestowed on doorways and windows. But it should be added that Lorimer describes the houses in the Hasa oasis as of sun-dried bricks and mud. Houses have upper storeys, sometimes more than one, with the usual flat roof; each has its secluded court, and generally its private well. In the dwellings of the well-to-do may be seen wood-carving on door and window frames and painted walls; in the house of a merchant of Qatif who entertained him Palgrave saw a profusion of carpets and ornaments betokening a Persian rather than an Arab taste. In Hofūf domestic furniture is more varied than in Nejd; the stools, low tables, cupboards, and bedsteads recall those used in Western India.

A greater variety also marks the dress of the people. In Hofūf and the surrounding villages the wide white Arab shirt is often replaced by the closer-fitting saffron-dyed and silk-embroidered vest of Oman. The usual *kafiyah* is sometimes superseded by the turban, and a light red cloak may relieve the sombre hue of the Arab mantle; Hasa is the home of finely woven cloaks with delicately embroidered borders. Red leather sandals of more elegant shape supersede the brownish yellow footgear of the interior, and the curved dagger of Oman, with silver-mounted hilt, may be worn at the side. In short, the life of the townsmen in Hofūf, Mubarraz, and Qatif is larger and more liberal on its material

side than that of Nejd ; Palgrave claims for it an equal superiority in the intellectual sphere and in the amenities of social intercourse. The houses of the cultivators and fishermen, and the implements which they employ, differ less from those of other parts of Arabia ; huts are commonly of mud or palm-fronds. Ploughing is done by oxen or by asses, the former being of the humped variety, like those employed in India for the same purpose.

PRODUCTS AND TRADE

The pearl-fisheries on the coast of Hasa occupy more than 160 boats and employ 3,500 men, but the chief industry is the cultivation of the well-irrigated oases. Dates are the chief product, the best being among the finest in the world ; but rice, wheat, barley, vegetables, and fruits are also raised. Cattle are abundant in the planted area, sheep less numerous than in Nejd ; donkeys number many thousands, about a quarter being of the famous white Hasa breed. Horses are rare ; but both riding- and baggage-camels are easily obtained.

Manufactures are few and chiefly confined to Hofūf, where there is some textile industry, producing fine abbas of wool, silk and wool, or silk and cotton, enriched with embroidery of fine design and borders of gold thread. The copper and brass coffee-pots of the same town are so well known as to form an export.

The chief market is Hofūf, which, through the port of 'Oqair, serves not only the oasis and the nomad country depending upon it, but, in part also, the S. district of Nejd. There is a weekly caravan from Riyādh bringing *ghi* to Hofūf, and taking back cloth, sugar, and rice. The trade of Qatif with the interior is of less importance.

The principal exports are dates, date-branches for fuel, reeds and mats, *ghi*, hides, abbas, donkeys, and pearls, mostly consigned to Bahrein, Basra, Persia, and Bombay ; imports are piece-goods, hardware, rice, coffee, wheat, barley, sugar, and spices, chiefly from the same places. Manāmah in Bahrein, the great entrepôt for foreign goods on the W. coast of the Gulf, is of cardinal importance to the trade of Hasa. Many thousands of tons of dates are exported, though the greater part of the crop is locally consumed. Camels reared by the Dawāsir, Murrah and Muteir are sold in Hasa for the Damascus market (see vol. ii, p. 18). A trade in negro slaves continued under Turkish rule.

CURRENCY

The popular standard of currency is the *riyāl* or Maria-Theresa dollar (worth about 1s. 10½d.), though Indian rupees are accepted

at Qatif, and Indian currency-notes are changed at the same town and at Hofūf. The official unit under Turkish administration was the *lira* of 100 gold piastres (18s. English). The following is a table of coinage :

| <i>Official Value</i> | | <i>Practical Value</i> | |
|--------------------------------|--|----------------------------|--|
| 1 Mardhūf | = $\frac{1}{16}$ of 1 gold piastre . . | $\frac{1}{4}$ muhammadiyah | |
| 1 Muhammadiyah | = $\frac{1}{4}$ " " . . | $\frac{1}{30}$ riyāl | |
| 1 Rupee | = $5\frac{1}{2}$ " " . . | $\frac{5}{7}$ " | |
| 1 Tawīlah (or ' long bit ') | = $\frac{11}{142}$ " " . . | $\frac{1}{100}$ " | |
| 1 Riyāl | = $\frac{1}{10}$ of 1 lira | | |

The *tawīlah* is an example of primitive currency, peculiar to Hasa oasis. It consists of a strip of copper about $1\frac{1}{2}$ inches long, V-shaped at one end, and bearing a few Cufic characters said to indicate the name of a Carmathian prince. Palgrave gave its value as about three farthings.

WEIGHTS AND MEASURES

(a) *For General Retail Purposes*

| | | |
|-------------------|-------------------------------|--|
| 1 Ruba' | = 0.68 lb. (but sometimes = | $\begin{cases} 12 \text{ riyāls} \\ 28\frac{3}{4} \text{ rupees} \\ 28\frac{3}{4} \text{ Indian tōlas.} \end{cases}$ |
| 1 Thamīn or huqqa | = 4 ruba'. | |
| 1 Qiyāsah | = 8 thamīn (about 23 lb.). | |
| 1 Mann | = 24 qiyāsah (about 552 lb.). | |

(b) *For Gold and Silver*

| | |
|-------------------|--|
| 1 Mithqāl Shīrāzi | = $\frac{2}{3}$ Indian tōla (72 grs.). |
|-------------------|--|

(c) *For Cereals (wholesale)*

| | |
|------------|-------------------------|
| 1 Mūsmīyah | = 10 qiyāsah (230 lb.). |
|------------|-------------------------|

(d) *For Dates (wholesale)*

| | |
|----------|--|
| 1 Waznah | = $\frac{1}{2}$ qiyāsah ($3\frac{2}{7}$ lb.). |
|----------|--|

The unit of linear measure is the *dhrā'* of $18\frac{3}{4}$ in.

RECENT HISTORY AND PRESENT POLITICS

Turkish rule in Hasa, which had extended without interruption for 42 years from the occupation by Midhat Pasha in 1871, was ended in 1913 by 'Abd el-'Azīz es-Sa'ūd, Emir of Nejd, who on

May 5th seized Hofūf without much fighting, and soon afterwards took Qatif. The Turkish garrison withdrew first to El-Qatar and finally sailed to Basra. Emirs were appointed by Ibn Sa'ūd in Hofūf and Qatif, and at a meeting at 'Oqair with Capt. Shakespear, the British Political Agent from Koweit, the Emir announced that these officials were instructed to help and protect British subjects in consultation with the Agent. In June 1914 Ibn Sa'ūd accepted the title of Vali of Nejd and Hasa from the Turks, but he continued to invite closer relations with the Indian Government, and on Capt. Shakespear's appointment as Political Officer in Nejd, later in the same year, he received the British representative with cordiality. On the outbreak of the European War, he opposed Ibn Rashīd, who had espoused Turkish interests in Arabia, and fought a drawn battle with him at Mejma' in Sedeir, in March 1915; but in the summer of the same year a formal peace was concluded between the two Emirs. This, however, is merely nominal, and in 1916 a Nejd force was threatening Ibn Rashīd from the south. Ibn Sa'ūd can summon to his standard the Beni Khālid and Beni Hajar, and to his control over these tribes is due the improvement in the security of the Hasa province and the caravan routes by which it is approached. The hostility of the Bedouins to the Turks had been such that the sovereignty of the Sultan extended no farther than the effective power of the garrisons and military or police posts, while life and property were insecure even in the neighbourhood of Hofūf. Under the Porte, the whole region of Hasa, known as the Sanjak of Nejd, formed a division of the Basra vilayet. The capital was Hofūf, and the country was administered on the usual Turkish system, though the government approximated to the nature of a military occupation. Subsidies were paid to the 'Ajman, Beni Hajar, Beni Khālid, and Ahl Murrah tribes, who provided carriers of the official mails, and *rafīqs* for their escort. The garrison, chiefly concentrated at Hofūf and Qatif, consisted of 4 battalions of infantry and 2 squadrons of cavalry, with 1 mule-battery, and a small auxiliary camel-corps of Arabs. In addition, there were 6 companies of police, 4 of which were mounted. The revenue was chiefly obtained from agriculture, more especially date cultivation, a tax being imposed on dates in Qatif, while in Hasa the Government took a share of the crops. The amount thus obtained was estimated at nearly £25,000; customs were farmed, and are said to have yielded as much again. There were no public posts nor telegraphs.

DISTRICTS

These are for the most part not administrative but natural tracts, the exact boundaries of which are difficult to determine; with the exception of the two oases of Hasa and Qatīf, few of them have any centres of population even approaching town rank. As the two oases are of predominant importance, it may be well to consider them first.

1. *Hasa Oasis*

A district in parts of great fertility, bounded on the E. and N. by Biyādh, on the W. by Ghuwār, and on the S. by Kharmah; its natural boundaries are on the NW. Jebel Qārat er-Rukbān, on the SW. Jebel Bu Ghanīmah, and on the S. a line drawn between the last-named mountain and Jebel Arba'. The oasis, which extends for about 30 miles N. and S. and 21 miles E. and W., is separated from the Gulf at 'Oqair by more than 30 miles of desert country. Only a part of it is cultivated and inhabited; the remainder is for the most part barren. The mass of the fertile territory extends for about 12 miles to the E. of Hofūf and Mubarrāz; but there are detached blocks of cultivation farther to the N., and round 'Ayūn.

The most remarkable physical feature of the Hasa Oasis is the abundance of water in the cultivated area, provided by a multitude of springs, all warm and some hot. So numerous are these springs, that in parts the whole country is saturated, and roads run on embankments; marshes and stagnant ponds are not infrequent, and some sheets of water attain the dimensions of lakes. Such are Birkat el-Asfar, 12 miles ENE. of Hofūf, and Birkat Umm el-Mahza, 7 miles E. of 'Ayūn. The plentiful supply of water admits of an elaborate irrigation-system which enables rice to be grown. The chief product is the date, but there are fields of wheat and barley; fruit includes limes, citrons, peaches, apricots, figs, pomegranates, and grapes, though little reaches a high quality. Natural grass is plentiful in spring. Most of the live stock already mentioned is found in the two oases.

The chief villages not mentioned along the routes (see Routes Nos. 11, 12, and 13) are: 'Ayūn, 20 miles N. of Hofūf, with 500 houses and a moat which can be filled; *Daleiqiyah*, 5 miles W. of Jishshah, small, but walled and bastioned, with springs and date-trees; *Hazam*, near Mubarrāz, a large Bedouin encampment in hot weather; *Bāb el-Jafar*, a few miles SW. of Jishshah, a large walled village of 350 houses, formerly head-quarters of a Turkish *nāhiyah*; *Qasr esh-Sharqi* (also called *Qasr Ghaseibah*), 4 miles E. of Hofūf, a

former Turkish fort ; *Ruqaiqah*, 1 mile S. of Hofūf, a large Bedouin permanent camp.

The principal towns are :

1. **Hofūf**, the capital of the region, in the SE. corner of the cultivated area, 40 miles inland, with the desert close on the S. and cultivation round the other three sides. The town has three quarters : (1) *Kūt* in the NW. ; (2) *Rifā'ah* in the E. ; (3) *Na'āthil* in the S. and W. *Kūt* is a fortified enclosure with numerous towers, built by Ibrāhīm Pasha, 600 yards square and surrounded by a ditch ; it formed till 1913 the residence of the Turkish garrison and community. It contains a domed Sunni mosque, also built by Ibrāhīm, a military hospital, two forts, and a jail ; the number of houses is 1,200. *Rifā'ah*, with 2,100 houses, is the highest and most healthy quarter, containing the homes of the wealthier classes. *Na'āthil*, with 1,700 houses, is the poorer quarter, though it too has wealthy residents, and contains the largest Shiah mosque in Arabia. *Kūt* has on its E. side the *Sūq* with an arcade of shops, while on the S. it is separated from *Na'āthil* by a grove of palms. It is enclosed by a wall 24 ft. high, with two gates ; the wall surrounding the rest of the town is 12 ft. high, with six gates, but no ditch. The houses of Hofūf are largely of stone, with gypsum mortar, and nearly all have their own wells, with water at a depth of about 25 ft. The streets, with one or two exceptions, are narrow and filthy. A detached fort, *Qasr el-Khazām*, lies a few hundred yards from the W. of the town, by the Turkish cemetery ; to the SE. is a group of gardens with a large well, called *Suweidarrah*. Outside the N. of the town is the *Sūq el-Khamīs*, where a market for Bedouins is held on Thursdays. The inhabitants, said to number 25,000, are described as of mixed Arab stock, with a few immigrants from Nejd. Three-quarters are Sunni ; the remainder, with the exception of a few Wahabi, are Shiah. The special manufactures of Hofūf have been already mentioned ; for its trade with Riyādh and with the Gulf through 'Oqair, see above, p. 301.

2. **Mubarraz** lies 2 miles N. of Hofūf, with which it is connected by a raised causeway ; it has the desert on the W., but cultivation on the other sides, and is surrounded by a dilapidated wall, with gates N. and S., but no ditch. Outside the wall on the W. is the fort *Qasr Sahūd*, and beyond this the camping-ground, *Hazam* (see above, p. 304). The town contains five quarters, of which the largest, *Ayūni*, is in the centre and SW., containing the market, the permanent shops and the former residence of the Turkish Mudir. In the NW. quarter, *Siyāsib*, resides the headman of the town. The number of houses, mostly of stone and lime, is estimated at

1,670, with a population of 8,500. The business of the town is agricultural, and there is a weekly market for Bedouins on Fridays.

2. Oasis of Qatif

This tract adjoins the coast ; it is bounded on the N. and W. by the desert country of Biyādh, on the S. by Barr edh-Dhahrān. Its length from N. to S. is about 18 miles, with an average breadth of 3 miles, the town of Qatif lying in the middle. Its height is only a few feet above the sea, and most of its area consists of a sandy plain saturated by spring water, of normal temperature. The cultivated part of the tract ends 6 miles S. of the town, but, as in Hasa, there are detached blocks of cultivated ground ; in the N., about Safwa and Umm es-Sāhak, are reed-producing marshes. The atmosphere is denser than in Hasa, and the moist heat more oppressive ; the climate is thus damp and unhealthy, and there is much malarial fever. The settled population is said to be 26,000, nearly all *Bahārinah* (see p. 299) ; a few non-nomadic Arabs (Beni Khālid) are found at Umm es-Sāhak, and a few *Hūwalah* in Qatif town. Agriculture forms the principal industry, and the yield of dates from the irrigated plantations is very large ; a high proportion of the crop is exported to Oman, Persia, Bahrein, and India. The following weights and measures are peculiar to Qatif :

(a) For general retail purposes.

1 Qīyas = 1·07 lb. (sometimes $= \begin{cases} 18 \text{ riyāls} \\ 102 \text{ mithqāl shīrāzi,} \\ \text{or rather less).} \end{cases}$

1 Alf = 2 qīyas (2·14 lb.).

1 Mann = 16 alf (34·37 lb.).

1 Qallah = 2 mann (68·75 lb.).

(Wholesale business in dates is conducted in *qallahs*.)

(b) For precious metals.

1 Mithqāl Mishkhas, or Hamar = $\frac{3}{10}$ Indian tola (54 grs.).

1 Mithqāl Shīrāzi = $\frac{2}{3}$ tola (72 grs.).

1 Khamsīn = 10 mithqāl shīrāzi (1·65 oz.).

1 Miyah, or Amyah = 2 khamsīn (3·29 oz.).

(c) For retail meat, fish, &c.

1 Waqīyah = ·68 lb.

1 Huqqah = 4 waqīyah (2·75 lb.).

1 Mann = 12½ huqqah (34·37 lb.).

The unit of linear measure is the *dhrā'* of 19½ in.

The principal villages of the oasis are : '*Anik*, a hamlet on the coast, 4 miles SSE. of Qatif town, with a fort formerly garrisoned by a Turkish battalion, and date plantations owned by Beni Khālid ; '*Awāmiyah*, walled, with 300 houses, 3 miles NNW. of Qatif, and 1-2 miles inland, watered by excellent springs ; '*Jishsh*, 4 miles S. of Qatif, and 3 miles from the sea, walled, with 250 houses, and three fine springs near a mosque outside the E. wall ; '*Safwa*, 8 miles N. by W. of Qatif, walled, with 350 houses and the two copious springs of *Dārūsh*, and '*Atiqah* 1 mile to S. ; '*Lājām*, walled, with good springs, in the centre of a cultivated area 6 miles WNW. of Qatif. '*Dammām*, on the coast, 9 miles SE. of Qatif, is now deserted, but has ruined houses and two ruined forts, one on the mainland, the other on a reef.

The towns and port of Qatif are as follows :

1. **Qatif**, situated on the bay containing *Tārūt* Island, 230 miles SE. by S. from Koweit, 64 miles N. by W. of 'Oqair, and 36 miles NW. by W. from the nearest part of Bahrein. A reef opposite the town extends 10 miles seawards ; upon this, 2 miles E. of the town, is an islet with a ruined fort, *Burj Abu'l-Līf*, on the N. side of which is a basin where three channels from the open sea converge ; from here a passage leads to the town, but boats of over 6 ft. draught cannot reach an inner berth.

The town consists of the *Kūt* or fortified quarter, outside which are a long bazaar and various suburbs. The *Kūt* has bastioned walls 30 ft. high, with a frontage of 400 yds. towards the sea, where there is a gate, and a frontage of 300 yds. towards the W. and S., where there are also gates, the former opening upon the suburb *Bāb esh-Shamāl*, to which it gives its name ; to the N. is a dense forest of date-palms. The fort contains 700 houses, mostly of stone and gypsum-mortar, but no shops ; the Turkish Government offices were in the extreme SE. corner. The bazaar runs a quarter of a mile S. from the SW. corner to the suburb of *Kaweikib* ; it is stone built and roofed, with 300 shops. Other suburbs are *Jarāri*, *Madāris*, *Mayyās*, *Dabeibiyah*, and *Sharī'ah*.

The population of the town is computed to be 5,000, and that of the suburbs an equal number ; nearly all are *Bahārinah*. There are no Oriental Christians, Jews, or Persians ; the 70 Hindu traders, who were once settled here, withdrew after the Turkish occupation. But in June 1910 an Indian firm from Bahrein opened a shop and did most satisfactory trade, an example which has no doubt been followed.

2. **Seihāt**, on the coast, 2 miles SE. of '*Anik*. A walled town of 600 houses with its own sheikh ; it has abundant water, and is occupied with agriculture.

3. 'Oqair (frequently pronounced 'Ojair), 64 miles S. by W. of Qatif town, and 24 miles WSW. of the S. end of Bahrein Island. It lies on the SW. shore of a bay, with an entrance 200–300 yards wide, and a channel of 3–4 fathoms. There is, strictly speaking, no town of 'Oqair, the place consisting of a fort and a large *khān* close together. The latter is an enclosure of 150 by 80 yards, surrounded by a wall 16 feet high, with sheds along three sides in the interior; it contains three shops, and all travellers to and from the port take up their lodging within its walls. Under Turkish rule there were practically no inhabitants other than the detachment of soldiers in the fort, some police, the customs and port officers, and a few agents representing merchants in the Hasa oasis. Water is obtained in the sandpits at *Abu Zahmūl*, a short distance SW. of the fort, but that from the well of *Sūwād* in the surrounding tract of *Biyādh* is of better quality.

The port serves the Hasa oasis, and, to a great extent, S. Nejd, to which it imports rice, piece-goods, coffee, sugar, and hardware, chiefly coming through Bahrein. The neighbouring Arabs are Ahl Murrah, 'Ajmān, and Beni Hajar.

3. Other Tracts of Hasa

i. *Zōr el-Audhān*, from Jebel Manifah to Musallamiyah Bay, and inland to the marshy depression of Sabkhat el-Mutāya. The tract, which is without settlements, has an extension on an average less than 20 miles. Its wells are poor: that of *Ruwāqīyah* is on the coast half-way between Ras el-Ghār and Ras el-Museinah; that called *Sūdāh* is about 3 miles inland from the NW. side of Musallamiyah Bay.

ii. *Huzūm*, S. of the above, extending 25 miles to the foot of Dōhat ed-Dāfi; the wells of *Mistannah* (see Route No. 13) are on its W. boundary. The soil is sandy, bearing the *markh* tree, with shrubs and grasses. Wells average 6 ft. in depth. That named *Nuqūriyah* is in the base of the promontory point of Musallamiyah Bay; that of *Mutāya* is 3 miles SW. of the foot of the same bay. There is no settled population, but the tract is frequented by the Beni Khālid and 'Ajmān.

iii. *Biyādh*, the largest of the Hasa tracts, S. of *Huzūm*, extending about 130 miles from opposite Abu 'Ali Island to Rases-Sufeirah opposite the S. end of Zakhnūniyah Island, with a maximum breadth of about 50 miles. The soil is sandy, with many low white sand-hills (*naqīyān*); grasses and scrub grow in profusion, and water is obtainable everywhere by digging a few feet beneath the surface.

In the N. of the tract are two broad saline depressions, Sabkhat es-Summ and Sabkhah Salāliyyāt, while a nitrous and marshy depression, Sabkhah Shātar, lies close to the E. border of the Hasa oasis, and is crossed by the route from 'Oqair to Hofūf. The best watered regions are *Dabeisi*, S. of Qatif, with 13 wells, and *Hushūm*, 30 miles W. by S. of the same town, with 9 wells. There are a large number of Bedouin camping-grounds near wells in Biyādh.

Only one place in the tract contains a settled population, the village of *Qasr Āl Subeih*, about 4 miles inland, opposite a point half-way between Abu 'Ali Island and the hill of Jubeil el-Bahri. This is a fortified enclosure, with 6 muzzle-loading guns, surrounded by 350 date-stick huts. The fort was rebuilt in 1905 as a base of operations against the Muteir and Ahl Murrah by Sheikhs of the Had-hūd and Dhaheirāt clans of the Āl Subeih sub-tribe of the Beni Khālid. The latter tribe is said to predominate in the N. half of Biyādh, the 'Ajmān in the S. In 1910 some Āl Bu 'Ainein, kin to the Beni Khālid, leaving Wakrah in El-Qatar, established themselves at Qasr Āl Subeih, and intrigued with the Turkish Government.

iv. *Wādi el-Miyāh*, a long valley or depressed tract, lying inland, and extending S. from the hill of Na'airiyah on the Koweit border for more than 100 miles. It has a dark brown soil, susceptible of cultivation, and after heavy rain the ground in the N. is said to be flooded; in spring grass is abundant. The principal route between Koweit and Hofūf passes through the tract. The settled population is concentrated in the three villages of *Ntā'*, *Sarrār*, and *Muleijah*, and the temporary village of *Kahafah*, all in the northern part. *Ntā'* is about 50 miles inland from the foot of Musallamiyah Bay, about 140 miles S. by E. from Koweit, and 160 miles NNW. from Hofūf. It contains about 250 houses, three or four mosques, and ten shops kept by blacksmiths, carpenters, tailors, &c.; it is surrounded by a wall 12 feet high, with bastions and gates on the N. and S. sides. It has good water, and wheat, barley, and maize are grown by irrigation; live stock includes camels, donkeys, cattle, sheep, and goats. The inhabitants are *Hadhar*, or settled Arabs of the 'Ajmān, Hawāzin, Beni Khālid, Muteir, Rashā'idah, and S. Shammar; the Emir is head of all the settled people of the tract, who are Sunni Mohammedans. *Ntā'* is said to recognize the authority of the Sheikh of Koweit, who, however, claims no allegiance. *Sarrār*, which is also walled, is 8 miles S. of *Ntā'*, and has a mixed Arab population. The tract contains numerous ruined sites, the most considerable of which is Thāj, 24 miles SE. by S.

of Ntā', formerly inhabited by Beni Khālid, and said to have been destroyed by Wahabi and 'Ajmān attacks.

v. The following are less important tracts :

Radā'if, between Wādi el-Miyāh and the Sabkhat el-Mutāya, has a firm dark soil, treeless, but with grazing of grass and plants, and numerous wells. *Jau Shamīn*, directly S. of Radā'if, is a sandy plain with scrub and grass. *Habl*, S. of Wādi el-Miyāh, is a desert tract about 70 miles inland WSW. from Qatif town, with a soil of dark-coloured sand, in which mounds alternate with low valleys bearing *markh* trees, scrub, and grass, and a large saline depression in the centre called *Khōr*, containing wells of poor water ; in the N. part are the Beni Khālid, in the S. the 'Ajmān. *Taff*, SW. of *Habl*, consists of low-lying rocky ground. *Wādi Farūq* is a long valley 30 miles W. of the Hasa oasis, and immediately E. of Summān, said to extend for about 100 miles with a varying width usually of more than a mile, and in parts to consist of a labyrinth of sand-hills ; it is occupied in autumn by the 'Ajmān, and raided at times by the Ahl Murrah and Manāsir. *Na'alah*, a narrow stony tract, and *Ghuwār* lie between Wādi Farūq and the Hasa oasis, S. of which is *Kharmah*, with a red sandy soil and little water, but containing depressions in which the 'Ajmān and Ahl Murrah pasture their flocks. The well of 'Aweisah in this tract is a halting-place on the S. route from Hasa to Nejd (see Route No. 11). NW. of the Hasa oasis are *Jau es-Sa'adān*, a low tract covered with a thin layer of sand, *Badd el-Asis*, a sandy plain interspersed with undulating rocky ground, and *Jauf*, a sandy depression with numerous wells, mounds, and hollows, in which grow *markh* trees, scrub, and grass. *Barr edh-Dhahrān* and *Barr el-'Oqair* are coastal tracts between Qatif and Ras es-Sufeirah. Both are rich in wells ; the latter has date plantations of the Beni Hajar, and contains the port of 'Oqair (see p. 308).

In addition to the above tracts, three islands belong to Hasa. *Musallamiyah*, in the bay of the same name, 5 miles E. of Ras el-Bidya', has on the E. side a village of 400 houses with two forts and several wells, inhabited by Beni Khālid of the 'Amā'ir sub-tribe, under a sheikh, and occupied with pearl-fishing. *Jinnah* is a smaller island of pearl-fishers, S. of Musallamiyah. *Abu 'Alī*, SW. of Ras el-Bidya', is an uninhabited island, extending 12 miles E. to W., surrounded by pearl banks, and with an anchorage on the S. side. *Zakhnūniyah*, also uninhabited, lies about 10 miles ESE. of 'Oqair port, and is separated from the mainland by a channel two miles wide. It is about four miles long, barren, and without good water ; upon it is a ruined fort built about 45 years ago by the Sheikh of Bahrein. The flag of the present sheikh was hoisted in 1911 ; the

Turks had previously established a small garrison, which was withdrawn in 1910. The ownership of the island of *Qrān*, about 36 miles NE. by E. of Ras el-Bidya', is undetermined. It has an anchorage on the S. side, and is frequented by fishermen from Bahrein, Musallamiyah, and Jinnah, who dry fish and make turtle oil.

C. BAHREIN

AREA

The present Sheikhdome of Bahrein consists of the archipelago formed by the islands of *Bahrein*, *Muharraq*, *Umm Na'asān*, *Sitrah*, and *Nebi Sālih*, with a number of lesser islets and rocks. The whole forms a compact group almost in the middle of the gulf which separates the promontory of El-Qatar and the coast of Qatif; the Sheikhs of Bahrein have had relations of a political nature with El-Qatar (see p. 328).

The principal island has an extreme length of 30 miles from N. to S. and a maximum breadth of 10 miles. Muharraq, which lies NE., and is separated from Bahrein by a strait $1\frac{1}{2}$ miles broad, has a maximum diameter of $5\frac{1}{2}$ miles, but owing to its horseshoe form contains little territory. Umm Na'asān, which is less than 4 miles by $2\frac{1}{2}$ miles, lies 3 miles off the W. coast of the main island. Sitrah, separated from the E. coast by a narrow channel, has a length of $4\frac{1}{2}$ miles from N. to S., and a maximum breadth of $1\frac{1}{2}$ miles. Nebi Sālih, commonly called *Jezirah*, lying in the inlet of Kabb on the E. coast of Bahrein, NW. of Sitrah, has a diameter of only $\frac{1}{2}$ mile.

PHYSICAL CHARACTERISTICS

Bahrein Island is mostly flat and low, but rises gradually to an interior plateau 100 to 200 ft. high, in the middle of which is an oval depression about 13 miles long from N. to S. by about 4 miles broad, containing the solitary hill *Jebel Dukhān*, about 440 ft. in height. The descent inwards from the plateau to the depression is in most places too steep to be practicable for animals; at the N. end there is a nearly vertical drop of 20 ft., followed by a slope of 30 ft. The plateau is extremely stony, presenting on the N. side a low cliff-line of about 15 ft., with a sandy plain below it, extending in all directions to the coast, and draining from W. to E. On the same side of the plateau is a great field of ancient tumuli covering about 12 square miles, called by the Arabs *Murāqib*. A large inlet, *Khōr*

el-Kabb, runs into the island from the E. coast, penetrating nearly to the centre. The rocks of Bahrein, except those of Jebel ed-Dukhān, which are dark, are pale-coloured limestone of the Eocene Age, sometimes sandy or argillaceous, and containing much flint or other siliceous material, with both gypsum and salt. The interior depression, like the flat shores of the island, has emerged from the sea in more recent times; the latter consists of coral rocks or shelly concrete. There is a small deposit of asphalt 3 miles SSE. of Jebel ed-Dukhān. The Bahrein islands are famous, like the oases of Hasa and Qatif, for a number of springs, clear but slightly brackish, which are fed by the drainage from Nejd travelling down to the coast under the Dahanah desert. Some of the springs are submarine (*kaukab*); the best known of these are that called *Abu Māhur*, close to Muharraq Island, and that near the E. extremity of *Khōr Fasht*, a large coral reef about 7 miles NW. of Bahrein Island. The best water of the archipelago comes from the *Haneini* wells N. of the central depression on Bahrein, and the *Khālid* and *Umm Ghuweifah* wells on the adjoining plateau. The springs N. of the Khōr el-Kabb are generally almost pure, but warm, as in Hasa: the best known are called *Adāri*, *Qassāri*, and *Abu Zeidān*.

CLIMATE

Through the nearness of the sea on all sides, and abundant irrigation, the atmosphere of Bahrein is damp and heavy, with a mean humidity ranging from 79–80 per cent. of saturation. Though there is much malaria and rheumatic disease, the climate is not the most unhealthy in the Gulf. The maximum temperature, usually attained in August, is about 104° F.; the minimum, reached in December or January, about 48°. The average rainfall for the years 1910–13 was 4.55 in. The weather from October to April inclusive is not unpleasant, indoor temperature ranging between 60° and 85°. In January and February N. winds blow, and it is cold enough for fires to be acceptable. Though the weather is hot from the beginning of May to the middle of June, the heat is still tempered by the sea-breeze, and nights are fairly cool. The oppressively hot weather lasts from the middle of June to the end of September; in this period, though there may be irregular land-breezes, the thermometer remains persistently above 100° F. All rains fall between the middle of October and the middle of May, but actual wet days are few. The prevailing wind is the *Shamāl* or north-wester, which blows for forty days from the second week in June and is very violent in winter; next to this in frequency

comes the north wind, and in violence the south-wester (*Qaus*), which is fiercely hot in August and blows irregularly between December and April. See further, vol. ii, p. 346 f.

POPULATION

Though no census has been taken, the population of the 4 towns and 104 villages in the principality has been estimated as over 100,000, of whom 60,000, chiefly townsmen, are Sunni, and 40,000, chiefly villagers, Shiah. The latter are for the most part *Bahārinah* (see p. 299), but this class, which is mainly agricultural, is here hardly above the servile state. The most numerous Sunni community is that of the *Hūwalah*, who are townsmen of Manāmah, Muharraq, Budeyya', Hadd, and Hālah Bin Anas, living by trade and without solidarity among themselves or influence on others. The 'Utūb, Sādah, and Dawāsir are the most influential tribesmen, the first on account of their connexion with the ruling family, the second by virtue of their supposed sacred origin, the Dawāsir because they are well disciplined by their chief and comparatively wealthy; there are also a few Beni Khālid (see below, p. 608). The remainder of the Sunni population live mostly on the coast, and depend for their subsistence rather on the sea than on cultivation. There are at least 5,000 free negroes and 6,000 negro slaves; a few Persians, Hindus, Basra Arabs and Jews complete the population. Life in Bahrein is more various and many-coloured than on the mainland of Arabia; the exclusiveness of a people cut off from intercourse with other races is absent, and the opportunity to indulge a taste for luxury has not been disdained. Direct relations with Persia and India have influenced costume, domestic appliances, and the architecture of the larger houses, in which the pointed arch is a conspicuous feature.

INDUSTRIES AND TRADE

The most important occupation in Bahrein is pearl-fishing, and the fisheries are the most valuable in the Gulf next to those of Trucial Oman. Were the fisheries to cease, most of the urban population would have to leave the country. They employ more than 900 boats, each with a crew of about 20, the total crews amounting to nearly 20,000 men. The pearling season opens in May, and some boats continue operations until about October. Special measures had to be taken in 1915 by the Sheikh, in conjunction with the British Resident, to enable the pearl-fishing population to tide over the crisis caused by the stoppage of the

pearl-trade during the war. Sea fisheries are also extensive, the fish being taken in nets and in tidal weirs or enclosures (*hadhrahs*) made of reeds, some of which surround large areas in the shallow waters round the coasts; 500 lb. of fish a day were supplied without difficulty to the Indian Expeditionary Force in 1914. Agriculture is carried on by irrigation, the chief products being fruit (dates, citrons, limes, melons, figs, &c., but few of the first quality), lucerne, and a few vegetables; a great belt of date-groves on Bahrein Island runs S. from Manāmah to the village of Būri, a distance of about 7 miles. Domestic animals include about 2,000 donkeys, less than 100 horses owned by the Sheikh and his family, about 100 camels, chiefly used in carrying water to Manāmah for sale, and a small but fine local breed of cattle, in high repute for their milking qualities. Of the donkeys, some 200 are of the famous breed imported from Hasa, from 12 to 13 hands, and white in colour.

The chief handicrafts are sail-making, weaving of abbas, lungis, and checked sheeting, and the manufacture of mats from Hasa reeds. Palgrave described the *Bahārinah* as excelling in the crafts of the weaver, the tailor, the dyer, and the worker in metal, wood, or leather. Boat-building, with timber imported from India, employs about 200 carpenters; Bahrein builders can turn out an excellent forty-ton boat in less than a month. Many boats are sold to purchasers in El-Qatar and Oman.

Trade at the port of Manāmah was for years hindered by the unsatisfactory arrangements for handling cargo, distribution being delayed, and goods left to deteriorate without any proper protection. In 1910 the control was given to a European, but in the following year native sentiment demanded native control, and two Arabs were appointed, with lamentable results. Since then matters have improved; a Hindu has been placed in charge, and the construction of a jetty and storage-shed has modified the worst of the former defects. The Sheikh is entitled by treaty to an *ad valorem* duty of 5 per cent. on merchandise. Bahrein is the principal market for the pearl-industry, the export of pearls in a good year attaining about £2,000,000. But it is also an important emporium for the east coast of Arabia, distributing merchandise from India and from countries bordering on the Persian Gulf, to El-Qatar, Qatif, and 'Oqair, from which last two ports goods are carried into the oases of Hasa and Qatif, and beyond into southern Nejd. This local trade is carried in native boats without manifests, so that exact statistics cannot be obtained.

The total average imports of Manāmah for the three years 1911-14 amounted to £2,061,038, and exports £2,106,766. During the

same period the figures under the three main heads averaged as follows :—

| | IMPORTS. | EXPORTS. |
|-------------------------------|----------|------------|
| Pearls | £810,000 | £1,826,430 |
| Specie | 461,280 | 60,970 |
| General merchandise | 789,740 | 219,350 |

The principal commodities imported are rice, piece-goods, *ghi*, coffee, dates, sugar, tea, tobacco, spices, fuel, and animals for slaughter. Real exports other than pearls are of small value and importance, Bahrein being a distributing and not a producing centre; a few textiles and a little sail-cloth almost complete the tale of local manufacture. The principal share of the Bahrein trade falls to the lot of India, which is responsible for more than half of the total, though many goods arriving from that country are really of European origin, sent there for reshipment owing to the lack of direct facilities, and to the fact that Bahrein has grown accustomed to placing orders in Bombay. Next to India come Persia and Irāq, less than 10 per cent. falling to all other countries. The natural result of this preponderance is that trade is largely in the hands of Indian and Persian merchants. Besides legitimate commerce, there is a contraband traffic with the South Persian coast. In 1914 there was but a single British firm in Bahrein, Gray, Paul and Co., who are agents for the British India Steam Navigation Co.; the only other European commercial house was that of R. Wonckhaus & Co., of Hamburg, which had been established for some years. On the outbreak of war there were two resident members of the latter, the manager, who was arrested and interned at Karachi, and his assistant, who belonged to the active reserve of the German Army, and escaped to Basra. The branch was then closed. There are no banks, and transactions are largely carried out by means of Indian currency notes.

Steam communication is chiefly in British hands, the British India Steam Navigation Co. maintaining a weekly service up from Bombay and Karachi, and a fortnightly down to Karachi and Bombay. The Arab Steamers, Ltd., a line started in 1911 in opposition to the British company, call from Bombay about once every three weeks, and again on the return voyage from Basra. The boats of the Persian Gulf Steam Navigation Co. from Bombay call on the outward voyage once a month, and again on their return. Before the war, the steamers of the Hamburg-Amerika line called about once a month on the outward voyage, thus providing the only regular direct access to Bahrein from Europe.

CURRENCY

Rupees and other Indian coins are the most popular medium of exchange, but the *riyāl* or Maria Theresa dollar is largely current during the pearling season, as the divers, who are chiefly Arabs from the mainland, are used to it and averse from change. The Turkish *lira* passes at about Rs. 14. The ordinary unit for small values is an imaginary coin called the Bahrein *qrān*, worth two-fifths of a rupee. The *tawilah* of Hasa (see p. 302) is accepted, though not gladly, as the equivalent of $\frac{1}{2}$ anna.

WEIGHTS AND MEASURES

A want of uniformity in local weights hampers the retail trade carried on by British Indian subjects, and the introduction of standard weights is much to be desired. The following is a table of local weights :—

| | | |
|-----------------------|---|-------------------|
| Ruba' Mithqāl | = | 0.04 lb. English. |
| Nisf Mithqāl | = | 0.08 " |
| Mithqāl | = | 0.16 " |
| Nisf Ruba' eth-Thamīn | = | 0.32 " |
| Ruba' eth-Thamīn | = | 0.64 " |
| Thulth Thamīn | = | 0.86 " |
| Nisf Thamīn | = | 1.29 " |
| Qiyās | = | 1.54 " |
| Thamīn | = | 2.57 " |
| Alf | = | 3.09 " |
| Ruba' | = | 4.11 " |
| Mann | = | 57.60 " |
| Rafa'ah | = | 576.00 " |

The following is a table of linear measure :—

6 Sha'arāt Bardhūn = 1 Habbat Sha'ir (barley corn).

(mule hairs)

| | | |
|-----------------|---|--|
| 6 Habbat Sha'ir | = | 1 Asba' (finger breadth), plur. Asābi'. |
| 4 Asābi' | = | 1 Qabdhah (fist), plur. Qabdhāt. |
| 6 Qabdhāt | = | 1 Dhrā' (cubit), plur. Adhru'. |
| 4 Adhru' | = | 1 Bā' (fathom). |
| 1,000 Bā' | = | 1 Mil (plur. Amyāl) Hāshimi (mile). |
| 3 Amyāl | = | 1 Farsakh (hour's walk). |
| 4 Farsakh | = | 1 Barid (post runner's stage). |
| 3½ Barid | = | 1 Darjah (degree). |
| 360 Darjah | = | 1 Dā'irat el-Ardh (circuit of the earth) |

GOVERNMENT AND ADMINISTRATION

The rule of the Sheikh, which is personal, is directly exerted over the part of Bahrein adjacent to Manāmah, and over the island of Muharraq, where he resides except during the four hottest months of the year. His authority over the rest of the principality is little more than nominal, for the land is divided among various relatives of his own, who hold it as almost independent fiefs, collecting their own taxes, and administering their own justice. Thus the islands of Sitrah and Nebi Sālih, with all the villages on the E. side of Bahrein to the S. of Khōr el-Kabb, and the inland villages of Rifā' esh-Sharqi and Rifā' el-Gharbi, are held by the Sheikh's brother Khālid. The subtraction of all this territory considerably reduces the Sheikh's revenue, which is derived not only from customs, but also from agricultural duties, taxes on pearl-boats, judicial fees, and rent of town lands, shops, or *khāns*. The Sheikh is assisted in the government by a *wazīr*, whose aid is all the more necessary, as the ruler is frequently absent on the mainland, chiefly for sporting purposes. In the towns of Manāmah and Muharraq there are deputy governors with the title of *emīr*.

Justice, in criminal cases and important civil cases, is administered on behalf of the Sheikh by a chief *qādhi*. The treatment of minor cases depends upon the religious belief of the parties; if both are Sunnis, they go before the (Sunni) Sheikh of Muharraq; if both are Shiahs, before the (Shiah) Sheikh of Manāmah. There are, in addition, seven other *qādhis* permitted to adjudicate upon cases referred to them by agreement.

Mercantile cases, especially those in which foreigners are concerned, are decided by a tribunal variously called *Mejlis el-'Urfi* or *Mejlis et-Tijārah*, a Customary or Commercial Court, with permanent members nominated by the Sheikh in consultation with the British Political Agent. When one or more of the parties to a case is a British subject, or when none of them are Bahrein subjects, the *Mejlis* is usually convoked by the Agent, and sits at the Agency, a representative of the Sheikh being permitted to attend. Cases arising out of pearl-diving operations are settled by a special board of arbitration known as the *Sālifat el-Ghaus*.

RECENT HISTORY AND PRESENT POLITICS

Although the Sheikhs of the Khalifah family had been in direct relations with us since 1805, and under treaty since 1820, another sixty years elapsed before the ruler of Bahrein entered into a binding

agreement similar to that accepted by the Sultan of Oman. By this treaty he undertakes, in return for a subsidy, to alienate no part of his territory except to the British, to conform to British policy, and to accept no help, pecuniary or other, from any foreign power. A British Political Agent, under the Resident at Bushire, is stationed at Manāmah.

The present ruler, Sheikh 'Īsa ibn 'Alī el-Khalifah, now an old man, owed his accession in 1867 to our influence, and has been supported by us against other claimants of his family, notably Khalifah ibn Hamed ibn Mohammed el-Khalifah, who has intrigued with the Porte. Although Sheikh 'Īsa is not without natural sagacity, he has proved to be lacking in the force of character and practical ability which distinguished his contemporary, Sheikh Mubārak of Koweit. In addition, he has sometimes shown himself sensitive of control, even to the point of obstructing reforms, encouraged in such courses, perhaps, by a certain impatience of foreign influence prevalent in Bahrein; he has thus on at least one occasion incurred the censure of the Indian Government. But in spite of these shortcomings, he has avoided serious complications; in the difficult times which began with the crisis in the pearl industry in 1913, and have been aggravated by the war, he has shown ability and reasonable goodwill. His heir, Sheikh Hāmid, is described as a man holding moderate views.

ISLANDS

1. *Bahrein*

The general nature of Bahrein Island has been described in a previous section (p. 311). In the present place the chief centres of population may be noticed. The island has nearly 100 villages and hamlets, of which the following are the most important:

Hālah Bin Anas, a short distance E. of Manāmah, with 85 huts of Sunnis, who are pearl-divers and fishermen.

'*Askar*, on the E. coast, $4\frac{1}{2}$ miles ENE. of Jebel Dukhān. 75 stone houses and reed-huts of Āl Bu 'Ainein, pearl-divers, owning about 20 boats; 1,500 date-palms; a little live stock.

Bilād el-Qadīm, about $1\frac{1}{2}$ mile SW. of Manāmah fort; about 350 mud and reed huts. The inhabitants are *Bahārinah*, who gain a livelihood as pearl-merchants, cultivators, or tailors; many ruined stone houses. It has a suburb to the SW. called *Bilād er-Rāfi'*, and on the NW. side the *Sūq el-Khamīs*, where a large market is held on Thursdays. About $\frac{1}{2}$ mile to the W. are the ruins of the Madrasat Abu Zeidān, the minarets of which, in combination with Jebel

Dukhān, form a landmark for vessels entering Manāmah harbour. In the ruined part of the village is the fine spring of *Abu Zeidān*, over which a modern Shiah mosque has been erected ; the water fills a tank much resorted to for bathing in hot weather. There are nearly 12,000 date-trees, with other fruit trees, and a little live stock.

Būri, 7 miles SW. of Manāmah at the SW. extremity of the great date-belt. A few stone houses and 150 huts of *Bahārinah* date-growers. About 10,500 date-palms ; a little live stock. *Dirāz*, 1 mile ENE. of Budayya ' town (p. 322) and $\frac{3}{4}$ mile from the sea. Several well-built houses, and 150 huts of *Bahārinah* cultivators, weavers, and pearl-divers ; a considerable quantity of cloth for abbas woven ; 1,500 date-palms ; live stock. *Beni Jamrah*, $\frac{1}{2}$ mile E. of Budayya ' ; 50 huts of *Bahārinah* weavers ; good well ; 1,300 date-palms ; live stock. *Jau*, on E. coast, 5 miles ESE. of Jebel Dukhān. A few well-built houses and about 400 huts. The people are Sunni pearl-fishers, owning about 30 boats. *Jidd Hafz*, $1\frac{1}{2}$ miles SE. of the ruined Portuguese fort, *Qal'at el-'Ajāj*, which is $3\frac{1}{2}$ miles W. of Manāmah fort. Large village of 300 houses, occupied by *Bahārinah* date-growers, carpenters, lime-burners, and pearl-merchants. Irrigated gardens with lucerne, vegetables, and fruits. 16,000 date-palms ; live stock. The smaller village *'Ain ed-Dār* (50 houses) is practically a suburb.

Jufeir, N. of the cape of the same name ; 80 reed huts of *Bahārinah* cultivators and fishermen. Near the point of the cape is a large stone house belonging to the Wazir of Bahrein. About 900 date-palms, lucerne fields ; live stock ; 15 pearl-boats. *Karzakkān*, $\frac{1}{2}$ mile from the W. coast, 7 miles below Budayya ' ; 150 huts of *Bahārinah* cultivators and sail-makers ; large date-groves ; 16,500 trees ; donkeys and cattle.

Ma'āmīr, on E. coast, opposite Sitrah Island ; 130 houses, including stone buildings ; population, *Bahārinah* pearl-fishers, owning more than 20 boats. *Mālikīyah*, near W. coast, 8 miles below Budayya ', and close to the landing-place for passengers from *Hasa* called *'Aqāriyah* ; 100 huts of *Bahārinah* cultivators ; about 6,000 date-palms ; some 20 donkeys. Near the village, a stone-built Shiah shrine. *Rifā' esh-Sharqi*, large village with watch-towers on a bare site 7 miles S. of Manāmah, at the NE. corner of the central depression, which it overlooks. There are two large masonry houses, one occupied by Sheikh Khālīd ibn 'Alī, brother of the Sheikh of Bahrein, who governs the place, the other by another member of the ruling family. The village itself consists of 300 mud houses occupied by Maliki Sunnis, whose living is made by selling in Manāmah the excellent drinking-water from the wells of *Haneini* in

the depression below (17 fathoms or more); another good well, 'Ain Khālid, is in the centre of the village. The people own 85 donkeys and 16 horses. This village, like the next following, serves as a sanatorium for the island.

Rifā' el-Gharbi, in a similar position to the above, from which it is distant $1\frac{1}{2}$ miles WNW. One large masonry house is occupied by a member of the ruling family, though the village is under the jurisdiction of Sheikh Khālid; there are 40 reed huts, the inhabitants of which are Maliki Sunnis, chiefly of the 'Utūb tribe. The people gain a livelihood by selling Manāmah drinking-water from the well *Umm Ghuweifah* on the plateau near the village, carrying it thither on camels. No cultivation; some live stock. The village, like the preceding, is a sanatorium for the island. *Sanābis*, on the N. coast; a long village with a mosque, inhabited by 1,500 *Bahārīnah*, engaged in boat-building, fishing, and the pearl trade; 30 pearl boats; 900 date-palms; some live stock. *Zallāq*, on the W. coast, 11 miles below Budayya'; 3 stone and 200 mud houses, inhabited by Dawāsir engaged in the pearl fisheries. There is a ruined fort. The people own 30 boats; live stock includes 30 donkeys and cattle.

The following are the principal towns :—

1. **Manāmah**, the commercial capital, is an open town situated on the coast at the NE. corner of the island; the anchorage is good, but steamers of 19 feet draught cannot come nearer than the outer anchorage 4 miles to the NW. of the town; smaller vessels can run up to an inner anchorage 2 miles off shore in the same direction. The bottom shelves so gradually that at low water even boats cannot get within $\frac{1}{2}$ mile of the beach, but must discharge passengers and cargo by means of donkeys; the harbour has many nets and fish-weirs always set. Manāmah with its suburbs extends $1\frac{1}{2}$ miles along the sea-front, and has a depth inland of about $\frac{1}{2}$ mile. The general appearance of the town is dingy and unprepossessing; the beach quarter is occupied by fishermen's huts, and the shore is formed of a dirty shingle. The larger buildings are of small stones cemented by mud or inferior mortar, which is apt to fall out, suggesting neglect and decay; while the ground floors are used as go-downs and business offices. The bazaar (450 shops), in the centre of which is the market-place, has been described as 'a filthy labyrinth of narrow lanes lined by shops and generally covered over with mats to keep out the sun'. In the outskirts dwellings are usually matting huts standing in courtyards enclosed by hurdles of upright date-fronds. The best buildings are the British Political Agency towards the NE. end; the American Mission and Hospital; Qal'at ed-Diwan

or Manāmah fort, the Sheikh's summer residence, a large bastioned structure, standing in the open plain between the town and the date gardens behind it; a well-built house rather farther inland, belonging to Sheikh Hāmid, the heir apparent, and a further large house, near the SW. end, formerly occupied by another member of the ruling family. With the exception of the new Jāmi' mosque, places of worship are mostly unpretentious. The former villages of *Ras Rummān* (or *Fariq Hamidah*) and *Na'im Kebirah* now form suburbs; the first covers a point of the same name beyond the British Agency, and is inhabited by pearl-divers, fishermen, and ferrymen serving the strait to Muharraḡ; the second, at the west end, is inhabited by poor *Bahārinah* occupied in boat-building and pearl-fishing.

The population of Manāmah and its suburbs is about 25,000, of whom three-fifths are Sunnis and the remainder Shiah; the former, who show a noticeable infusion of negro blood, include 5,000 *Hūwalah*, about 400 Arabs from Koweit, Hasa, and Nejd, 1,000 Arabs of uncertain origin, 500 'Utūb, and more than 2,000 negroes, enslaved and free; the Shiahs are composed of 12,000 *Bahārinah* of Bahrein, 1,250 *Bahārinah* from Hasa and Qatīf, 1,500 Persians, and a few Arabs from Basra. The Arabs from Nejd are mostly Wahabite. The small non-Mohammedan residue of a few hundred souls consists of Hindus, Jews, and Oriental Christians.

Drinking-water is obtained from a well called '*Ain Muḡbil*, sunk in the coral rock between the British Agency and the American Mission, and from a cistern called *Qufūl*, about a mile W. of the fort, filled by the surplus water of several springs. These are used by the poorer inhabitants; the first is brackish, the second contaminated by ablution of men and animals. Other inhabitants buy their drinking-water from camel-men of Rifā' esh-Sharqi and Rifā' el-Gharbi, who bring it for sale from the wells in their villages (see above). For washing purposes water can be reached anywhere at about 6 feet, and almost every house has its well. For the trade of the port see p. 314 f. The town and suburbs possess about 150 pearling and other boats. The date-groves beyond the fort begin the large belt already mentioned. The number of trees belonging to the town proper is limited to about 500; a rather larger number belong to the suburb of Na'im el-Kebirah. There is a British Indian post office.

Should Manāmah be used as a temporary base for troops, the best site for a camp would be on the east side of the plain behind the town, where perhaps a division could be accommodated. Disembarkation can be carried out in three places, at the beach of

Qasabīyah clear of the town, at the customs pier, and at the jetty of the British Agency.

2. **Budeyya**, near the NW. corner of Bahrein Island, stretches for about a mile along the sea with a depth of about 300 yards. It has three quarters with about 8,000 inhabitants, *Fariq el-'Amāmarah*, *Fariq ed-Dām*, and *Fariq el-Budayya*, containing a considerable number of stone houses, five or six buildings of solid masonry with upper storeys, and a tower. The people are all Sunnis, the most numerous Arab communities belonging to the Dawāsir (800 houses) and 'Amāmarah (100 houses). There are a large number of negro slaves (450 houses) and free negroes (200 houses), with about 50 households of *Hūwalah*. Most of the people are engaged in the pearl-fisheries, and more than 100 boats are owned. The Dawāsir, whose Sheikh administers the town without interference from the Sheikh of Bahrein, chiefly occupy the Budayya and Dām quarters, obtaining their water-supply from wells in the date-plantations of *Dirāz* and *Beni Jamrah* villages; the well of the 'Amāmarah quarter is a little to the E. of the houses.

2. Muharraq

This island lies immediately NE. of Bahrein, from which it is separated by a narrow strait a mile and a half broad; it is of horse-shoe shape, with the open side to the S.; the maximum diameter is about 4 miles. The island is really a low sandbank surrounded by flat coral reefs which almost triple its surface at low tide; from this projects on the NW. a rocky spit called *Ras el-Khaseifah*, extending seaward for nearly 4 miles and constituting the chief danger to ships entering Manāmah harbour. Several marine springs rise near the coasts of the island. There are some 15 villages or hamlets in addition to Muharraq town, the more important of which are: 'Arād, on a promontory on the S. coast; 100 huts of *Bahārinah* date-growers, fishermen, and pearl-divers. There is a rectangular ruined fort, with sides about 90 ft. long, at the E. point of 'Arād Bay. Plantations with about 12,000 date-palms. *Buseitin*, on the W. coast, 1 mile N. of Muharraq town; 400 houses, some of stone, but most of date-mats. The people are Sunnis, chiefly of the Madhāhakah tribe, owning about 50 boats, mostly used for pearl-fishing. Date-palms number about 1,000; carrots and lucerne are cultivated beneath the trees. Two wells in the date-grove, with brackish water. *Deir*, on NW. coast, 2 miles N. by E. of Muharraq town; 300 houses of mud or date-mats; 3 mosques. Inhabitants are *Bahārinah* engaged in the

pearl-fisheries, and owning more than 20 boats. Date-groves with about 1,700 trees, among which are several large wells (water at 15 ft.) serving to irrigate the groves, and fields of lucerne. *Hālat Abu Māhur*, on a small island some hundred yards S. of Muharraq town; and connected with the larger island at low tide; 500 houses and huts inhabited by Sunnis, chiefly Āl Bin Maqla, with a number of negroes, enslaved and free. A number of boats are constantly engaged in taking to Muharraq water from the submarine well 600 yards E. of the fort of Abu Māhur at the S. end of the island, now used by the Sheikh as a stable. *Qalāli*, on the NE. coast; 450 mud and reed huts with two good masonry houses. The inhabitants are Sunnis, chiefly of the Manāna'ah tribe, engaged in pearl-dealing or diving and sea-fishing. About 60 boats; no cultivation.

The principal towns are the following :—

1. **Muharraq**, the residence of the Sheikh for eight months in the year, lies on the W. side of Muharraq Island, on the strait dividing it from Bahrein, and about 2 miles from Manāmah. The fort of *Abu Māhur*, which has now no military value, stands on a small island 800 yards S. of the town, near the celebrated submarine spring of the same name which supplies the town with most of its drinking-water. At high water Muharraq is surrounded by the sea on the E., S., and W. sides, a great sanitary advantage, as the sea daily removes the rubbish shot within its reach. The population is estimated at about 20,000, half of whom are *Hūwalah*. There are about 3,000 'Utūb, 2,000 Āl Bin 'Alī Arabs, nearly 1,000 Ziyā'inah, 1,000 *Bahārinah*, and 2,500 negroes, free or slaves, with smaller numbers of other tribes and aggregations. Of this population all but the *Bahārinah* and a few Persians are Sunnis. The people are general merchants, shopkeepers, pearl-merchants, pearl-divers, sailors, boatmen, fishermen, small traders and craftsmen, the pearl-divers forming a much larger proportion of the community than at Manāmah. The place possesses about 700 vessels, nearly one-half of which are used as pearl-boats. More than 200 donkeys, 150 head of cattle, and 80 horses are owned in the town.

Muharraq has fifteen quarters, mostly named after the tribes inhabiting them; there is a bazaar of 300 shops, but the town has no date-palms. During the hot weather the greater part of the population migrates across the strait and encamps in the NE. part of Bahrein Island. As the principal residence of the Sheikh, Muharraq is the political, as Manāmah is the commercial, capital of the principality. It is drier and brighter of aspect than the latter city, and architecturally more impressive when viewed from the sea.

2. **Hadd**, on the SE. promontory. The town contains perhaps 200 well-built stone houses, and possibly as many as 1,500 mud-and-stone or mat dwellings. The population, estimated at about 8,000, consists of Sunnis, chiefly of the Sādah and Beni Yās tribes. Hadd is the greatest pearl-diving centre in the principality, owning about 170 pearl-boats. There is no cultivation. Water is obtained from wells in a date-grove called *Zimmah*, half a mile to the N. Live-stock consists chiefly of more than 100 donkeys.

3. *Sitrah*

This island lies off the E. coast of Bahrein, from which it is separated by a narrow channel. It measures $4\frac{1}{2}$ miles from N. to S., with a maximum breadth of $1\frac{1}{2}$ miles at the N. end, where there are date-groves of exceptional growth, watered from springs and wells; the narrower S. end is a low expanse of sand. Sitrah is a part of the fief held by Khālid ibn 'Alī, brother of the Sheikh, who in summer resides in a bastioned house at *Khārijīyah*. The inhabitants of the N. part are *Bahārinah*, occupying seven villages or hamlets, of which the more important are: *Hālah* or *Hālāt* on the N. coast, a hamlet where passengers land from Manāmah or Muharraq. *Khārijīyah*, near the W. coast, 1 mile from the most northerly point; fort forming the summer residence of Sheikh Khālid; 50 reed huts of pearl-divers, fishermen, and mat-makers; 1,500 date-palms. *Marqūbān*, near the centre; 30 huts of pearl-divers and cultivators; about 5,000 date-palms. *Muhazzah*, on E. coast, near the N. end; 60 reed huts, about 30 boats, over 4,000 date-palms; a good spring feeding a tank. *Quryah*, near the NW. corner; 40 reed huts; gardens belonging to Sheikh Khālid; 7,000 date-palms; about 20 boats. Between Quryah and Hālāt is the fine spring of *'Ain er-Raha*, the water of which is collected in a tank for irrigation. *Sufālah*, on the E. coast, $1\frac{1}{2}$ mile from the N. end; 50 mat huts; date-groves on N. side, with 4,000 trees; about 20 boats. Good water-supply from the spring at *Muhazzah*. *Wādiyān*, $\frac{1}{2}$ mile ESE. of Khārijīyah; 60 reed huts; 4,000 date-palms; a fine spring used for irrigation.

The only village in the S. part is *Hālāt Umm el-Beidh*, inhabited by Sunnis.

There are three rocky islets off Sitrah; two, called *Qassārein*, are 500 yards from the N. side; the third, *Qassār Bin Tarif*, is 250 yards from the NW. corner. On all three Na'im Bedouins encamp during the hot weather.

4. *Nebi Sālih, or Jezīrah*

This island lies in the inlet of Kabb on the E. side of Bahrein Island; it measures only $\frac{1}{2}$ mile in each direction, and is practically one large date-grove, said to contain 16,000 trees. There are two villages inhabited by *Bahārinah* cultivators, pearl-divers, and fishermen; one, *Kāflān*, with 40 houses, the other, *Quryah*, with 35, owning about 10 boats. Two copious springs, '*Ain es-Safāhiyah*' and '*Ain el-Khadhra*', supply abundant fresh water. The island is under the jurisdiction of Sheikh Khālid, brother of the Sheikh of Bahrein.

About 200 yards to the N. is a still smaller island, *Jezeyyirah*, covered with date-palms, now belonging to Sheikh Khālid, but formerly to a Shiah mosque of which only the ruins remain.

5. *Umm Na'asān*

This island lies about 2 miles off the W. coast of Bahrein Island, and measures less than 4 miles in length from N. to S. by about $2\frac{1}{2}$ miles in breadth; it is uninhabited. Though low, it contains two peaks of inconsiderable height, and furnishes the best building-cement in Bahrein. There is a freshwater spring near the W. coast. The Dawāsir of Budayya' and Zallāq villages on Bahrein Island send their cattle to Umm Na'asān in the hot weather for grazing.

D. EL-QATAR

AREA

El-Qatar is a peninsula running N. and S. with a maximum length of 80 miles and a breadth, at the base, of 40 miles; it projects from the Arabian coast about midway up the Persian Gulf, and forms the eastern side of the Gulf of Bahrein. Its S., or land boundary, is not clearly defined. Beginning at the foot of the bay called Dōhat es-Salwa on the SW., it runs SE. to the wells of Sakak, continuing thence to the E. coast, either ENE., to the N. end of the Naqiyān sand-hills, which run parallel with the sea for 30 miles from a point 10 miles S. of Wakrah, or E. by S., to the S. end of the same hills, and the shore at the N. end of the Khōr el-'Odeid. The Sheikhs of El-Qatar claim territory even to the S. of this; but the British Government has recognized Khōr el-'Odeid as belonging to the Trucial Sheikh of Abu Dhabi (see p. 337).

PHYSICAL CHARACTER

El-Qatar has only once been traversed by a European (Burchardt), who merely followed the regular route from Hofūf to Dōhah (Route No. 75); the interior is therefore only known from fairly comprehensive native accounts. Almost the whole of the promontory is described as rocky and pebbly desert. The elevation of the greater part is rather greater than that of Bahrein, though the northern region at least is very low; the single hill of importance is *Jebel et-Tawār* in the SE., though mention may be made of *Niqa el-Mahārah*, a solitary sandstone hill, 11 miles from the coast and 25 miles S. of Dōhah, used by the people of that town as a look-out post in times of war. The soil is poor, consisting, in the better districts, of gravel and marl mixed with sand; there are few fields or date-groves, and gardens exist only near towns and villages; trees are almost wholly absent. The only extensive vegetation is coarse grass, with occasional low brushwood, but in places fine crops of natural hay are said to be produced. There is an oasis called *Bu Hasa* 10 miles W. by N. of Lūseil, consisting of about 300 acres of low ground suitable for sheep-grazing, and containing a well called *Lūtheilah*. A large depression, *Sabkhat el-Bahath*, lies 2-3 miles inland, beginning about 14 miles N. of the foot of Dōhat es-Salwa. It has a length of 20 miles and a breadth varying from 2-4 miles; about 1 mile from the S. end, 4 miles inland, is a group of about 10 masonry wells with indifferent water at about 9 ft.

An island, *Jezīrah Hawār*, lies 5 miles W. of *Ras Aburūk* on the W. coast, with which it is roughly parallel; it is about 10 miles long, and has no permanent population, but the Dawāsir of Zallāq in Bahrein have houses used as shooting-boxes in winter, and a cistern for rain-water. The islets *Rubādḥ* and *Janān* lie to N. and S. of Hawār, those of *Ajīrah* and *Suwād* in the channel between it and the mainland.

Water is found without great difficulty in El-Qatar. In addition to wells in or near the towns and villages, there are about 100 Bedouin camping-grounds with wells, mostly masonry-lined, which can be used by those traversing the peninsula; the water is found at depths varying from 3 or 4, to over 20 fathoms. As there appears to be no regularly frequented route of importance except that from Dōhah to Hofūf, it is unnecessary to enumerate wells or pools other than those which lie on or close to the coast; such are found at *Ras Quteifān*, 12 miles N. of Dōhah, a group of 5 brackish wells near the base of the cape, at the foot of Dōhat es-Salwa

(see Route No. 75); wells on the W. side of *Dōhah Feishshākh* near a ruined fort; at *Ras Da'asah*, 18 miles N. from foot of *Dōhat es-Salwa*, a masonry well with good water, 1 mile inland, at *Fahāl*, 16 miles N. from the same, 4 masonry wells with good water; at *Ras Faheihil*, 6 miles S. of *Zubārah*: a single well; at *Na'mān*, $7\frac{1}{2}$ miles S. of the same place, $2\frac{1}{2}$ miles inland, a stone-lined well with good water at 7 fathoms, and a ruined fort; and at *Dōhat Umm el-Ma*, 12 miles S. of *Ras 'Asheiriq*, masonry wells inland from the bay, with a ruined fort built by one of the recent Sheikhs of Bahrein.

CLIMATE

There are no statistics with regard to the climate of El-Qatar; but it is described as exceedingly dry. Rather more rain is said to fall in the course of the year than at Bahrein, but it may be assumed that the average does not exceed 5 inches. Temperature may be conjectured to resemble that of Bahrein, but to be slightly less equable, at any rate in the interior.

POPULATION

The sedentary population is composed of communities and tribes nearly all of which are common to El-Qatar and the Bahrein Islands; they fall into some 25 groups, of which the following are the most numerous: *Āl Bu 'Ainein* (about 2,000), a clan of the *Āl Subaih* sub-tribe of the *Beni Khālid* (see p. 608), at *Wakrah*; *Āl Bin 'Ali* (1,750), *Dōhah*; *Hūwalah* (2,000), *Dōhah* and *Wakrah*; *Khaleifāt* (850), *Wakrah*; *Āl Bu Kuwārah* (2,500), *Sumeismah*, *Dha'ā'in*, and *Fuweirat*; *Ma'ādhid* (875), *Dōhah*, *Wakrah*, and *Lūseil*; *Mahāndah* (2,500), *Khōr Shaqīq* and *Dhakhīrah*; *Sulutah* (3,250), *Dōhah*; negro slaves (4,000), *Dōhah*; free negroes (2,000), *Dōhah*. There are some 500 Arabs from *Nejd*, and an equal number of *Bahārinah* and Persians. The total settled population, as estimated on the conjectural basis of native statement, would be about 26,000.

The Bedouins proper to El-Qatar are the *Beni Hajar*, and the small tribe of the *Ka'bān*, but a large body of *Na'im* from Trucial Oman have become detached from their tribe and now move between Bahrein and Qatar. The peninsula is also visited by *Ahl Murrah* from *Hasa*, and, in the cold weather, by *Manāsir* from Trucial Oman; both tribes are said to rob the villages when occasion serves. *'Ajman* are occasionally seen; the tribe made a raid into Qatar in 1909. In 1904 Burchardt, travelling from *Hofuf* to *Dōhah*, had to pay tax to four tribes, *Ahl Murrah*, *Hajar*, *Dawāsir*, and *Manāsir*: the tax was levied even on Turkish

officers. There are no data from which the numbers of the El-Qatar nomads can be deduced. Almost the entire population, sedentary and nomadic, is in religion Sunni of the Maliki sect ; the few exceptions are the *Bahārinah* and Persians, who are Shiahs, and the Wahabi Arabs from Nejd.

PRODUCTS AND TRADE

back
X The chief occupation in El-Qatar is pearl-fishing, supplemented in some places by the breeding of camels. The interests of the peninsula are essentially maritime ; the men live by the sea, and for much of the year upon it ; the towns and villages turn their backs, as it were, on the barren land. There is hardly any agriculture, and date-groves appear to be confined to half a dozen towns and villages. Little live stock is owned by the settled inhabitants, but the Bedouins have the average amount possessed by nomadic tribes. Boat-building is carried on by carpenters from Bahrein and Persia, and the scanty foreign trade is with Bahrein (see p. 314), and with *Lingeh* on the Persian coast. Pearls form almost the only export, but until quite recently (see Chap. VIII, p. 247) the arms traffic provided a profitable re-export, rifles and ammunition from Muscat being shipped by El-Qatar boats on the Trucial Coast for Dōhah, which was an important centre of distribution for Nejd and Persia. Apart from maritime relations, communication with the rest of Arabia is chiefly maintained by the route from Dōhah to Hofūf, and its connexion with Nejd (see Routes Nos. 75 and 11), but little traffic goes this way.

RECENT HISTORY AND PRESENT POLITICS

Prior to 1868, the Sheikh of Bahrein claimed suzerainty over El-Qatar, and was represented at Dōhah by a member of his family. But in that year, as a result of negotiations conducted by the British Government, the interest of this Sheikh was limited to the receipt of tribute, and this ceased on the occupation of Dōhah by the Turks in 1872. The Ottoman troops consisted of about 300 men under a major, with a few guns, quartered in the fort ; but the authority of the commander did not extend beyond the town, and was always precarious even there. In 1904 Burchardt, here an unimpeachable witness, noted that upon his request for permission to take photographs, he was referred by the Turkish commandant to the local Sheikh, and that posts were carefully placed at night because the Arabs were well armed, not only with Martinis,

but even with magazine rifles. The Porte, however, was strong enough to control the foreign relations of the local Sheikh, though the British Government never acknowledged the occupation; before the outbreak of war there had been negotiations between the two Powers for the removal of the garrison, which has since shared the fate of that of Hasa (see p. 303). Down to 1882, the Government of India had an agreement with the Sheikh of El-Qatar similar to that signed with the Trucial chiefs; but it was then allowed to lapse. At the present time Great Britain exercises an informal protectorate.

The ruling Sheikh is 'Abdullah ibn Jasīm eth-Thāni, second son of the old Sheikh Jasīm ibn Mohammed, who died in the summer of 1913. Before his father's death he had acted for a time as governor of the port of Dōhah, though supplanted in this post by his elder brother, Khalifah, in 1912. This brother is still hostile, as are his cousins, the sons of Sheikh Ahmed eth-Thāni. Sheikh 'Abdullah has maintained friendly relations with the British, which have continued during the war; he is on good terms with Ibn Sa'ūd of Riyādh, for whom his father more than once acted during the latter's overtures to the Indian Government. He is not, however, regarded as an energetic ruler.

TOWNS AND VILLAGES

El-Qatar is so little known that for practical purposes it has only one district—the coast and the country near it; for the interior the few facts stated in a previous section are all that we possess. The principal towns are the following:

1. **Dōhah**, formerly better known as Bida', with a population of about 12,000, 'the miserable capital of a miserable province', stands on the S. side of a deep bay at the SW. corner of a natural harbour on the E. coast about 63 miles S. of Ras Rakan. The harbour is about 3 miles in extent, and is protected on the NE. and SE. sides by natural reefs. The entrance, less than a mile wide, is from the east between the points of the reefs; it is shallow and difficult, and vessels of more than 15-ft. draught cannot pass. The soundings within the basin vary from three to five fathoms and are regular; the bottom is white mud or clay.

Dōhah is a rather squalid town, built up a slope of rising ground on a frontage of nearly 2 miles, and at present consists of 8 distinct quarters, by the name of one of which it has often been known. These are, from E. to W.: *Al Bin 'Alī*, *Sulutah*, *Murqāb esh-Sharqi*, *Dōhah*, *Duweihah*, *Qal'at el-'Askar*, *Bida'*, and *Rumeilah*. Dōhah

contains a bazaar of about 50 shops and an hereditary mansion of the Āl Thāni, the ruling family, though the ruler himself generally lives 15 miles away at Lūseil (see below). In Qal'at el-'Askar is the fort formerly occupied by the Turkish garrison and officials, built in 1850. Bida' is the oldest quarter; it is a compact settlement, half occupied by Sūdān, descendants of the original settlers; Rumeilah claims the residence of Khalifah, brother of the present Sheikh. Between Qal'at el-'Askar and Bida' is a space now deserted, but formerly occupied by a 9th quarter named *Murqāb el-Gharbi*. The principal elements of the population, other than the Sūdān above mentioned, are Sulutah (3,250), Āl Bin 'Ali (1,750), *Hūwalah* (1,000), Ma'ādhīd (500), and negroes, slaves and free (3,500), with smaller numbers of other tribes, and 600 *Bahārinah* and Persians. With the exception of the *Bahārinah*, who are blacksmiths, coppersmiths, and petty pearl dealers, the inhabitants live by pearl-diving, sea-fishing, and a small maritime carrying trade. About 350 pearl-boats, 60 sea-going boats running to Oman, and nearly 100 fishing-boats are owned in the place. The only well close to Dōhah, called '*Ain Weled Sa'id*', is $\frac{1}{2}$ mile S. of the Dōhah quarter. The Turkish garrison obtained most of its water from *Musheirib*, a group of wells 1 mile W. of the same quarter, where they kept an outpost of 8 men in a tower, and cultivated a vegetable garden. Three miles farther inland is a large stone-lined well of indifferent water named *Bir el-Jedidah*, on which the town chiefly depends. The wells of *Na'aajah*, 4 miles S. of the town, are used by the wealthier inhabitants; they are situated near some date-palms and a fort; the water is at $2\frac{1}{2}$ fathoms, and the best well is called '*Aseilah*'.

Little can be obtained in Dōhah in the way of supplies. Live stock includes about 800 camels and 150 horses.

2. **Wakrah**, on the coast, 10 miles SSE. of Dōhah, with about 8,000 inhabitants, mostly pearl-divers, sailors, and fishermen; the residence of Sheikh 'Abd er-Rahmān, brother of the Sheikh of El-Qatar, who occupies a large fort $\frac{1}{2}$ mile inland from the town, resembling that of the Sheikh of Bahrein at Manāmah, but with less massive walls. The houses are all of mud and stone, and originally formed a compact block along the beach, but of recent years a detached quarter named *Rumeilah* has sprung up about $\frac{1}{2}$ mile to the N., under another brother of the ruling Sheikh. There is no proper harbour; two reefs, one 7 miles to the SE., the other 1 mile to NE., imperfectly protect the anchorage. European vessels, even of small draught, cannot approach nearer than 2 miles from the shore. The chief sections of the population are Āl bu 'Ainein (2,000),

Khaleifāt (850), *Hūwalah* (1,000), and negroes (3,000), of whom two-thirds are slaves. *Wakrah* has about 75 shops, and is a market for Bedouins; the tradesmen belong to the *Hūwalah* and *Bahā-rinah* classes. Pearl-boats number about 150; there are 20 sea-going boats and 30 fishing-boats. Live stock includes about 40 horses and 150 camels. Water is fetched from 'Ain *Wakrah*, about 1 mile W. of the town, where are about 15 shallow stone-lined wells round a walled date-grove, with some lucerne, belonging to the Sheikh.

Two deserted towns may be mentioned: *Huweilah*, on the E. coast, was originally the chief town, and was once known to the English as 'Owhale'; there are numerous wells about 2 miles inland, yielding water of indifferent quality. *Zubārah* lies almost in the same latitude on the W. coast; it was formerly a stronghold of the ruling family of Bahrein, and its site is still visited by Na'im of Bahrein and El-Qatar. It was a walled town, surrounded by 10 or 12 forts within a radius of 7 miles, only one of which, *Thaghab*, is not ruinous and abandoned.

The following are the principal villages:—

1. *Dha'ā'in*, some 20 miles N. of Dōhah; about 150 houses, occupied mostly by Āl Bu Kuwārah, who own about 70 pearl-boats, 10 trading vessels, and 10 fishing-boats, with 60 camels and 10 horses. Drinking water is brought from 'Aweinat Bin Husein, 6 miles inland.

2. *Dhakhirah*, on an inlet about 10 miles N. of the above, and consisting of about 100 houses of the Mahāndah tribe, all pearl divers and fishermen, owning 15 pearl-boats, 2 sea-going boats, and 5 fishing-boats, with 10 camels. Drinking-water is from *Lubweirdah*, 2 miles to the NW., a masonry well with fairly good water at 6 ft.

3. *Abu Dhalūf*, on the NW. coast near the top of the peninsula, with about 70 families of the Manāna'ah tribe, owning 20 pearl-boats, 5 other sea-going boats, and 10 fishing-boats, with 30 camels. Drinking-water is from the well of *Umm Dhā'an*, about 1½ miles inland. A broad reef fronts the village, nearly dry at low water, and making approach from the sea difficult.

4. *Fuweirat*, on the E. coast about 10 miles from the N. extremity, immediately to S. of a hill or cliff called Jebel el-Fuweirat. The village consists of about 100 houses of the Āl Bu Kuwārah, and 50 of the Kibisah tribe, each occupying separate quarters; it is not continuously walled, but is surrounded by towers; all the houses are well built of stone and mud. The people are chiefly pearl-divers, owning 44 sea-going and 12 fishing-boats, but they possess some 100 camels, 60 donkeys, 20 horses, and 80 head of cattle. Water is brought from the *Zarqa* well, 1 mile to W., but a better supply is

obtained from the wells of *Filihah* and 'Ain *Sanān*, distant 2 miles and 4 miles respectively to the SW., the latter with a fort kept in repair by the Āl Bu Kuwārah. N. of the Jebel is the now deserted village of *Ghāriyah*.

5. *Khōr Hassān*, on the W. coast, about 10 miles from the end of the peninsula : often called *Khuweir* in contradistinction to *Khōr*, i. e. *Khōr Shaqīq* (see below). The inhabitants are about 80 families of the Kibisah tribe, occupying a fort, and living by pearl-diving and fishing. They have 20 pearl-boats, 5 fishing-boats, and 20 camels. Drinking-water is fetched from *Thaghab*, 3 miles to SW., where is a fort, with a stone-lined well yielding good water at 36 ft.

6. *Lūseil*, on the E. coast, 15 miles N. of Dōhah, a village of more than 50 stone and mud houses chiefly of the Hameidāt tribe. *Lūseil* contains the residence of the Sheikh of El-Qatar, who lives in a large high-walled house of stone and plaster, built about 1901, some 200 yards S. of the village. The people own 9 pearl-boats, 2 other sea-going vessels, and 3 fishing-boats, with 70 camels and 20 horses. Behind the village is a rocky hillock, *Jebel Lūseil*, on the summit of which is a two-storeyed tower ; at the foot of the hill are 3 wells with brackish water, one on the N., the two others on the W. side.

7. *Ruweis*, near the tip of the peninsula, about 2½ miles S. of Jezirat Ras Rakan. A village of 70 families of Sādah, protected by a small fort with four towers. The people own 18 pearl-boats, 2 other sea-going vessels, and 10 fishing-boats, with 4 horses and 20 camels. Drinking-water is brought from the well of *Umm Dhā'an*, 1½ miles inland to S., and water at 18 ft. There is a reef before the village, within which boats anchor.

8. *Khōr Shaqīq* (generally pronounced *Shajīj* or *Shaqīg*) on the S. side of the inlet of the same name on the E. coast ; often called *Khōr* or *Khōr el-Mahāndah* in contradistinction to *Khuweir*, or *Khōr Hassān*, on the opposite coast. It is a large village of 400 mud and stone houses inhabited by Mahāndah of the Āl Hasan and Misāndah sub-tribes, owning 80 pearl-boats, 90 other sea-going vessels, and 30 fishing-boats, with 100 camels. Near the village is a hill surmounted by a watch-tower ; under the hill is a well, *Haleitān*, with good water.

9. *Sumeismah*, a walled village on the E. coast midway between *Lūseil* and *Khōr Shaqīq*, in the same bay as Dha'ā'in. It is inhabited by about 250 families of the Āl Bu Kuwārah tribe, with a few Kibisah, owning 50 pearl-boats, 10 other sea-going vessels, and 10 fishing-boats, besides 70 camels and a few horses. Drinking water is brought from the wells of 'Aweinat Bin Husein, 4 miles to W. ; the water of the small well *Kharīqat Sumeismah* is bitter.

E. TRUCIAL OMAN

AREA

This region, formerly known as the Pirate Coast, extends for more than 300 miles from the Khōr el-'Odeid on the S. frontier of El-Qatar to the S. border of Ru'ūs el-Jibāl, the northern promontory of Oman; it receives its name from the permanent truce established between the five recognized ruling Sheikhs of **Abu Dhabi, Dibai, Shārjah, 'Ajmān, and Umm el-Qaiwein** by the agreement of 1853 with the British Government. Ru'ūs el-Jibāl (see p. 248) is an isolated district of the Sultanate of Oman, the Trucial frontier, between Ras Sha'am on the Gulf Coast and a spot between the villages of Dibah and Bei'ah on the Gulf of Oman, cutting it off from the bulk of the Sultan's territory. From Dibah-Bei'ah the eastern frontier follows the coast for about 50 miles to a point between Khōr Kalba and Mureir, where it turns inland, first westwards, then southwards, passing N. of the districts of Mahadhah and Jau, till it reaches that of Khatam; from this point the inland boundary is the edge of the Ruba' el-Khāli and Jāfūrah deserts, running more or less parallel to the Gulf. By far the greater part of the region, therefore, consists of low country along the Persian Gulf; only at the eastern extremity is there a mountainous district formed by the spinal range of the Oman promontory. The whole western part of this great area is little known and sparsely populated, the capitals of the five principalities affected by the truce all lying in the eastern portion.

The more important land communications of Trucial Oman converge upon the Bireimi oasis (see p. 282), which is connected by various routes with Abu Dhabi, Ras el-Kheimah, Dibai, Sohār, and Hasa. Many routes cross the peninsula, linking places on the two gulfs; such are those from Dibai to Shinās, Shārjah to Mureir, Umm el-Qaiwein to Fujeirah, and Ras el-Kheimah to Dibah.

PHYSICAL CHARACTER

The coast along the Persian Gulf is low and monotonous; the hills visible from the sea in the NE. section near Ras el-Kheimah soon recede from view. To the W. of Abu Dhabi the shore is lined by a labyrinth of shoals, reefs, and islands, rendering navigation difficult even for native boats. To the E. of that place it is open, but shallow, and exposed to the full force of the *Shamāl* (NW. wind).

The coast on the Gulf of Oman is bolder, the hills sometimes coming down to the water's edge, and the hilly tract inland, perhaps 20 miles in breadth, is the highest part of the whole territory. The interior of Trucial Oman, approached from the Persian Gulf, consists of a low and sandy maritime plain (*taff*) almost entirely unsuited for tillage, though not without natural vegetation and even wood, and provided with enough wells and water-holes to support a scanty Bedouin population. Beyond the *taff* are inland plains containing tracts with occasional cultivation, of which *Jiri*, *Dheid*, and *Liwah* are the best known.

CLIMATE

Between November and April the heat is bearable and the nights are cool. From May to September the climate is excessively hot. The rainfall, which is confined to the winter months, is believed to be about 5 in., and would therefore approximate to that of Bahrein (see p. 312).

POPULATION

The ethnology of the tribes inhabiting Trucial Oman is often intricate and perplexing. The tribes which are numerically the most important are the following :

Beni Yās, in the Abu Dhabi Principality (10,000 settled, 2,000 nomadic); Sharqiyīn, in the *Shameiliyah* tract and *Ras el-Kheimah* district in the Oman promontory (7,000 settled); Āl 'Ali, chiefly at *Umm el-Qaiwein* (6,750 settled); Āl Bu Maheir, in all coast towns (5,500); Sūdān, in coast towns and *Bu Mūsa* Island (5,000); Na'im, in Central Oman promontory (3,500 settled and 1,200 nomad); Za'āb, in *Jezirat el-Hamra* and *Khōr Kalba* in the Shārjah Principality (3,500); Ahl Ras el-Kheimah, in the town and district of that name (2,000); Shihūh (2,500) and Taneij (2,500 settled and 1,500 nomad), in the same places; Beni Qitab (2,000 nomad), in Shārjah territory; Shweihyīn (2,000), in *Dibai* and *Shārjah*. Several of these tribes are also represented in the Sultanate of Oman, in El-Qatar, and in Bahrein. In addition may be mentioned 1,500 *Hūwalah* in *Shārjah* town; 1,400 Baluchis at *Dibai*; about 2,500 Persians in *Abu Dhabi* and *Dibai* towns, *Khōr Fakkān* and *Ghāllah*; some hundreds of Hindus in the coast towns, and numerous negro slaves.

The total population has been estimated at over 80,000 only 8,000 being nomadic. The people are divided between the Hināwī

and Ghāfiri political factions (see Chap. VIII, p. 240), the former being Sunnis of the Maliki sect, the latter virtually Wahabis, though not of the militant order. Modern rifles are widely distributed both in town and country, but the traffic in arms has now been virtually suspended (cf. p. 247).

INDUSTRIES AND TRADE

The most important industry is pearl-diving, which in summer employs most of the able-bodied men with more than 1,200 boats; though during the winter some of the divers take part in the ordinary fisheries (the second great industry of the coast), the majority take their ease, retained by the pearl-boat owners and contractors, by whom they are supported through the slack season. Agriculture employs the settled population of the interior; vegetables are raised by irrigation from wells in most places, and dates are also grown, though they seldom fully ripen S. of Ras el-Kheimah. Cereals only succeed in a few favoured spots such as *Sir* in the Shameiliyah district. The live stock of the villages consists of camels, donkeys, cattle, sheep, and goats; horses are rare. The Bedouins subsist chiefly by their herds. In winter, when there is pasture, they roam far and wide; in the hot weather they gather about the more abundant wells, such as those of the *Jiri* plain in the N., and *Beinūnah* in the W.

Pearls are the most valuable export, and are sent almost entirely to India from the port of Dibai. The oyster-shells from which the pearls are taken come next in importance; it is questioned whether the practice of selling these, instead of at once returning them to the sea, may not in the long run tend to exhaust the pearl-banks. Dried fish are exported from Abu Dhabi.

The imports in order of their value are: grain and pulse, from India and Persia; cotton piece-goods from India; dates and date-juice from 'Irāq; coffee, chiefly from India; sugar, from or through India, and miscellaneous provisions from Persia. The only steamship port is Dibai, but the other coastal towns are used by native sea-going boats running to and from India, Persia, and 'Irāq. Inland trade with the Bedouins is of no great volume, but Trucial Oman shares that of the Bireimi oasis with the Sultanate. The coast between Ras Musandam and Abu Dhabi was formerly used as a base by smugglers of arms, bringing rifles and ammunition from Sohār through Bireimi, and loading for Persia and El-Qatar either at the coastal towns, or at lonely spots between them. Within recent years it was necessary to warn the Sheikhs of 'Ajmān, Shārjah,

and Dibai for their connivance in this traffic ; in 1910 resistance was offered at Dibai to an armed party from H.M.S. *Hyacinth*, an encounter resulting in loss of life on both sides. Such illegal traffic satisfied the adventurous spirit of a maritime people, whose indulgence in buccaneering before the policing of the Gulf earned for their W. littoral the name of the Pirate Coast. But the establishment of the Arms Warehouse at Muscat (see Chap VIII, p. 247) has cut off the principal source of supply.

Local manufactures are few, and their products not sufficiently extensive to be exported. Fine sheep-wool abbas are made at Shārjah and daggers at Ras el-Kheimah. The latter are of the curved form universal along the Gulf from Koweit to the S., as also in parts of Western India.

RECENT HISTORY AND PRESENT POLITICS

The position of the five ruling Sheikhs is regulated by two agreements with the British Government. The first, signed in 1853, provides for the cessation of hostilities at sea between the signatories, and imposes on Great Britain the duty of enforcing peace and obtaining reparation for breaches of it. The second, signed in 1892, binds the Sheikhs not to enter into correspondence or agreement with any power other than the British Government, not to permit the agent of any other Government to reside within their territories, and not to cede, sell, mortgage, or otherwise alienate to any other Government any part of their respective territories. The apparent effect of the two agreements is to place the foreign relations of the Sheikhs under British control, and to make Great Britain responsible for their protection should they be endangered through carrying out their obligations. In 1913 there was a certain apprehension, especially at Abu Dhabi, that the victorious Emir of Nejd might extend his conquests on the side of Oman. The number of Trucial chiefs recognized by Great Britain may at any time be increased. The Sheikhs of Ras el-Kheimah, Hamriyah, and Fujeirah are already practically independent. The sheikhdoms are very unequal in importance, ranging from considerable territories like those of Shārjah and Abu Dhabi to small districts consisting of little more than a single township and its environs. In the following sections the Principalities, or Sheikhdoms, are described in order from east to west.

THE PRINCIPALITIES

I. ABU DHABI

This principality is the largest in area and only second in importance to Shārjah. It stretches along the coast from the creek of Ghanādhah on the N. to that of 'Odeid on the W., a distance of over 200 miles. Towards the interior the boundaries are ill defined; they are said to extend on the E. to the Bireimi oasis, and on the S. to the margin of the Ruba' el-Khāli desert. The settled population is believed to be between 10,000 and 15,000, while the Bedouins (chiefly Beni Yās and Manāsir) may number nearly 4,000. The ruling Sheikh is Hamdān ibn Zeid el-Khalifah, who succeeded his brother Tahnūn in 1912, and is described as a firm ruler, able to maintain order. During the period of anxiety following the victories of Ibn Sa'ūd of Nejd in 1913, he endeavoured to introduce arms and ammunition on the plea that the Emir might invade his territories (see above). In the same year he negotiated a truce between the Sultan of Oman and the rebel chiefs. He appears to be a worthy descendant of his predecessor Zeid ibn Khalifah, who in 1908 was the most powerful personality in Trucial Oman. The principality consists of the following districts from E. to W.: Abu Dhabi, Dhafrah (including Beinūnah and Līwah) Sabkhah Matti, Mijan, and 'Aqal, with the possible addition of Khatam. It further includes the islands of Arzanah, Dayyīnah, Dalmah, Dās, Qarnein Salāli, Yās, and Zirko.

i. *Abu Dhabi*, the 'home district', consists of undulating sandy desert, with scanty grazing and poor water-supply; there are, however, wells on or near the routes to the Bireimi oasis at *Bul Huweil*, *Masheirif*, and *Juhar*, and at *Silmīyah*, 20 miles SSE. of Abu Dhabi town. *Sūq Iblīs*, about 25 miles E. of the town, is a fantastically shaped outcrop of sandstone forming a landmark on the main Bireimi road. *Sameih*, 6 or 7 miles E. of Khōr el-Ghanādhah, is a hilly place with 7 wells of poor water used as a rendezvous by tribesmen of Abu Dhabi and Dibai when preparing for war. The only village of consequence is *Batīn* on the N. shore of the inlet of the same name, $1\frac{1}{2}$ miles SW. of the nearest part of Abu Dhabi town; it consists of 130 date-branch huts belonging to the Al Bu Maheir and Sūdān tribes; it has some date plantations with wells, and 50 pearl-boats.

The town of **Abu Dhabi** is situated on the coast, about 88 miles SW. of Shārjah, with a population of over 6,000. It extends for about $1\frac{1}{2}$ miles along the shore, and consists chiefly of mat huts,

with only a few stone buildings; the Sheikh's large rectangular fort, with towers at the corners, is a little distance inland behind the town, and on the outskirts in the same direction is a bazaar of Indian traders from Tatta in Sind. There are some indifferent wells at the back of the town, and shallow pits yield water at a place 3-4 miles distant; formerly water was brought by sea from Dibai. The bazaar has about 70 shops, more than half of which are kept by Persians, and a third by Hindus. The people live almost entirely by pearl-diving and fishing, there being little cultivation, but they own more than 700 camels. About half are of the Beni Yās tribe, the remainder of various other tribes, chiefly Āl Bu Maheir, Sūdān, and Marar. The Persians number 500, the Hindus less than a hundred.

At high tide Abu Dhabi becomes an island, through the connexion of creeks and backwaters. About 10 miles inland there is a ford on the creek called *Khōr el-Maqta'*, connecting the interior of Khōr el-Batīn with the sea at a point 2 or 3 miles beyond the town. Here a fort on a sandbank in the middle of the creek commands the passage to the mainland, which can only be made on foot at low tide.

ii. *Dhafrah*, between the Persian Gulf on the N. and the Great Desert on the S., is bounded on the W. by Sabkhat Matti and the Jāfūrah desert, and on the E. by Khatam. It is a vast region, containing at least five known tracts, *Liwah*, *Beinūnah*, *Qufa*, *Taff*, and *Dhafrah Proper*. *Liwah*, the most important, lies farthest inland; it is a narrow belt 175 miles long, running E. and W., and consisting of undulating white sand-dunes, with a series of more than 20 depressions, each of which contains fertile soil and supports the cultivation of a neighbouring village; water is obtained at about 12 ft. *Beinūnah* is a tract of heavy red sand or soil, with scrub and grazing, lying NW. of *Liwah*, and between it and the Gulf. *Qufa*, N. of *Liwah*, is a barren region of sandy ridges, with a few shallow wells; *Taff*, a maritime strip extending the whole length of *Dhafrah*. The tract of *Dhafrah Proper* is E. of *Beinūnah*, and resembles it in character. The inhabitants of the whole of *Dhafrah* belong to the Beni Yās and Manāsīr tribes. The remaining tracts are of less importance. iii. *Sabkhat Matti* is a coastal district W. of *Beinūnah*, extending for a distance of about 30 miles and consisting of a saline or nitrous marsh without wells or vegetation. iv. *Mijan*, W. of the preceding, is a district of stony mounds and firm pebbly tracts, with some grazing in winter, and a good many wells. v. *'Aqal*, between *Mijan* and the base of the peninsula of El-Qatar, is a tract of heavy dark sand. vi. *Khatam* lies NE. of *Dhafrah Proper*,

and is said to be a meeting-ground of the Beni Yās, Manāsīr, and Na'im tribes.

Of the islands, only *Dalmah* and *Yās* need be described. The former lies more than 40 miles E. by S. of the mouth of the *Khōr el-'Odeid*, and about half that distance from the nearest point of the coast to the SE. It is 5 miles by $2\frac{1}{2}$ miles, and for the most part hilly, with wells of brackish water and deposits of red oxide of iron. There is a small settlement of Beni Yās; but the chief importance of the island is that at the end of the pearling season a temporary bazaar is set up, and persons engaged in the trade, including the Indian merchants of the Trucial Coast, go there to collect debts and purchase pearls. Yās is about 20 miles SE. of Dalmah, and only a few miles from the shore at Jebel Dhannah. It is $6\frac{1}{2}$ miles by 5 miles, with low shores, but central volcanic hills; at the S. end is a landlocked natural harbour known to British sailors as Meriton Bay, with a depth of 4-6 fathoms. Water is only obtainable after rain. The island is visited in winter by Beni Yās fishermen.

II. DIBAI

This small principality lies on the Gulf Coast S. of Shārjah, between Abu Heil on the N. and the creek Khōr Ghanādhah on the S.; its extent towards the interior is not precisely known. It consists of low sandy country without important natural features, the only hill being Jebel el-'Āli, 19 miles SW. of Dibai town, which, though only 225 ft. high, is a landmark visible for 17 miles. The town contains almost the whole settled population, the only other places with permanent inhabitants being the small coast village of *Jumeirah*, 3 miles to the SW., and the larger isolated village of *Hajarein*, 50 miles away to the SE. in the Wādi Hatta, an isolated dependency, geographically belonging to the Sultanate of Oman.

The ruler of Dibai is Sheikh Sa'id ibn Makhtūm, who succeeded his cousin Būti ibn Suheil in 1912, and is at feud with the latter's family. He is a wealthy chief, owing to the commercial importance of his capital, but his relations with the Indian Government have not been uniformly good; in August 1913 he had to be warned because a boat of H.M.S. *Sphinx* was fired on from the town. There had been trouble under previous rulers, chiefly owing to the use of Dibai by smugglers of arms (see above, p. 336).

The town of **Dibai**, with a population perhaps not far from 20,000, lies 7 miles SW. of Shārjah and 79 miles NE. of Abu Dhabi, on both sides of a creek with a shallow entrance extending some miles to the SE.; it was once walled, but with the exception of towers on

the landward side, the defences are ruinous. There is good water in wells from 5 to 30 ft. deep. The town has three main quarters : (1) *Deirah*, on a tongue of land on the NE. side of the creek, between it and the sea, with a date-grove at the back, contains the main bazaar of 350 shops and about 1,600 houses, inhabited by Arabs, Persians, Baluchis, and others ; (2) *Shandaghah*, on the SW. side of the creek, contains a residence of the Sheikh of Abu Dhabi, with about 250 houses all occupied by Arabs, domicile being forbidden to others ; (3) *Dibai* proper, on the same side but farther from the sea, with about 200 houses, 50 shops, and the principal mosque, is the quarter in which British-Indian subjects are collected.

The chief elements of the population are : Beni Yās (440 houses), Al Bu Maheir (400 houses), mixed Arabs, including natives of Hasa, Bahrein, and Koweit (400 houses), Persians (250 houses), Sūdān (250 houses), and Baluchis (200 houses). The people own about 4,000 date-trees ; other cultivation is confined to a little lucerne ; live stock includes nearly 2,000 camels, 400 donkeys, 400 head of cattle, and about 1,000 goats. There are about 335 pearl-boats, and 20 sea-going vessels.

The importance of Dibai lies in its increasing use as a port of call for steamers, which lie outside the creek ; the place has largely supplanted Lingeh in Persia as the chief distributing centre of foreign goods to the interior, especially to the Bireimi oasis. Before the war, steamers of the British India and Bombay and Persia Steam Navigation Companies called at the port, the first at regular fortnightly intervals.

III. SHĀRJAH

This is the most important of the principalities, having coasts on both gulfs, and covering a considerable portion of the Oman promontory. With the exception of the Sheikhdoms of 'Ajman and Umm el-Qaiwein on the W. coast, and a part of the interior which is to all intents and purposes independent, it practically includes everything between a line from Sha'am to Dibah on the N., and Shārajah town and Khōr Kalba on the S. The principality is nominally all under the Sheikh Khālīd ibn Ahmed, who succeeded Sajar ibn Khālīd in 1914. But, as in Bahrein, his resources are curtailed by the cession of important territory as fiefs or appanages. The Sheikh rules Shārajah town and district, and the Oasis of Dheid is administered by a Vali in his name. But Ras el-Kheimah, under the late reign, had almost attained a recognized independence ; and the important Shameiliyah district on the Gulf of Oman, nominally a fief held by a member of the ruling family residing in 'Ajman, has

broken from control under the influence of the sheikh of Fujeirah. The town of Dibah, the appanage of another relative, who enjoys the title of Vali, in like manner adds nothing to the exchequer of the Sheikh.

The principality, in its undiminished state, consisted of four districts, Ras el-Kheimah in the N., Shameiliyah on the E., Dheid in the interior, and Shārjah proper on the W. The island of Sirri is claimed by Persia, and is no longer effectively occupied by the Sheikh of Shārjah. The districts are described in the following sections :

i. *Ras el-Kheimah* is divided from the Ru'ūs el-Jibāl district of the Oman Sultanate on the NE. by a line running obliquely from Ras esh-Sha'am on the W. coast of the promontory to a point between the villages of Dibah and Bei'ah on the E. coast ; on the W. its boundary is the sea ; the S. boundary follows a line drawn from Jezirat el-Hamra to the S. extremity of the Jiri plain, from which point a line to Dibah forms the limit on the SE. The district consists of low sandy desert near the sea, rising to the hill country of the Oman promontory. Its chief subdivisions are the plain of *Sir*, a cultivated strip on the coast, extending from about 3 miles S. of Rams to about 7 miles S. of Ras el-Kheimah town, with a length of about 12 miles and an extreme breadth of about 5 miles in the S. ; and *Jiri*, immediately S. of *Sir*, a cultivated plain of dark soil between the Oman hills on the E. and sandy desert on the W. The upper part of the Wādi Hām, dividing the district from Shameiliyah, belongs to Ras el-Kheimah. Several islands are also connected with the district. *Jezirat el-Hamra* (also called *Jezirat ez-Za'āb*), which is low and sandy, lies 12 miles WSW. of Ras el-Kheimah town ; it runs for 2 miles parallel to the coast, with which it is nearly joined at low water. *Bu Mūsa*, in the Gulf, about half-way between Shārjah town and Lingeh on the Persian coast, has a maximum length of about 3 miles ; it also is low and sandy, with occasional isolated hills, possessing about 20 wells and a small date plantation. There is a permanent population of about 20 households from *Khān* in Shārjah, owning pearl-boats and live stock, and a shifting population composed of fishermen from the mainland of Oman and Persians who work deposits of red oxide of iron for a Lingah contractor. *Sir Bu Na'air* lies about 70 miles from the coast, a little S. of W. ; it is $2\frac{1}{2}$ miles by 2 miles, uninhabited, with hills of volcanic rock, a low sandy point in the SE., and neighbouring pearl-banks ; it possesses brackish wells and salt deposits in the hills. *Tunb*, about 32 miles NE. of Bu Mūsa, with a few permanent inhabitants and a well on the S. side, is about $2\frac{1}{2}$ miles in diameter, and rises

to 165 ft. at its highest point ; except for a little grazing it is barren. *Nābiyu Tunb*, 8 miles to the W. of Tunb, with an area of 1 mile by $\frac{3}{4}$ mile, is uninhabited and without water.

The town of **Ras el-Kheimah**, consisting of about 1,000 houses and forming the administrative centre of the district, is on the Gulf Coast, about 48 miles N. of Shārjah town. Sheikh Sālim ibn Sultān claims to be independent of Shārjah, but his independence has not yet been recognized. The town stands upon a narrow spit of land $2\frac{1}{2}$ miles long, running parallel to the coast and connected with the mainland at the SW. end ; the creek between the spit and the shore, though its entrance at low tide is only 2 ft. deep, has a general depth of 9 ft., and forms a good anchorage for native boats ; large vessels must anchor $2\frac{1}{2}$ miles to 3 miles NW. of the town.

About half of the houses are of stone and gypsum mortar, the remainder of date-branches. There is an old fort of no military value, and a ruinous wall crosses the isthmus SW. of the town. The inhabitants are a mixed race known as Ahl Ras el-Kheimah, occupying 400 houses, Mahārah (250 houses), Āl 'Ali (150 houses), and Āl Bu Maheir (120 houses), with a few Na'im, Baluchis, and Khōjahs. Drinking-water is scanty and of poor quality. The town possesses about 16,000 date-palms, while the large groves belonging to Sir begin on the mainland opposite the town. The people own 33 pearl-boats and 15 other sea-going vessels, with about 120 fishing-boats ; live-stock includes some 800 goats, 150 cattle, 175 donkeys, 130 camels, and 20 horses. Trade resembles that of other ports on the Trucial Coast ; the chief manufacture is of daggers. At Mahārah, the site of an old village on the E. side of the creek, there is usually a temporary colony, sometimes of Persians from Rams. The chief villages, of 100 houses and above, are as follows :—

In Ras el-Kheimah district :

1. *Rams* : 400 houses, mostly of mud and stone, on the coast about 8 miles NE. of Ras el-Kheimah town, on the S. side of a small creek with shallow entrance. The inhabitants are Taneij, chiefly pearl-divers and fishermen, but owning date plantations partly situated at *Dhāyah*, a place now uninhabited, 2 miles inland. Live-stock includes 500 goats, 50 donkeys, 20 camels, 20 head of cattle.

2. *Sha'am* : about 300 houses, mostly of mud, on the coast 17 miles NNE. of Ras el-Kheimah town and 2 miles S. of Ras Sha'am. Inhabitants are all Shihūh, occupied with pearl-diving, fishing, and cultivation, and owning a few pearl-boats and coasting vessels, with 7,000 date-palms. Live stock : 50 donkeys, 30 camels, 20 head of cattle. About 1 mile S. is a small tower upon a hillock used for defence.

3. *Dibah*, on the coast of the Gulf of Oman, 1 mile S. of Bei'ah; the most southerly village of the Sultanate; nearly 200 houses, half of which are occupied by the peasant class known as Bayādīr, the rest by 'Awānāt, Naqbiyīn, and Sharqiyīn; good wells with water at 25 ft.; 10,000 date-palms. Live stock: sheep, goats, donkeys, and camels. *Dibah* is held as a fief by a relative of the Sheikh, who also governs the small village of *Wamm*, a few miles to the W.

In the tract of Sir :—

4. *Shimil*, 5 miles inland; 200 houses of Beni Shameili; 4,000 date-palms. Live stock: sheep, camels, and a few head of cattle.

In the tract of Jiri :—

5. *Khatt*, under the hills on the E. side of the plain about 12 miles SSE. of Ras el-Kheimah town; 100 houses. Oasis of 20,000 date-palms, and a hot spring used for irrigation. Live stock of sheep, donkeys, camels, and cattle.

In Jezirat el-Hamra island :—

6. Village of the same name: 500 houses of the Za'āb tribe, divided into two quarters, *Umm 'Aweimir* and *Manākh*; 25 pearl-boats. Live stock: 500 sheep, 100 camels, 100 donkeys, and 150 cattle.

ii. *Shameiliyah*, on the coast of the Gulf of Oman, extending for more than 30 miles from Gharfah on the N., to Khōr Kalba on the S., and inland to the Wādī Hām, the boundary towards Shārjah district, the lower part of which it includes. The hills in the N. approach the coast, but recede from it in the S.

The principal villages, all on the coast, are the following, in order from N. to S. :—

1. *Bidyah*; 300 houses of Sharqiyīn, fishermen, and cultivators of dates, wheat, and maize; 10 sea-going boats running to Sīb and Muscat; 3,500 date-trees. Live stock: 200 head of cattle, 100 sheep and goats, donkeys and camels.

2. *Khōr Fakkān*, fief of a relative of the Sheikh; about 5 miles S. of Bidyah on the S. shore of a bay with sheltered boat harbour at its E. end; 150 houses of Naqbiyīn and Persians, living by cultivation of wheat and dates and by pearl-diving; good water; 5,000 date-palms; a few shops; 4 or 5 coasting vessels running to Muscat.

3. *Fujeirah*, 15 miles S. of Khōr Fakkān, but about 2 miles from the sea; its landing-place is called Ghareifah. *Fujeirah* is surrounded by a 9-ft. wall, with an outer ditch and breastwork on the S. and W. sides. It has 150 houses, chiefly of mud and stone, occupied by Sharqiyīn pearl-divers and cultivators. It is the stronghold of the Sharqi leader, Nāsir ibn Shāhin et-Tawār, who claims independent rule over the village and a considerable neighbouring tract.

4. *Ghāllah* (or *Kalba*), 4 miles S. of Fujeirah ; about 300 houses, chiefly of date-branch, and a few mud go-downs ; a small fort held by a representative of Shārjah. Inhabitants chiefly Naqbiyīn and Sharqiyīn, fishermen and cultivators. About 25,000 date-palms, and tobacco plantations in the hills ; wheat also grown. About 10 sea-going boats run to Muscat, Mekrān, and the Persian Coast.

5. *Khōr Kalba*, 4 to 5 miles S. of Ghāllah, situated on a creek, and defended by a fort ; 150 houses of the Za'āb tribe, who own a few sea-going boats. Not to be confounded with Ghāllah, which is also called Kalba.

iii. *Dheid*, a plain measuring about 15 miles in each direction, situated in the interior about 30 miles due E. of Shārjah town ; it is bounded on the E. by the hills forming the backbone of the Oman promontory, on the W. and N. by sand-dunes, and on the S. by the shingly plateau of Qallah Mahāfidh. Dheid is fairly well wooded, containing numerous acacia trees, and after rain produces abundance of coarse grass. It is also sufficiently watered ; a stream (*felej*) flowing from *Wādi Haqālah* in the hills to the SE. irrigates the cultivation round Dheid village. There are also wells at *Muraqqibāt*, 3–4 miles N. of the village, on the route across the promontory from Umm el-Qaiwein to Fujeirah, in the Fareikh valley, a few miles NW. of Muraqqibāt, at *Tū'i 'Alī*, 6 miles SSW. from the village under the sand-dunes bordering the plain, and at *Wushāh*, 3½ miles S. by E. of the village in the *Wādi Katheirah* on the route to the Bireimi oasis. In the summer months a continuous hot wind blows ; at other times the climate is not oppressive.

There is only one village of any size in the district :—

Dheid, consisting of about 140 date-leaf huts inhabited by Taneij, Beni Qitab, and Na'im ; in the quarters occupied by the first and last there are fortified mud towers. On the E. side of the village is a large fort of the Sheikh of Shārjah, with a tower at each angle, and held by the governor of the district. Through the precincts of the fort runs the above-mentioned stream, the water being systematically distributed to the cultivators of the neighbouring date-groves ; before being tapped for irrigation it is about 3 ft. wide and 2 ft. deep, clear, and with a strong flow. A little wheat is grown, and there is the usual complement of domestic animals. 'There is reason to think that in the event of British or Indian troops being required in Trucial Oman, Dheid would be the most suitable station for them in the interior, at least during the cold weather. The water-supply is excellent and ample ; camel and other grazing is abundant ; and the place is probably already accessible for wheeled transport

from Ras el-Kheimah town by way of the Sir and Jiri plains, besides which there are camel routes through the hills connecting it with the ports of the Shameiliyah district on the other side of the Oman promontory.' (*Persian Gulf Gazetteer*.)

iv. *Shārjah*, a narrow strip of sandy desert on the W. coast between 'Ajman and Dibai; the Sheikh of *Shārjah* also claims the allegiance of *Hamriyah* on the other side of 'Ajman. The chief centres of a population amounting in the aggregate to about 20,000 are three coastal villages and the town of *Shārjah*.

The town of *Shārjah*, the capital, and residence of the Sheikh, is the most important town on the Trucial Coast. It is situated between 'Ajman and Dibai, and extends for more than a mile along the E. shore of a small creek parallel to the sea, a detached quarter, *Layyah*, standing on the opposite shore; at low tide the entrance to the creek, on the NE., has only about 2 ft. of water. At the S. end of the town is a bluff rising 30–40 ft.; inland the country is sand with scattered date-groves. There are numerous masonry buildings, including 21 mosques, but most of the houses are of date-branches, and the streets are really narrow and crooked lanes. The population of about 15,000 is composed of Shweihiyin (400 houses), *Hūwalah* and *Sūdān* (300 houses each), *Āl 'Ali*, *Āl Bu Maheir*, *'Abādilah* and *Matārish* (200 houses each), *Na'im* (100 houses), and mixed tribes (700 houses); nearly all the Arabs are Wahabis, calling themselves Hanbali Sunnis. About 200 British-Indians reside in the town, whose interests are protected by a native agent from the British Residency at Bushire. The bazaar has 200 shops, and there is an equal number of warehouses for wheat, rice, and dates. The chief manufacture is of fine woollen abbas. A few sea-going boats are also built yearly, and about 20 vessels run to Basra, the Persian Coast, Bombay, and occasionally to Yemen; there are also nearly 200 pearl-boats, with an equal number of fishing-boats. Date plantations contain some 4 000 trees, and live stock includes about 500 camels, 550 donkeys, 2,200 sheep and goats, and some cattle.

The villages are :—

1. *Hamriyah*, 12 miles NE. of *Shārjah* town and 6 miles NE. of 'Ajman; about 300 houses. It is situated on the N. side of a creek defended by a fort on the shore, and by several towers. The inhabitants are chiefly *Na'im*, owning about 20 pearl-boats and 1,000 date palms, with live stock including camels, donkeys, cattle, and sheep. The local Sheikh, *'Abd er-Rāhim*, nominally under *Shārjah*, is practically independent, and may ultimately be recognized as a Trucial chief.

2. *Heir*, between Shārjah town and 'Ajmān, defended by 7 or 8 towers ; 250 houses of Na'im, owning 25 pearl-boats, 2,500 date-palms, and live stock of camels, donkeys, cattle, sheep, and goats ; wells 3-5 fathoms deep.

3. *Khān*, on the N. side of an inlet about 2 miles SW. of Shārjah town. About 200 houses, chiefly of stone set in gypsum mortar or mud ; inhabitants, Āl Bu Maheir, Mazārī', and Manāsīr, owning 74 pearl-boats and 40 fishing-boats, with camels, donkeys, cattle, and goats.

IV. 'AJMĀN

A small principality consisting of the town of the same name and its environs, situated 6 miles SW. of Hamriyah, and 5 miles NE. of Shārjah, in the territory of which it forms an enclave. It lies on the S. side of the entrance of a creek with 5 feet of water on the bar at low tide. The population is less than 1,000, chiefly Āl Bu Maheir and Na'im, all pearl-divers and fishermen, owning about 40 pearl-boats and 25 fishing-boats. Fresh water is obtained from wells 9 ft. deep, of which the locality is constantly changing. There are date plantations with about 2,000 trees, but no other cultivation. Live stock includes camels, donkeys, cattle, goats, and a few horses.

The Sheikh, Hāmid ibn 'Abd el-'Azīz, who succeeded his murdered father in 1910, is of a rough and quarrelsome character ; he has given trouble by connivance at the illicit traffic in arms. Friendly relations usually subsist between the Sheikh and the inhabitants of Bireimi.

V. UMM EL-QAIWEIN

Another small principality composed of a town with the adjoining country, and also forming an enclave in Shārjah. It extends northwards to Jezirat el-Hamra and southwards part of the way to Hamriyah. The town lies about 12 miles NE. of 'Ajmān and 18 miles NE. of Shārjah, on the E. end of a peninsula, forming, with a neighbouring island, a landlocked creek with very shallow entrance ; it is defended by a wall across the isthmus, and by detached block-houses. There are about 1,000 houses, 250 of which are of stone, the rest of date-branches ; they include 20 shops. The inhabitants, numbering some 5,000, belong chiefly to the Āl 'Alī tribe, and are mostly pearl-divers and fishermen, owning about 70 pearl-boats and 60 fishing-boats, with a sea-going vessel running to Bombay ; about 20 boats are built yearly in the town. Live stock includes 720 camels, with donkeys, horses, sheep, and goats. The water is good, obtained from

wells 6 ft. deep ; date plantations comprise about 1,500 trees. The only point of importance not on the coast is *Felej Al 'Ali*, about 16 miles SE. of the town, with about 5,000 date-palms belonging to the Sheikh, irrigated by a stream ; this is a place of assemblage for Bedouins in the Umm el-Qaiwein service when called to arms.

The Sheikh, Rashīd ibn Ahmed, is at feud with his expelled half-brother Nāsir, who disputes his title. In 1914, on his persistent refusal to settle certain claims of Nāsir, Rashīd was coerced by H.M.SS. *Fox*, *Dartmouth*, and *Odin*, and forced to pay Rs. 10,000, with a fine of Rs. 15,000.

CHAPTER X

NEJD

AREA

THIS region is equivalent to Central Arabia, south of lat. 27° N. and between (roughly) longitude 43° and 47° E. The name 'Nejd' is used as convenient, although, to an Arab, it would not signify merely what is intended here, but either Jebel Shammar also and the high steppes west, or (in the strictest use) the high steppe and desert alone.

Our 'Nejd', then, is bounded north by Jebel Shammar; west by the high steppes lying east of Hejaz and Asir; south by the Great Desert; east by the Dahanah Desert lying to west of Hasa. It is a loosely linked group of nine more or less settled districts (from north to south), **Qasim**, **Sedeir**, **Woshm**, '**Arīdh**, **Kharij**, **Hariq**, **Aflāj**, **Saleyyil**, and **Dawāsir**. Nejd measures about 450 miles from the extreme N. of Qasim to the extreme S. of Dawāsir, and some 200 miles from the W. of Woshm to the E. of Sedeir. But if we follow its curving N. and S. axis, we get a length of well over 500 miles.

PHYSICAL CHARACTER

A. RELIEF

Physically Nejd falls into three parts:—

I. A northern valley region determined by the middle basin of the Wādi Rummah, which lies SE. by NW., and including the lower courses of underground tributary drainage from left and right. This is **Qasim**. The floor of this region, sandstone in the south but becoming chalky in the north, is, to a large extent, covered by drift-sand, but remains exposed and topped by sandy loam in many considerable patches, where water is obtainable at a depth of a few feet. The main Wādi itself is a wide depression, varying in breadth from two miles to five hundred yards, least steeply inclined on the left bank, and having a well-defined storm water-course, which generally hugs its cliffy right bank. This water-

course may run from six to nine feet deep after heavy rain in the western *harrahs*. Between Aneizah and Boreidah the sand has drifted across the depression so as to form a dam, which often holds up storm-waters for some months in a large lagoon (*khabrah*). Below this dam the bed of the depression becomes a salty, slimy clay and bears little or no vegetation.

From the left bank of the wādi the ground slopes up uniformly westward, emerging above the sands as hard steppe, which runs up towards the highlands of Jebel Shammar. From the right bank the slope is more gradual, and, since there is less drainage flowing underground, the drift-sand along the edge of the wādi itself is backed by a more barren desert.

II. A central region dependent on a chalky, broken-up plateau, which trends from north to south and is composed of two ridges with escarpments facing west and long slopes falling eastward. This plateau (Jebel Toweiq or Tuweiq) has a mean elevation of about 600 feet above the general level of the plains to west of it. It admits of settled life in its hollows, and bears one of the Nejdean districts, **Sedeir**, almost entirely on its broad back, together with the northern half (Mahmal) of another, '**Āridh**. The two ridges diverge in S. Sedeir, leaving an intramontane depression. The eastern ridge bears away SE. into desert; the western breaks down to a deep and broad gap and then, after rising again on the farther side, takes a south-westward course. The gap allows waters drained off the western face to escape through the ridge by a great valley, known at first as Wādi Heisiyah, and lower as Wādi Hanifah. The upper part of this valley with the lower country on each side of the broken ridge make the rest of 'Āridh, which is therefore about half and half chalky hill country and sandy valley and plain.

Below the westward escarpment of Jebel Toweiq lies a plain of sandy loam sloping up gradually towards SW. and divided longitudinally by a belt of drift-sand running N. and S. In its western part subterranean drainage collects and comes near the surface before finding its way from the northern half to Wādi Rummah, from the southern half to Wādi Heisiyah. This whole district may be called **Woshm**, though the name belongs particularly to the southern part only, while the northern is El-Mudhrib, and the intervening low watershed contains a large water-logged depression known as 'Ayūn es-Sirr.

III. A southern region, dependent in the main on the same western ridge of the Toweiq plateau after its deflection to south-westward. Only a very small part of it has been seen by any European eye, and its physical character remains largely con-

jectural. It may be assumed that the eastward slope from the plateau is very gradual and long, and that the rich grazing districts of **Hariq** and **Kharj** both lie on this slope, one below the other, till it melts imperceptibly into plain and is bounded by the southern continuation of Wādi Hanīfah. Partly on the plateau itself and partly below its westward scarp lies a third not unfertile district, **Aflāj**, fed by its inland drainage. To the south and south-westward of the latter lie two more districts, **Saleyyil** and **Dawāsir**, but how related to Jebel Toweiq we do not know. It is certain, however, that they are fed by a wholly different system of drainage—that which, starting in the highlands of SW. Arabia, flows inland and probably is absorbed midway across the peninsula.

The whole region is only intermittently fertile, and all its settlements have an oasis character; but, internally, it contains no formidable desert, though much steppe. *Ahqāf* and *harrah* do not occur in it at all. No part is rich, as the present Emir of Riyādh has borne witness, in pleading more than once that his inland dominions contain no district so productive as Hasa (q.v.).

B. CLIMATE

The region is comparatively temperate, except, according to report, in its extreme southern districts. Hariq in particular is reported exceedingly hot, and all heard of Dawāsir, coupled with the dark coloration of the Dōsiri, leads us to suppose it no cooler. In Riyādh, Palgrave says a fire is welcome on winter nights, but his testimony and that of others suggest that sharp cold is not known there. On the Toweiq plateau it is different, and Qasīm has a keen desert air, which would render all except its summer nights very chill, were it not for its comparatively low elevation (under 2,000 feet). It can be unpleasantly cold in spring, even in the daytime.

Rainfall is, throughout, very scanty, the precipitation which the northern Nefūd enjoys rarely extending south of Jebel Shammar, and the rains of the Gulf littoral, which delayed Shakespear in the Koweit district in late winter 1914, not passing Jebel Toweiq. Most of the rain which does fall in South Nejd is during summer storms. The prevailing winds are westerly, except in the extreme north of the district, where they are deflected to southerly, as shown by the altered direction of the sand-waves in the Nefūd north of the lower course of Wādi Rummah.

SOCIAL

A. POPULATION

The total population may be estimated conjecturally at rather over than under a quarter of a million. No account is here taken of unsettled Bedouins, since there is only a very small nomadic element in Nejd—less than in any other Arabian region. All the known unsettled Bedouin tribes, which owe fealty to the Emir of Riyādh, range either outside the boundaries we have indicated, or for a very short distance and very occasionally within them. Such are the Ahl Murrah, B. Khālid, and 'Ajmān on the east, the Qahtān on the south and south-west, and the Sebei' and Sahul on the west. Nor do independent tribes, like the Muteir on the north-east, the Shammar on the north, and the Ateibah on the north-west, penetrate Nejd except on occasional raids. The settled folk are, however, almost all of original Bedouin stocks—Beni Tamīm and Beni Khālid in Qasim; southern Anazah, Tamīm and Dawāsir in Central Nejd; and Dawāsir and Qahtān in the south-west. If other tribesmen come in, it is to settle (see Chap. XVI, pp. 603 ff.) It is to this constant homogeneity of its society that Nejd owes its common adherence to Wahabism, its unification under one sceptre, and its comparative stability and strength.

B. DOMESTIC APPARATUS AND MANUFACTURES

These are as simple and primitive throughout Nejd as in any other Arabian region where there is settled life. At the top of the very narrow scale stand the citizens of Aneizah in Qasim; at the bottom, the Dawāsir and Saleyyil villagers.

All buildings are of sun-dried clay, with walls thinning upwards, except in the southernmost villages, where the construction material is palm-branch. Roofs are flat, and made of clay laid on palm-fronds or tamarisk branches, which are supported by palm-beams. Windows are represented only by triangular light- or smoke-holes. Each house has a court or yard used for keeping domestic animals, depositing dung, &c. Privies are very rare—the yard, roof, street, or even a room being used. Two-storeyed houses are exceptional. Furniture—even a fitted divan frame—is virtually unknown. Men sit and sleep on palm-fibre mats, and half the floor will be bare and deep in dust. A shallow depression with a clay rim serves as a hearth. For dishes and plates small palm-leaf mats are used. No implements for carrying food to the mouth are known.

Artificial light is seldom provided : only rich men possess badly made petroleum lamps, imported from the Gulf.

Cooking utensils are of copper, badly tinned, and of very simple forms. Except in Qasīm these are seldom of native manufacture. Only very rude 'kitchen' pottery is made in Nejd. Bread is baked in flat pancakes either on the ashes themselves, or (in richer houses) on an iron tray. Except in Qasīm towns and the largest urban centres of S. Nejd there is no metallurgy : and even in those, cooking-pots of copper, and other very simple vessels and necessities alone are made. Coffee-pots come from Hasa, daggers and knives from Hā'il or the Gulf, and firearms exclusively from abroad. These last are adapted by the owners to their use by knocking off the sights, paring down the stock, hammering in decorative nails, &c. They soon become foul, being seldom or never cleaned.

As for clothing materials, all are imported except the coarse woollen cloth used for abbas, and the woollen head-cords. Camel-hair cloth for tents and saddlebags is manufactured locally, but with only a monochrome stripe. Better class abbas come from Hasa. No underclothes except a cotton shirt are worn. Foot-covering is not very generally worn, and leather articles are almost all imported, except the simplest utensils of ill-tanned hide, e.g. water-skins and buckets (used in irrigation), skin robes of some nomads, and rude saddles, sandals, holsters, &c.

Very little basket- or reed-work is produced beside mats and fans. There is some improvement on this standard of production in Qasīm, especially in Aneizah ; but even there the technique and output are much below those of Gulf ports, e.g. Koweit, and the apparatus of the household is of the simplest. Throughout Nejd the food-stuffs do not go beyond milk, *ghi*, dates, and bread, as staples, and rice and mutton as luxuries.

C. TRADE

There is almost nothing to treat under this head, except in respect of one district, Qasīm. This produces a superfluity of dates and *ghi*, but in the last commodity trades more as middleman than producer, collecting from the Bedouin herdsmen of the western and northern steppes. At one time it used to breed horses for export, but (as also in Central Nejd, Woshm and 'Aridh) the production of these has almost ceased as a result of the wars between Hā'il and Riyādh during the past half-century. But if Qasīm does not produce much, it trades in the products of others more than any other Arabian district. Doughty heard in 1878 that more than a third of its population acted as carriers, and

hirers-out of camel-transport. Hence the society of the whole district, and especially its towns, has an exceptionally commercial and cosmopolitan character. (See pp. 370 ff.)

In the rest of Nejd comparatively little caravan traffic seems to go on. Leachman heard in 1912 that trade had declined to almost nothing in Riyādh; but Shaqrah, though not what it was, seems still to be a trading centre. There is said to be regular traffic between Riyādh and the south-western districts of the peninsula by way of Wādi Dawāsir, but what its measure and character may be is not known.

D. CURRENCY

The only currency in common use in Nejd is the silver dollar (*riyāl*); but when the Emirs' dues and the Meccan contributions have been paid very few coins remain in circulation. There are no smaller denominations except stray Turkish pieces, and these are accepted only in Qasim. In S. Nejd even Turkish gold, in current circulation in Hasa, is taken very reluctantly. Persian currency, and the rupee, though common on the Gulf Coast, do not pass in Nejd, except, possibly, with big merchants of Qasim towns or of Shaqrah, and at heavy discount. Doughty, however, got *riyāls* for a cheque in Aneizah. Ordinary exchange is effected by barter in kind calculated on a basis of date-fruits, measured by the Sā' (see below).

E. WEIGHTS AND MEASURES

Dates are measured by weight, says Doughty, at Aneizah, but what weights are used as a standard he does not say. Leachman reports Indian weights and measures to be used at Shaqrah, but gives no details. (Compare Indian scales used at Muscat, p. 244.)

Doughty (1877) found a measure of content, the Sah or Sā' (of Medina), in use as the basis of trade in dry commodities throughout W. Central Arabia. He says it varies according to locality, being equivalent to nearly 2 pints at Teima; $2\frac{1}{2}$ at Hā'il; nearly 3 at el-'Ala; and 5 at Kheibar. He gave the following table:—

12 Sahs = 1 Medega (a small palm-basket).

5 Medegas = 1 Mejellad.

? Mejellads = 1 Hashīah (i. e. *Hashīyah*), a skinful of dates.

Lorimer (*Gazetteer of the Persian Gulf*, 1908) gave the following information for both South Nejd and Qasim: 'Wholesale weights are

the *Waznah* = 52 dollars in silver coin, or about 3 lb. 1 oz. 6 dr. English avoirdupois, and the *Mann* = 40 *Waznahs*, or about 123 lb. 6 oz. 12 dr. Wholesale weightments are generally made with a sort of steelyard. For retail transactions dry and liquid measures of capacity are employed, which are really weights in disguise. . . . The standard sizes of bowl are the *Midd*, which holds a *Waznah*, and the *Sā'*, which holds two: but quarters, fifths, sixths, and eighths of *Sā's* are also employed. This is in tabular form:—

| | |
|-----------------------------------|--------------------------------|
| 1 <i>Waznah</i> | = 1 <i>Midd</i> . |
| 2 <i>Waznahs</i> or <i>Midds</i> | = 1 <i>Sah</i> (<i>Sā'</i>). |
| 40 <i>Waznahs</i> or <i>Midds</i> | } = 1 <i>Mann</i> .' |
| 20 <i>Sahs</i> | |

The unit of *lineal* measure, he adds, is the *Dhrā'* = $19\frac{1}{2}$ inches.

POLITICAL

RECENT HISTORY AND PRESENT POLITICS

All Nejd acknowledges at present the Sa'ūd dynasty of Riyādh in 'Āridh. The latter's jurisdiction is enforced directly by accredited representatives in 'Āridh, Sedeir, and probably Kharj, and also in parts of Aflāj, Woshm, Qasīm (e.g. Boreidah), and probably Hariq: indirectly, in the other parts of these latter districts, in the towns of Aneizah and Mejma', and probably in Saleyyil and Dawāsir. Each town has its emir or governor and its *mejlis* or council, but only in Aneizah of Qasīm have we heard of the council having much power. Hereditary emirs are not uncommon even in directly administered districts, and they seem to be the rule in the outlying quarters of the south, where, as in parts of Woshm also, the settlements are free except for a tributary obligation.

The origin of the present power of Riyādh has been stated in Chap. II. It suffered eclipse at the hands of the Shammar Emirs of Hā'il from the middle of the eighties of last century until 1902, the representatives of the Sa'ūd family being reduced after 1891 to puppets, while Rashīdite governors took charge of all the important settlements in Qasīm, Sedeir, 'Āridh, and Woshm. This state of things was terminated by 'Abd el-'Azīz es-Sa'ūd, who had remained in exile at Koweit with his father, 'Abd er-Rahmān, until he heard that his uncle, the mediatized Emir, had been murdered by Ibn Rashīd's orders. With only about forty followers he appeared in Sedeir, raised part of that district and marched on 'Āridh, where he had no difficulty in surprising and removing the Rashīdite governor

of Riyādh. His father stood aside and accepted his son as Emir. Acknowledged by all the southern provinces, 'Abd el-'Azīz marched on Qasīm in 1904, and though forced to retire thence by a Turkish force sent under Ahmed Feizi Pasha to co-operate with the Emir of Hā'il, he returned in 1906, and has held that district to tribute, and partially in direct subjection, ever since, but not without frequent skirmishes with the forces of Jebel Shammar. In 1910 he had to meet both an internal and an external danger. Certain grandsons of his late uncle, Sa'ūd, claiming the throne for the elder branch, tried to raise Kharj and Hariq. At the same time 'Abdullah, son of the Grand Sherif, appeared in Qasīm, professing to champion the rights of the Ateibah violated by 'Abd el-'Azīz. The latter's younger brother, Sa'd, his representative in Qasīm, was made prisoner; but finding that the Emir of Hā'il, who had lately made peace with 'Abd el-'Azīz, did not co-operate, 'Abdullah retired stipulating that the Qasīm towns contribute to the Meccan treasury a sum of £4,000 annually (the larger towns had previously paid 'Peter's pence' voluntarily), and be free to elect their own governors. 'Abd el-'Azīz assented to these terms. The southern rebels had no success, and after being driven from town to town, fled out of Nejd. For harbouring some of them, 'Abd el-'Azīz inflicted heavy punishment on the Ateibah a year later, in violation of his convention with the Sherif. Hard pressed for resources, he had been coveting Hasa, which before 1871 pertained to his dynasty, and he had tried, without much success, to enlist the support of the Indian Government, seeking to revive an agreement which had subsisted between his uncle, the Emir 'Abdullah, and ourselves in regard to Gulf matters. The Balkan War and the internal dissensions of the Rashīd house at last offered him an opportunity, and the presence of rebel grandsons of Sa'ūd at Hofūf an excuse: and early in 1913 he descended on Hasa, captured the central oasis, and ten days later took Qatif. He sent the Turkish governor and garrisons down to 'Oqair, whence they made their way into El-Qatar. In the following year he had a conference with two representatives of the Indian Government, and, after a show of negotiating with the Ottoman Power and accepting the title 'Vali of Nejd', he invited a British agent to his court, and declared for us and against Ibn Rashīd, the ally of the Turks. The latter advanced early in 1915 into Sedeir, but retired after fighting a drawn battle near Mejma', in the course of which our newly arrived agent, Captain Shakespear, was unfortunately killed. In the early autumn the Grand Sherif, who shelters rebel grandsons of Sa'ūd, again sent up 'Abdullah, with a considerable force, to mediate between the

two Emirs and at the same time to enforce the pact of 1910, especially its financial clause. A peace was patched up (it has not been long observed), and the Sherif's son retired, leaving some soreness behind. In 1916 'Abd el-'Aziz, who had been having serious trouble with the 'Ajman in Hasa, sent his son from Qasim to raid almost up to Hā'il; and he has continually been harrying Ibn Rashid. His present attitude is opportunist. He subscribes to the Arab Unionist party, headed by the Sherif, but disparages the latter and allows the Turks to procure camels from his territory. At the same time he does his best to be on terms with the Indian Government and has, lately, concluded a definite treaty with it, of the same kind as those in force with the Gulf potentates. He keeps his grip on Hasa and Qasim.

DISTRICTS

The internal boundaries of the nine Districts, though undelimited, appear to be immutable; but their external boundaries lying in desert admit of no precision.

I. 'ĀRIDH

The central district, geographically and politically. It has Sedeir on the north beyond the *sha'ib* El-'Ajsh: Dahanah desert on the east: Kharj and Hariq on the south beyond Jebel 'Alayyah: Aflāj on the SW.: and Woshm on the NW. and west. The part of 'Āridh which contains permanent settlements is a square of about 100 miles with the capital, Riyādh, lying towards the SE. corner.

Physically, 'Āridh is the central part of the Toweiq system. The heart of the district is the valley of Heisiyah-Hanifah. On the south-west, beyond the western ridge, lies a plain, Dhrumah, sparsely inhabited and containing some villages, but no towns, unless Dhrumah itself be reckoned a town because of its 1,500 inhabitants and its small *sūq*. On the western ridge itself, north of Hanifah, lies a subdistrict called Mahmal, well settled on the west where wādis drain through it to the left bank of Heisiyah. On the east of the same ridge, in the intramontane depression, known as Khafs, is another sparsely settled district, containing only hamlets. The eastern ridge and the plain district of 'Urmah beyond it again are not settled, but contain a few wells which facilitate passage to Hasa and Koweit. Only away to NE. lies a single isolated patch of two or three hamlets in a district known as Safurrah.

The strength of 'Āridh lies therefore in the subdistricts, Hanifah and Mahmal, which, between them, hold over 90 per cent. of its fixed population. Here is the heart and spring of Wahabism, and

here, in one town or another, has always resided the chief political power controlling Nejd.

The principal villages are noticed along Routes Nos. 15 and 16 (q.v.). The towns, arranged under the two districts Hanīfah and Mahmal, are :—

i. Hanīfah

1. **Riyādh**, capital of Nejd, since the destruction of Dar‘iyah in 1818. It lies in a depression about 100 feet below the general level of the plain (*riyādh* = ‘green hollows’), and from north or east is not seen till at short range. It is enclosed by date gardens on three sides, and with these and its suburbs it stretches about two miles from north to south, where it impinges on the valley-bottom of Wādi Hanīfah, locally called El-Bātin. The actual town is ‘L’ shaped, with high mud-brick walls strengthened by towers, protected by a ditch, and pierced by six fortified gates. The ruling Emir’s palace, a huge structure, stands S. of a large central space, open to NE., with the principal mosque on the W. and shops on the N. According to Shakespear, the palaces of the ruling family, renewed since Ibn Rashīd’s occupation (1891–1902), and their gardens occupy about one-third of the town. There are four wards. NE. live notables; SW. the middle classes; SE. (Khāziq) the poor. To the NW. are relegated outsiders and all who are not of the strict Wahabite persuasion; and on this side lie the cemeteries through which runs the main track leading up Wādi Hanīfah–Heisiyah to the north and west (Mecca).

Entering the town by the E. gate, at the top of the L, the visitor follows a wide and sandy street flanked at intervals by large two-storeyed houses, built since the Rashīdite occupation. Their blank outer walls and wide division one from another by palm gardens and courts, with similarly blank walls, give this street rather an empty appearance. It conducts direct to the open space in which the palace is situated near the angle of the L. To reach the same point from the west, any one coming from Wādi Hanīfah must pass through a number of quiet by-streets and then through the market. The large open space north of the palace will then lie east. Here the *mejlis* is held and public prayer is performed under the leadership of the Emir himself; and here camels collect. But when a military expedition is toward, the place of assembly is the great plain outside the town on the north. The chief date gardens lie outside on the south and west in Wādi Hanīfah, and the irrigation of these is effected by animal-traction, buckets dipping

into wells some of which are of considerable diameter, lined with unmortared ashlar and from 40 to 80 feet deep. Raunkiaer saw one at which eight donkeys were working. But there are gardens also within the walls, and these with the large courtyards and the vast palatial buildings occupy so much space that the population of the town is disproportionate to its area.

Estimates of it have varied very much. Leachman heard in 1912 that the town contained 20,000 inhabitants, and that 7,000 men had attended prayer at the Great Festival. If so, a considerable proportion in all probability were not townsmen but Bedouins or other outsiders attending on a special occasion; and Leachman, during his visit, actually saw only about 300 at prayer. Lorimer, since he puts the whole population of the Wādi Hanīfah subdistrict (inclusive of Riyādh) at only 15,000, must estimate the urban body much lower (8,000). Perhaps 10,000 is not far wrong, the truth lying rather under than over.

Wahabism is all-powerful in Riyādh. The score of mosques are all unpretentious, with minarets only a few feet high. Attendance at prayer is enforced by the rod, the bazaars being closed five times every day. But there has been some relaxation of the severity practised in the early nineteenth century. Gay-coloured headscarves and robes are now commonly worn by the townsmen, and coffee, and on occasion less permitted beverages, are indulged in. The Emir is considered lax in observance, amusing himself with a gramophone in camp.

2. **Dar'iyah** (Deraya), a town of about 1,000 inhabitants, built on the N. side of Wādi Hanīfah, opposite the ruins of the old capital destroyed in 1818. It lies about 12 miles W. of Riyādh, and has immense date gardens, irrigated from 40-foot wells. One quarter, *Tareif*, lies across the Wādi: the other two, *Sareihah* and *Ghasibah*, are separately walled.

ii. *Mahmal*

3. **Sedūs** is a small town situated in Toweiq in Wādi Wutar, a left-bank affluent of Heisiyah and near the head of another water-course which follows a remarkable natural depression due south to 'Aycinah about 23 miles ESE. Pelly, in 1865, found it a 'cheerful neat-looking town embosomed in date-groves with many wells'. Raunkiaer in 1912 reported it (as seen from outside the walls) a well-fortified town in a particularly well-kept oasis. It has two quarters, upper and lower, the latter, owing to floods, now half abandoned. The place seems to be rather an agglomeration of

hamlets with small central fort than a town proper, and it has about 800 inhabitants. It is reputed unhealthy. It is far-famed for a broken free-standing column three feet in diameter and about 20 feet high, supposed to be pre-Islamic, and inscribed on the lower part with two Greek crosses. It was thrown down by the Wahabites after 1865, but has been set up again.

4. **Hareimlah**, in a considerable oasis about 12 miles NNW. of Sedūs, is also in Toweiq but almost on the watershed and at the head of the Abu Kithādah depression which drains to Wādī Wutar. Shakespear found it a considerable place of about 2,500 inhabitants, who cultivate large fields and fruit gardens in the depression, irrigating from deep wells by donkey-traction. A large ruined fort, built by the Egyptians early in the last century within the walls at the lower end of the town, is now ruined, and the place contains much other ruin and seems to have declined. There is a small *sūq*. The main road N. from Riyādh to Sedeir passes this way.

5 and 6. **Jarīnah** and **Malham** are townlets beyond (E. of) Hareimlah on the eastward slope of western Toweiq, the last being at the foot, 15 miles from Hareimlah. They hold, respectively, 1,250 and 1,500 inhabitants. Both have considerable, but not luxuriant, date gardens. Water is obtained at both places at depths from 50 to 90 feet according to season. Malham consists of two separate villages about a mile apart, largely inhabited by settled Beni Khālid, and owns the larger area of cultivation.

7. **Thādiq** (pronounced *Thādiq* or *Thādich*), a small town of about 1,500 inhabitants, lies in a large oasis in a side valley of the westward Toweiq slope NW. of Hareimlah.

II. KHARJ (OR YEMĀMAH)

The district SE. of 'Āridh, into which Wādī Hanīfah runs away, is called by one of the above names and its capital by the other; but there is some doubt which is which. The mediaeval geographers and all moderns until lately regarded Yemāmah as the district name, but the most recent authorities transpose the two.

The district extends, in any case, from the right bank of Wādī Hanīfah, just below Riyādh, to the Great South Desert, and from the borders of Harīq and Hautah (q. v.) on the south-west to the Eastern Desert. Its habitable area may be about 80 miles N. to S., by 50 W. to E. Except the extreme north, no part of it has ever been seen by a European. We know only that it includes grazing country where the Emirs of Riyādh keep their stock, at about two days' march from their capital. It is also said (both

Pelly in 1865 and Leachman in 1912 were so informed at Riyādh) to contain running springs and large date-groves. According to Palgrave it is the most populous and the richest of the Nejdean districts. But he spoke from hearsay only. Physically it should be a sandy plain or down country, in the north-eastern part of which the depression of Wādi Hanīfah runs out into the Desert of Sahabah.

The once considerable town of Manfūhah is on its extreme northern edge over against Riyādh, but its other towns lie in a group some 50 miles to the south and not far from the Southern Desert. Presumably the fall of the land is southward and eastward, and there is a depression (Wādi Breik) which collects the drainage from Toweiq after it has passed Hariq (q. v.). A running stream, called Ferzān, feeds the group.

Its towns are reported to be :—

1. **Manfūhah**, in Wādi Hanīfah, on the northern edge, visited by Sadlier in 1819 and reported by him to contain 2,000 families (i. e. about 10,000 inhabitants) and to have good mud and stone houses, often two storeys high. The fortification wall had been newly razed, and the ditch filled up. Since Riyādh was then only a village, Manfūhah was probably more populous than now : but it is still said to possess 30,000 date-trees, and a moderate stock of camels, horses, donkeys, and cattle. Its wells vary from 25 to 70 feet in depth, according to their distance from Wādi Hanīfah.

2. **Suleimiyah** (or Salāmiyah), a small place of only about 500 inhabitants, lies on the Ferzān stream flowing from Dilam (q. v.) (Pelly heard in 1865 it was actually on Wādi Hanīfah). It is about 50 miles SSE. of Riyādh. It has also abundant well-water at about 35 feet depth, and cultivates large gardens. It possesses some 300 camels and other stock (not horses).

3. **Yemāmah** lies close by on the same stream. It has about 750 inhabitants, and similar well-water and gardens. It is said to occupy the site of the early town of its name, which was once the capital of the most important central Arabian state.

4. **Dilam** (or **Kharij**), the present chief town of the District, lies about 8 miles WSW. up the same stream. It is walled and has three wards, *Samhān*, *Tuwālah*, and *Sūq* (30 shops) and about 5,000 inhabitants, who cultivate large gardens and fields, growing even rice. The wells vary from 35 to 50 feet in depth. Ibn Sa'ūd's governor occupies a fort inside the walls. There are some 600 camels and other stock.

III. HARĪQ—HAUTAH

Whether these are two districts or one, under either, or some other name, and whether, if two, the districts properly bear these names, which are certainly those also of their chief towns, are open questions. No European has ever visited this part of Nejd, and our scanty information is conflicting.

This district certainly lies west of Kharj and south of 'Āridh. Whether it fills all the interval between the south-western part of the latter (Jebel 'Aleyyah) and the Great South Desert, and what lies to west of it depend on the position we assign to Aflāj (q.v.). Roughly the area may be put at about 50 miles each way, the central point being about the intersection of lat. 24° N. with long. 46° E.

We may guess the district to lie on a higher shelf than Kharj, below (east of) the main ridge of Toweiq, or, perhaps, to be a valley in the eastern part of the plateau itself. It is divided into north and south by a ridge, Jebel Hileyyah, but the drainage from both parts joins E. of this ridge and flows into Kharj by Wādi Breik. But, beyond the fact that the district contains two considerable towns, and produces unusually fine dates and other fruits, we know little of it.

1. **Harīq**, the northernmost town, lies 50 miles south of Riyādh, and some 40 miles west of Dilam under the SW. slope of Jebel 'Aleyyah, which seems to be an eastward outlier of the main Toweiq. It is reported to have 3,000 inhabitants, many living outside the walls, and a *sūq* with 40 shops. Its well-water lies deep (100 feet). It possesses few horses and donkeys, but a considerable herd of horned cattle and some 500 camels. The rebel grandsons of Sa'ūd first raised their rebellion here in 1910.

2. **Hautah** (= Palace), a walled town, lies about one short day's journey south of Harīq. Pelly heard that it was the southernmost town of Nejd, eight days' march from the northernmost, Zilfi in Sedeir. Hautah is said to have 4,000 inhabitants, a *sūq* of 80 shops, and large gardens and fields irrigated by camel-power from wells as deep as those of Harīq. It has about the same amount of stock as the latter. It also was a scene of rebellion in 1910. The Emir is a local man deputed by Ibn Sa'ūd to rule all the district.

Since the town itself is known as **Hillah**, it is possible that Hautah is really the district name.

3. **Hilwah**, near by on the S., has about 1,500 inhabitants and very large gardens.

IV. AFLĀJ

According to Palgrave, who states that he made an excursion in 1862 to Kharfah, this district is conterminous with 'Āridh. He says that he crossed Wādi Hanīfah and reached the boundary of Aflāj at the village of Safra in one easy day's ride from Riyādh. He heard at Kharfah, which he reached in another long day, that the district of Dawāsir began one moderate day's journey to south again. He found the water-courses to fall southward and away from Wādi Hanīfah after he had gone some miles over a broken calcareous plateau (Toweiq). Though he nowhere explicitly states the relation of Aflāj to Kharj, it is clear that he placed it west of the latter, and north of Hariq, Saleyyil, and Dawāsir, all these being bounded on the south again by the Great Desert. According to Lorimer, however, Aflāj is not conterminous with 'Āridh at all, but divided from it by Hariq. The only point of agreement is its relation to Dawāsir. Kharfah, thus, will be placed over 150 miles SSW. from Riyādh. Pending further information, we prefer Palgrave's position for Aflāj to Lorimer's, and place it south-west of 'Āridh, with Dawāsir, Saleyyil, and the Maqran depression on its own south-west and south, and Hariq on the east. Palgrave's estimate would make its length from NE. to SW. not much above 50 miles. Fortunately, in their descriptions of the general character of the district, Lorimer and Palgrave are not inconsistent.

Physically, Aflāj would appear to consist of scrubby and broken hill country on north and west, containing several villages. It sends down its drainage to a plain country on the east and south, containing the most fertile lands and the most considerable settlements. Aflāj, therefore, lies partly in and on the southern Toweiq plateau, which sends off a spur, called Jebel Birk, to divide it from Hariq. All authorities agree that there is a good deal of spring water in the district, both in the hills and in the western part of the plain; that the settlements have gardens of date and other fruit trees, these being most luxuriant in the hill villages; and that it holds a considerable settled population.

The settlements above village rank are reported to be :—

1. **Kharfah**, in the eastern plain, known as Aflāj proper. It was the chief town and seat of the Emir's representative when visited by Palgrave in 1862, and was estimated by him to contain 8,000 souls. But native report now reduces this total to 750 and no longer ascribes to it the capital position. It lies in a sandy plain amid sparse palms, has a main ward, *Hillah*, and some detached groups of settlement, and is walled. Water is abundant from wells

40 to 50 feet deep, but the gardens are comparatively small. The inhabitants are partly Beni Khadhīr (low-caste cultivators of very dark tint), partly Dawāsīr, the latter being the landowners and fanatically Wahabite.

2. **Badi'**, in the extreme south of the district, has two quarters, *Batinah* and *Taraf*, separated by date-groves, a small fort, and about 3,000 inhabitants drawn from the same constituent elements as at Kharfah. There are very large date gardens and fields, watered from wells 30 to 40 feet deep.

3. **Raudhah**, ten miles north of Badi' and about three south of Kharfah, has about 1,200 inhabitants, and large palm-groves. Its well-water lies at over 40 feet depth. It possesses considerable stock in camels and cattle, but no horses. An extensive surrounding arable region depends on it.

4. **Leilah**, in the north of the district, appears now to be the largest settlement in Aflāj; but it is rather a group of villages than a town. It has 4,500 inhabitants, of whom some 350 are Ashrāf. Its wells are deep, 36 to 60 feet.

5. **Seih**, some four miles south-east of Leilah, is another group of villages or isolated wards, which has 6,000 inhabitants. Its gardens are unusually large and well planted, and its wells unusually shallow (under 10 feet). There are some 250 Ashrāf residents, besides the usual Dawāsīr and Khadhīr. In summer its population is increased by some 2,000 Dawāsīr.

6. **Hamar** lies in the hill-country about twenty miles W. of Seih. Large date and fruit groves. Population about 2,500. The gardens of Wāsīt, farther down the valley, which runs to Seih, are owned by the Dawāsīr of Hamar.

V. SALEYYIL

This district lies south-east of Dawāsīr and of the Maqran depression, which is uninhabited but not unproductive. On the south of it, behind a chain of heights, extends the Great Desert. It is hilly in part and drains to the SE., but beyond the fact that it is a sandy tract and that it contains about a dozen hamlets, all poor and savage, nothing is known about it. By some it is regarded as a sub-district of Dawāsīr.

VI. DAWĀSIR

This district, more strictly to be called **Wadyān** (or **Widyān**) **Dawāsīr**, lies to the south-west of Aflāj and the west of Saleyyil, and,

according to Palgrave, begins within twenty miles of Kharfah town. What is known about it is all hearsay. It has always been spoken of as one long wādi with, apparently, tributaries coming into it at a central point. At this point settlements are grouped thickly round a central town called Dām. As for its extent, Palgrave heard at Kharfah that Dawāsir was 200 miles in length. Leachman (1912) was told in Riyādh that a route lay down Wādi Dawāsir to Bishah (East Asir) which could be covered in eight days' fast travelling. (Doughty, however, was informed twelve days.) The distance between these points (crow-fly) is a little more than 400 miles. If we assume (following Palgrave) that the first part of this route lies through Aflāj, of which the farther border is from 90 to 100 miles SW. of Riyādh, and, further, assume that its final stages lie in country beyond Dawāsir, we can accept the intervening 200 miles as Wadyān Dawāsir itself.

It is practically certain that the fall of the drainage of Wādi Dawāsir is from SW. to NE., and that it is lost ultimately in sands. Leachman says it rises 'on the eastern slopes of the plateau of Asir', and evidently he believed it to be a continuation of Wādi Bishah. This, too, seems to have been the belief of Tamisier and Chedufau, who heard news of it from the Asir side during the Egyptian Expedition in the thirties of the nineteenth century. But it is not safe to assume such to be the fact. The statement made to Leachman (see above) that there is a route by Dawāsir to Ranyah (or Wādi Sabai') or Bishah does not necessarily mean that this route all lies in one wādi: and, equally, we know, on both mediaeval and modern authority, that there is a route by Dawāsir to Nejrān, whose waters, carried along Wādi Habūnah, were reported to Halévy, at Nejrān itself in 1870, to flow into Wādi Dawāsir. (Leachman's informant denied this, saying the Nejrān water is independent and goes through Wādi 'Aftana' or Aftān into the Great Desert.)

In any case, it appears that the main nucleus of the Dawāsir province lies well away from any known part of either Wādi Bishah or Wādi Habūnah, but nearest (150 miles) to the former. There are here some 14 or 15 well-watered settlements, among extensive palm-groves. It was also told to Doughty that palm-groves extend through Dawāsir for about 140 miles, and to Leachman that these are prolonged all the way from Seih (? the place of that name in Aflāj) to Ranyah in Asir. On the left hand (south) lies continuous desert.

The population is said to be fanatical, secretive, and barbarous, a woman requiring her man to have killed seven enemies before enjoying her favours. But it supplies the caravans, which are reported to pass up the wādi regularly. The poorer folk do not

build their habitations of anything more permanent than palm-leaf and palm-fibre, but they cultivate both cereals and fruits. The population is in some degree subject to the Emir of Riyādh, but how numerous it may be is uncertain. It has, however, bred in sufficient numbers to overflow Aflāj, and to contribute an element to the population of other districts, e. g. 'Āridh, Woshm, Hariq, and even Ḥasa and Bahrein.

Dām, in the centre of Wadyān Dawāsir, is the capital of the whole district, its Emir not only ruling the town, in nominal dependence on Ibn Sa'ūd, but having some authority over all Dawāsiri villages, though each of these is, in a measure, self-governing. The *qādhi* of Dām is arbiter in their disputes. The town is reported a walled place with four gates, two quarters, '*Ayeidhāt* (W.) and '*Shawā'iq* (E.), and two *sūqs*, joined by a street which is the meat-market. The Emir's palace (Qasr el-Haseyyin) is in the E. quarter. There are four mosques. The houses are said to be well built and some to be two-storeyed. The inhabitants have been estimated at 5,000, all Wahabite Dawāsir, who own large gardens, watered from 30-foot wells, and many camels, do a good deal of trade, and exercise various handicrafts, including rifle-repairing, cartridge-filling, and sword-blade forging.

There seem to be no other settlements that can fairly be called towns in Dawāsir, though there are some very big villages, e. g. **Aseil**, about 10 miles W. of Dām, walled, with 2,500 inhabitants but no *sūq*; **Mishrif**, quite near Dām on the N., with a large *sūq* and 1,750 inhabitants; **Ma'talah**, SE. of Dām, 1,500 inhabitants; **Hanābijah**, NE. of Dām (20 miles), 1,000 inhabitants; **Quweiz**, about 10 miles SE. of Dām, 1,500 inhabitants; **Thamāmiyah**, 20 miles E. of Dām, 1,750 inhabitants; and **Nazwah**, 15 miles NE. of Dām, 1,000 inhabitants. All of these have large date plantations and abundant, but not always good, water.

VII. WOSH M

Here we return to better-known ground. This district (if we include in it, for convenience, all the country as far as the northern limit of Mudhrib) lies well out from Jebel Toweiq, with 'Āridh and Sedeir on its south and east and Qasīm on the north. The boundary of Qasīm lies about midway between Mudhrib and Qufiziyah (Kufizie). On the west Woshm fades away into the great Ateibah steppe, and on the south a belt of desert (Hammādah) divides it from the Dhrumah district of 'Āridh. Its whole area is about 100 miles N. to S. by somewhat less E. to W.

Physically it is all more or less plain. Leachman describes it as a strip of sandy loam bounded on the east by Toweiq, and undefined on the west. Down the middle of it runs a narrow elevated band of *nefūd*, which is bounded by a cliffy slope (*jāl*) on the west, about 200 feet high. Into this sand the western part drains, the water soaking down either southward to the Dhrumah district of 'Āridh, or northward and eastward into the Rummaḥ system. The watershed seems to be a low sandy strip about 15 miles wide, crossed on the road from Shaqrah to 'Ayūn es-Sirr. East of the longitudinal *nefūd* there appears to be another loamy belt called Jareifah, lying under the western scarp of Toweiq, which is reported to contain at least one considerable settlement, Washeiqir; but, except in the extreme SE. corner, on the roads from Shaqrah to Thādiq in Sedeir, and to W. Heisiyah and Riyādh, this eastern part of Woshm (by some reckoned to Sedeir) has not been seen. The *nefūd* ends south of the town of Tharmidah, and at its termination the boundary between Woshm and 'Āridh is placed.

In the SE. Woshm is described as an almost park-like country with scattered farms and hamlets, and two fairly considerable towns, Shaqrah, the capital, and Tharmidah. But in the centre and north it is evidently a leaner land. The basin of Shaqrah is bounded on N. and E. by stony arid country, after which comes the large depression of 'Ayūn es-Sirr, 30 miles from S. to N. It has no drainage outlet and is often waterlogged, but its wells and springs are brackish. Still, wherever the loamy soil belt shows, Woshm is not unfertile and carries, even in 'Ayūn es-Sirr, a succession of hamlets, often more properly to be described as large farms consisting of a *qasr*, or fortified residence of a landowner, surrounded by huts of his dependants and cultivators. Such, for example, is the so-called 'village' of Murabba' between 'Ayūn es-Sirr and Mudhrib, which, in reality, consists of no more than three small and widely separated *qasrs* in a green hollow of the steppe.

The population is said to consist mainly of Tamīm (as in Qasīm) and Anazah, and to be a sturdy warlike folk, not fanatical, and of independent spirit. The great Ateibah tribe (Berqah section) raids into it from the west. The total of settled folk may be estimated at perhaps 12,000. They inhabit some twenty large villages and towns, besides numerous hamlets and isolated farmsteads. The settlements of town rank seem to be four only:—

1. **Shaqrah**, lying towards the SE. corner. It was visited in 1912 by Leachman, and in 1914 by Shakespear. They ascribe to it from 5,000 to 6,000 inhabitants. The walls, with their towers and four gates, lie largely in ruins since its long siege (45 days) by

Mohammed ibn Rashid in 1891. The gardens are small for the size of the place, the wells being deep (60 to 70 feet), though unfailing even in droughts. Leachman found it a better built, cleaner, and more prosperous place than any other in Nejd, and its governor (of a local Beni Zeid family) an enlightened, hospitable man. There is a large *sūq* where Indian currency and weights are in use. At one time the place did a considerable export trade in horses with India. It was captured by the Egyptians in 1818 and visited by Sadlier a year later. The latter was more impressed by its gardens than the most recent visitors have been.

2. **Tharmidah**, south-east of Shaqrah, is a considerable place much ruined by the punishment meted out to it in 1903 by the present Emir of Riyādh, after it had sided with Ibn Rashid. It has now 1,000 inhabitants, a large fort, a small *sūq*, and many well-built houses. The gardens, watered by deep wells (50 to 60 feet) are extensive.

3. **Mudhnib**, in the north centre on the main road from Shaqrah to Qasim and, strictly, not in Woshm but in a separate district of its own name, is an agglomeration of villages rather than a town, but of considerable population (2,000). It is an undesirable place with salty wells and surly inhabitants, having scattered plantations and *qasrs* dependent on it. It is poor in camels and other stock.

4. **Washeiqir**, a town reported to lie in the eastern part, between the central *nefūd* strip and the face of Toweiq, and a few miles NE. of Shaqrah. It has not been visited, but is said to be walled, to have three mosques, a small *sūq*, and large plantations, watered by wells 50 to 60 feet deep.

VIII. SEDEIR

The northernmost district of Nejd proper. It has on the N. and NW. Qasim, the boundary lying in desert about 20 miles S. of the Rummah valley between Zilfi and Shamāsiyah or Mudhnib; on the W. is Woshm, the boundary being either at the foot of Jebel Toweiq or on the edge of the *nefūd* strip some distance out on the west; on the S. lies 'Aridh, the boundary being Sha'ib el-'Ajsh, south of 'Audah and W. of Thādiq; on the E. extends the Dahanah desert. The whole area may be estimated roughly at about 100 miles N. to S. by about 90 W. to E.

Physically Sedeir is the northern part of the Toweiq system, including the beginning of the range which forks towards SE., with the intramontane region and the desert for a short distance on either hand. Its main part is the single elevated plateau in the north above

the fork of the south-eastward range, and its principal settled area is a slightly depressed strip down the centre of this plateau which includes the heads of several *sha'ibs* or water-courses, which mostly take a direction from SW. to NE., following a slight depression between the western and eastern ridges. These wādis are divided one from another by stony steppe, and the villages are all isolated oases. There are also spots of settlement out on the eastern edge of the plateau, both in the north to the east of Zilfi and Mejma', and also in the south in the upper part of the fork.

Though the central depression carries a series of flourishing villages, it offers so narrow and intermittent a habitable strip, and there is so little settled life outside it, that the number of settlements is small compared to the whole area of the district. Shakespear was informed in 1914 that Sedeir contained no more than eighteen villages altogether. We may put the population of the whole eighteen settlements at a little under 20,000.

All the villages of any importance lie on a main route, dealt with later (see Route No. 16). Among them the following seem to be reckoned towns :—

1. **Mejma'**, in the north, situated on the S. side of a wādi running into the Mishqar valley. The levy of the whole district marches under its banner, and like Aneizah in Qasim it is autonomous, choosing its own emir but paying tribute to Ibn Sa'ūd, under the agreement by which it surrendered to the latter after a very long resistance in 1906. Its sympathies were, and are, Rashidite. Its population is about 3,500. It is walled, and has a castle or tower on a knoll to the west. The wells vary from 35 to 70 feet in depth, and are precarious. The *sūq* has 50 shops. The date-gardens are large, and the Emir occupies a house near the walls, finely enough built and decorated to be called palatial according to Nejd standards.

2. **Zilfi**, sometimes reckoned to Qasim and sometimes neither to that district nor to Sedeir, lies in the extreme north, in a plain (1,800 ft.) enclosed between Toweiq E. and N. and high *nefūd* dunes W. Palgrave (1862) described it as a single wealthy and commercial town, but Shakespear (1914) found it split into two walled towns, **Shamāliyah**, on the NW.—the older town—and **Jumbra** on the E., which he was told had formerly been joined. The first stands out in the bare plain; the other in extensive gardens, about 1 mile distant. Raunkiaer (1912) visited only the first and heard of the other as a suburb. The local Emir lives in Shamāliyah, which Raunkiaer estimated as a quadrangle with sides from 250 to 300 metres in length. The mud walls are about 16 feet high, with three towers

on the east, one each on north and south, and one west, pierced by the only large gate. All towers are about 10 feet higher than the walls, and loopholed; but the wall is only crenellated. The gate is both wide and high enough for a camel-rider, and has a high threshold. The NE. quarter is ruined and waste; in the rest streets run N. and S., with lanes crossing at right angles. There are few two-storeyed houses, and only one very low and simple mosque-minaret. Jumbra is smaller and newer. The gardens are large and enclosed by high walls; irrigation is by animal traction from wells from 40 to 60 feet deep. The sand encroaches on the cultivation from W., and there is much spoilt ground. The population of the two Zilfis should be about 3,000 souls.

3. **Ghāt** is terraced up the north side of a wādi. It has about 1,200 inhabitants and very large gardens. It lies one day S. of Zilfi and a short day N. of Mejma'.

4. **Jalājil** (or Janājil) lies 18 miles south of Mejma', and about 200 feet above it. It is a walled town with castle, some two-storeyed houses, and very large gardens, which has somewhat superseded Tuweim, 5 miles SE. (1,200 inhabitants). Shakespear estimated the population at about 4,000, but 2,000 seems the true figure.

IX. QASĪM

Qasīm is distinct from the other districts of Nejd in many respects, and has an individual history. It might better have been considered as a self-contained region were it not for its comparatively small area and its frequent political dependence on Nejd.

It has Woshm SE. and the Ateibah steppe SW.: the same steppe and Jebel Shammar W. and N.; the North Arabian Desert, where it changes from *nefūd* to *dahanah*, NE.; and the *nefūd* of Sedeir E. It measures about 90 miles S. to N., and about 60 miles E. to W.; the axis lies from SSW. to NNE. (Rass to Sarif), a crow-fly distance of about 85 miles.

Physically it consists of a section (about 100 miles) of the middle basin of the great Rummah depression. The north-eastern part of this is called High Qasīm (*Qasīm el-Ā'la*). Its wells are fed by underground drainage from the higher-lying ground and mountain ranges of Jebel Shammar to NW. On its way to the Rummah depression this drainage follows at least one line of concentration marked by a chain of settlements from Quseibah through 'Ayūn to near Boreidah. These lie along a well-marked valley, bounded E. by a sandy cliff. The southern half is in the main deep *nefūd* lying in long swelling waves, with uniform N. and S. direction. But it has

many sand-free patches in which cultivation is possible, and water obtainable at a few feet depth. The belt on the right hand of the Rummah depression is the most barren part, and has only a few scattered oases, of which one, however, supports one of the two largest towns, Aneizah. The northern end of this belt is steppe, soon merging into *nefūd*, which continues right up to Sedeir. No settlements lie in the Rummah depression itself, for fear of its *seils* or storm-floods; but there is cultivation in it, especially on the gradual left-bank slope. Lower Qasīm has been described as a land of 'green villages in a winding sheet of sand', but great as is the proportion of *nefūd*, the loamy bottoms of the oases are so deep and good that their vegetation has evoked the enthusiasm of Europeans who have come in sight of it after journeying over steppe and desert. Shakespear, looking down the Wādi Rummah on his way from Aneizah to Boreidah, found it 'a fine sight'.

The settled population may be estimated at about 50,000. It is predominantly of the ancient Tamīm tribe, which Doughty calls a 'thick blood' disposing the Qusmān to be prudent yet adventurous. The geographical situation of the district midway on a main trans-peninsular route (it is the only considerable oasis tract between Mecca and Mesopotamia), has had a strong economic influence (see p. 352 f.); and since the eastern half of the trans-peninsular route, down the Rummah (or Bātin) depression, is free of difficult desert, whereas the western half has to cross some 200 miles of very lean and unsafe steppe, Qasīm derives its social colour chiefly from Mesopotamia. While distinctly religious, independent, and warlike, it has a wider outlook and more acquaintance with extra-Arabian civilization than any other inland district.

The number of settlements of urban and village rank is over fifty, and among these are two towns more metropolitan than any others in Central Arabia. All the minor settlements (in Lower Qasīm at any rate) depend to some extent on Boreidah and Aneizah, the former owning all except about half a dozen. Hence Boreidah is known as 'Umm el-Qasīm', i.e. 'Mother of Qasīm'. This state of things appears to have obtained for two or three centuries at least; but, to judge from the earlier Arab geographers, neither Boreidah nor Aneizah was of importance before the Middle Ages.

1. **Boreidah** lies at the N. end of Lower Qasīm, high above the left bank of Wādi Rummah, which here makes a great elbow, embracing the town on three sides, but at some distance (six to seven miles). 'A great clay town built in the waste sand with enclosing walls and towers . . . beside a bluish dark wood of *ethel* trees upon high dunes' (Doughty). It stands, in fact, on a sand-ridge, with a higher ridge

to west of it ; and between the latter and the walls are the great date gardens, invisible to one approaching from north-east or north. They extend for nearly 3 miles in the direction of Wādi Rummah to the village of Khadhar, and water, abundant but not very palatable, is obtainable in them at from 20 to 40 feet depth according to the flood level under the Rummah bed. Sand encroaches on these gardens.

The walls form a quadrangle 15 feet high with towers at intervals, and four gates only, one in each face. Shakespear estimated the length of the N. face at 'nearly a mile'. Lorimer, quoting Leachman, gives only 200 yards for the N. and S. faces and 400 for the E. and W. faces. This would be less than Raunkiaer's estimate of the enceinte of Zilfi in Sedeir, and Shakespear's photographs support his more generous impression. The town has five wards, *Jaradah* (the largest), NE. ; *Jedidah*, SE. ; *Būtah*, SW. ; *Duwash*, W. ; and *Shamāl*, NW. The *sūq*, said to contain 300 shops, lies in the southern quarter and is approached directly from the S. gate. It is divided, in the regular Oriental urban manner, into trades. There are also camel and cattle markets, and six large mosques. The main fort, a vast erection with walls 40 feet high, the architecture of which Doughty greatly admired, is in the NE. In the NW. angle stands an old watch-tower, conspicuous in views of the town.

Travellers' estimates of the urban population have varied from 8,000 to 15,000. Since, unlike Aneizah, the place does not include gardens within its walls, and every traveller has observed a busy life there, one must incline towards the larger total. The inhabitants, who are mainly Beni Tamīm, have made a uniformly bad impression on visitors as suspicious, inhospitable, and fanatical ; and this character, so far as its repute has not been earned by the personal discourtesy of the Emirs (who happen to have been, from the peasant 'Abdullah in Doughty's time to Fāhhād ibn Ma'mir, Ibn Sa'ūd's representative to-day, objectionable individuals), is perhaps to be traced to the frontier position which has made the town a bone of contention between the Emirs of Riyādh and Hā'il for more than half a century, while itself desiring only to be free of both. In other respects its society seems comparatively civilized. Doughty thought the place as urban as any Mesopotamian city, but for the absence of public coffee-shops, and praised the variety and cheapness of its supplies. The inhabitants travel widely, a large proportion being cameleers ; not only can many citizens be found who have been in India, Mesopotamia, Egypt, and Syria, but an occasional individual who has seen America.

The place, besides doing a great carrying trade between Mesopotamia and Mecca, exports *ghī*, dates, and cereals. Its breed

of stock has declined during the long wars between Hā'il and Riyādh, and little trade is done in horseflesh now. The town is healthy owing to its comparatively elevated position on clean sand, and fortunate in having fertile and easily irrigated garden-grounds close at hand. It possesses about 1,000 camels and considerable other stock.

2. **Aneizah** ('*Oneizah*') stands on the right of Wādi Rummah, some 2 miles from the bank and about 12 miles SSE. of Boreidah. It occupies a loamy hollow with *nefūd* running round it on the north. Indeed, almost all ground immediately outside the town is desert, and all palm-gardens (except two or three) are included within the outer walls, now ruinous. An inner wall in better repair encloses the residential quarter. The gardens are singularly dense and luxuriant, and from one to two miles in breadth on the north side. This singular arrangement of walled town within walled oasis has rendered Aneizah at all times very self-sufficing and defensible; and its population, having preserved more independence than that of Boreidah, is less affected by fear and suspicion. The water, though abundant and not deep down, is not very good, there being but one quite sweet well.

The inner wall is less thick than the outer, but, like it, is strengthened by towers. The city proper has three wards: (1) *Khareizah*, north and west; (2) *Hofūf*, south; and (3) *Umm Himār*, east. It boasts no such palace as Boreidah, and its Emir, elected locally, lives in the market. There is a *qasr*, or fort, above the east gate, immediately outside which lies a large open space used by caravans. The houses, while like those of Boreidah all adobe, are cleaner and better built. There are at least 15 mosques. The population is reported at the present moment to be less than that of Boreidah, and probably does not much exceed 10,000. The townsmen make a more pleasant impression than the Boreidah folk, though mainly of the same creed. They gain by a large infusion of Beni Khālid blood in the Tamīm stock. Tobacco is freely smoked, and attendance at prayer not rigorously insisted upon. The spirit of the people, however, is not less independent and warlike.

The town is as well and variously supplied as Boreidah, exceeds it in live stock, and equals it in the number and excellence of domestic crafts, its metal-workers being renowned. But, though it does a similar carrying and export trade, and has as wide relations, it is distinctly a less cosmopolitan and commercial place. The trans-peninsular route, *via* Rass, does not necessarily touch Aneizah. At the same time it offers as good an example of a purely Arab urban centre as can be found.

Aneizah has always contested with Boreidah the primacy of Qasīm, and at the present time is the less subjugated of the two. It retains an emir of its own choice, who is limited by a local constitutional tradition. In armed contests, if neither Riyādh nor Hā'il has interfered, Aneizah has generally got the better of Boreidah. It claims the metropolitan title 'Umm en-Nejd'.

3. **Rass** is at the southern and higher end of Lower Qasīm, about 50 miles SSW. of Boreidah and 40 SW. of Aneizah, on the right bank of Wādi Rummah. It is a walled town with three wards, *Ruweidah*, *Rafī'ah*, and *Shinānah*, and a high watch-tower. It contains some 3,500 inhabitants, and gave much trouble to Ibrāhīm Pasha in 1817, standing a long siege. It has been visited by no European since two years after that date, when Sadlier passed through it on his way from Aneizah to Medina. He has, unfortunately, left no description of the place. Its gardens lie on all sides except the east, and it has large fields in the Rummah bed and elsewhere.

4. **Khabrah** is on the left bank of Wādi Rummah, about 9 miles N. of Rass. It is a walled town of about 3,000 inhabitants, with a Friday market, a high watch-tower, and a large public square in the centre. Water is drawn from wells at 50 feet depth. It is a poor place, meanly built, but possesses some 300 camels.

5. **'Ayūn**, in Upper Qasīm, about 28 miles NW. of Boreidah, is an unwalled, though frontier, town. It lies in a depression and extends for about half a mile from south to north. Doughty, who passed near it in 1878, thought it a small place of not more than 500 souls; but it has grown by the junction of two villages, and is said now to hold at least 4,000 inhabitants, and to be more important than Rass. It has, however, no regular *sūq*. It grows a variety of date of local renown in its large gardens, irrigated from sweet and abundant wells about 30 feet deep. Leachman, who was well received here in 1912, found several travelled men in the place and heard that many inhabitants were cameleers. The air is heavy, and the town not very healthy.

6. **Quseibah**, in the extreme NE. of Upper Qasīm, is sometimes reckoned to Jebel Shammar, and is often in the power of the Emir of Hā'il. It lies in a deep hollow of the steppe, and has abundant but saltish water at little depth, one spring being warm. The gardens are very large (2½ miles long), and the dates grown are very fine. The inhabitants (2,500) live in four detached wards, or separate walled villages, on the W. side of the hollow. The place is mosquito-ridden and feverish.

CHAPTER XI

JEBEL SHAMMAR

AREA

THE Arabian highland, stretching southward from the sands of the Northern Nefūd towards the Wādi er-Rummah, is known as Jebel Shammar. The term, which was originally geographical, being applied to the highlands where the tribe of that name wandered and engaged in cultivation, has now become of greater political significance. There is, therefore, a certain vagueness about its boundaries. Topographically, Jebel Shammar signifies the mountain groups of Jebel Aja and Jebel Selmah, together with the outlying groups of 'Irnan, Misma, Hubrān, and Rummān, &c., all occupied by the Shammar tribesmen. But since the establishment of the Emirate at Hā'il, the name has been extended to the whole area under the jurisdiction of its ruler. Even these frontiers, like all tribal borders, are not clearly defined, for they shift with the varying fortunes of the rival Emirs of Hā'il and Riyādh.

Broadly speaking, the administrative district of Jebel Shammar is bounded westwards by the Hejaz, southwards by the Qasim province of Nejd, while the Nefūd and the Dahanah form a sort of neutral zone, on the N. and E., between the Emirate and the independent nomad tribes who hold the steppes beyond. In greater detail: the Shammar kingdom extends so as to embrace the oasis of Teima, and, until recently, Jauf; Hayyāniyah and Trobah (Trubah) stand as the Emir's outposts on the NE., while southwards the line of demarcation between Jebel Shammar and High Qasim passes—somewhat uncertainly—between Kehāfah and Quseibah, thence to the Wādi Rummah, following up to its sources in the Kheibar Harrah. This watershed between Persian Gulf and Red Sea drainage can be taken as the boundary between Jebel Shammar and the Hejaz. The whole area has a total breadth of 300 miles, while from the Nefūd to the Rummah is 150 miles.

PHYSICAL CHARACTER

The Shammar Emirate is a plateau, lifted to 2,300 ft. above sea-level, and seamed by higher uplifts. The plateau is tilted, falling

from the SW. to the NE., the watershed in the Kheibar Harrah being about 5,000 ft. above sea-level, and the north-eastern frontiers being only 2,000 ft. The drainage, for the most part, falls into the Wādi Rummah. The principal features of the Emirate—and indeed of all Northern Arabia—are the two parallel ranges of mountains Jebel Aja and Jebel Selmah. These lie in the northern part of the Emirate, and run in the same direction as the tilt of the plateau, viz. from SW. to NE. They are granite ridges of considerable height. Jebel Aja averages 1,000 ft. above the plain, and rises at one point—Jebel Fara—to 5,550 ft. above sea-level. The range covers an area of about 100 miles by 20 miles. Jebel Selmah is not very much lower in altitude, but it is considerably less in area. The mountain region is continued westwards along the southern borders of the Nefūd, by isolated groups of sandstone crags such as 'Irnān, Kharam, Misma, and Hubrān; southwards also there are small uplifts of granite and basalt, such as Rummān and Habshi. Geologically, the region can be divided into two zones: the western and north-western *sandstone* plain, dotted with solitary sandstone crags, shelving finally into the Nefūd sand-bed; and the southern and eastern *basaltic* plains out of which rise the granite ridges, capped with basalt. The lava beds of Kheibar lie on the south-western edge of the region.

Jebel Aja is the principal feature of the Shammar Emirate. It rises abruptly out of the plain, and is dominated by imposing crags which are worn into fantastic shapes by the sand-bearing winds from the NW. The barrenness of its flanks is intensified by a considerable amount of vegetation in its gullies; brushwood, acacias, and palms show that these hills attract a certain quantity of moisture. There is a considerable amount of animal life; ibex (*Capra Sinaitica*), gazelle, fox, wolf, jackal, hyrax (coney), and partridges of three varieties are all to be found in the 'Jebel'.

The ruggedness of the mountains constitutes a certain barrier between Hā'il and the outside world. Laden camels cannot easily cross to the NW. or to the S., and some tracks are difficult for any but unshod horses. A notable col gives access to Hā'il from the direction of Teima, named Rī'es-Self, a defile which cuts the range a little to the SW. of Hā'il. A similar pass cuts Jebel Selmah at about its centre. Within these two ranges is comprised the heart of the Shammar Emirate.

As might be expected, the natural conditions of this region are more favourable to progress than are the featureless deserts below. The air is exhilarating and the climate healthy. The highlands attract sufficient rainfall to ensure a certain supply of grazing,

while the water below the surface is so near and so easily tapped that there is an unusually large cluster of oases. The fact that about one-half of the subjects of the Emir are cultivators, not herdsmen, shows that the conditions are very different to those of most of desert Arabia. Nomadism is not the principal mode of life; indeed, if it were not for the rich vegetation of the Nefūd, the herdsmen of the Shammar would be ill supplied with pasturage. The cultivated areas are situated for the most part in the 'Bātin' between Jebel Aja and Jebel Selmah; but there are a few scattered villages on the northern flanks of Aja, while there is another group of settlements to the SW. of the twin ranges, where many sources rise which flow towards the Rummah.

There are no permanent streams, but springs abound and an abundant supply of underground water is fairly easily tapped by wells which are seldom less than 100 ft. in depth. Water is most abundant in the 'Bātin' between the ranges and on their flanks, especially towards the SW. Beyond this the typical arid steppes prevail, which are badly supplied with wells. A string of watering-places extends along the southern margin of the Nefūd, but none are very abundant, the only permanent water between Jebel Shammar and Teima sufficient for a large assemblage being the Beidha Nethil. The rainfall is scanty but regular. The first rains are due in November, and when they are sufficient, the winter prosperity of the desert is assured. A few thunderstorms in February or March will keep the camel-thorn green until early summer. All cultivation, of course, is dependent upon irrigation. After heavy rains, water runs in torrents down the bare rocky hills, but no attempt is made to store it. The high plateau is cold in winter; snow falls occasionally on Jebel Aja, and has been known to lie for several hours on the high plains. Even during the summer the nights are cool. The climate is, therefore, not unhealthy; epidemic diseases are rare and are always brought from without.

POPULATION

In contrast to Nejd proper, which is almost entirely occupied by settled communities, Jebel Shammar contains a strange mixture of sedentary husbandmen and wandering Bedouins. Owing to its altitude and more equable climate, the region enjoys more favourable conditions, and consequently supports a population of a higher stamp than that produced by the lowlying deserts. The Shammar are a powerful tribe, and with their confederates form a strong alliance.

The mixture of nomadic and sedentary conditions is remarkable. Bedouins do things that no other desert tribe would do, while at certain seasons the villagers themselves lead a partially nomadic existence. Bedouins possess palm-groves, and the cultivators own and pasture innumerable horses, camels, and sheep.

Numbers are necessarily unreliable, but it is estimated that the sedentary population of the territory under the present Emir (excluding Jauſ) probably does not exceed 18,000, while the nomads are under 20,000. The townfolk are concentrated chiefly around the heart of the Emirate in the neighbourhood of the 'Jebel'. Beyond this area range the pastoral sections of the Shammar tribe, their limits being bounded by the Harb, the Huteim, the Bishr section of the Anazah, and the Fuqara section of the Wuld 'Ali on the SW. and W., by the Sherārāt on the NW., while the Anazah clan holds and threatens the whole of the northern and north-eastern frontiers.

The people of Hā'il and of the villages (except a few merchants from Nejef) are fanatical Mohammedans, belonging to the strict sect of the Wahabites. The tribes are at once more indifferent and more liberal; yet, for the most part, the hours of prayer are observed among them, and the influence of Wahabism is felt up to the Shammar frontiers and even beyond. European travellers, however, have been received more cordially in the Shammar oasis than in Nejd; and it should not be difficult for British soldiers to gain the goodwill of so essentially a Bedouin society as that of Jebel Shammar.

PRODUCTS AND TRADE

Jebel Shammar does not produce enough of the necessities of life to support its population, in spite of the fact that the inhabitants are entirely employed in agricultural or pastoral pursuits. There must be a very considerable head of stock, if we include horses, camels, sheep, and goats. The horses are of value for export to India. The camels are of a very good type, and are also sold in considerable numbers in Mesopotamia. The sheep yield a fine wool, and with innumerable goats form the staple meat-supply of the country. The date-palm, apricot, apple, pomegranate, lemon, and quince are cultivated in the oases, but of these only the date-palm can be considered to furnish a food-supply of any appreciable value. Wheat, barley, oats, millet, and maize are grown; also lucerne for fodder. There are no exports except the camels and horses, and no manufacture with the exception of a common cloth woven by the women, and a few striped abbas and coarse carpets,

these being all for home use. All trade is carried on with the towns of Turkish 'Irāq, not with the Hejaz or the Syrian vilayets; there is a considerable caravan traffic between Jebel Shammar and Basra and Koweit.

RECENT HISTORY AND PRESENT POLITICS

The Rashīd have been the dominating house among the Shammar since the end of the eighteenth century, when they overturned the Beni 'Ali, who are also of the Ja'far sub-tribe. Beginning as *wakils* of the Beni Sa'ūd in Hā'il, they gradually threw off the yoke of Riyādh and asserted their independence. The reigning Emir, Sa'ūd ibn Rashīd, is a boy under 20, ignorant and weak. He came to the throne in 1908, two years after the death of his father, 'Abd el-'Azīz, in battle against Ibn Sa'ūd and the Muteir tribesmen. During the interval three Emirs had fallen victims to the ambitions of their nearest relatives, and three times Hā'il had witnessed massacres of some branch of the Rashīd family.

In this stormy period, after the death of 'Abd el-'Azīz, the successive Emirs Mit'ab, the elder half-brother of Sa'ūd, and two distant cousins, Sultān and Sa'ūd ibn Hamūd, enjoyed a brief authority, brought in each case to an abrupt termination by the hand of the successor. Each accession was attended by a comprehensive massacre of all the nearest male relatives of the late Emir, together with all their male slaves. Even the people of Hā'il, accustomed as they are to accept the feuds of their sheikhly house as akin to other natural phenomena uncontrollable by man, speak with scarcely veiled horror of the family history of their rulers during the two years which elapsed between the death of 'Abd el-'Azīz and the establishment of Sa'ūd on the throne. The preservation of the infant Sa'ūd was due partly to the fact that his mother had been taken to wife by the usurper Sultān, and partly to the care of his maternal uncle, Hamūd ibn Subhān, son and successor of the vizier of the Emir Mohammed. The child was sent to Mecca and remained there in safe hands till 1908, when Hamūd compassed the murder of the reigning Emir, Sa'ūd ibn Hamūd, and recalled from Mecca the young Sa'ūd ibn 'Abd el-'Azīz. He cannot, at the date of his accession, have been more than 10 years old.

Hamūd, by all accounts an able and statesmanlike man, died in the following year, and was succeeded as tutor and adviser to the Emir by another member of the Subhān house, Zāmil, a wise and moderate man, who directed the government of Jebel Shammar in the Emir's name. He was assassinated in 1914, the victim of

another court intrigue, and with him wisdom and sobriety of judgment are said to have vanished from the immediate counsels of the Emir. His post as the Emir's adviser was taken by the distant cousin who had instigated the murder, Sa'ūd ibn Sālīh es-Subhān, a man of bad reputation and little ability. Sa'ūd himself has a reputation for irresponsible violence.

Notwithstanding these internal dissensions, the policy of the Rashīd house has held to the lines laid down a generation ago by the great Emir Mohammed, though the authority of the ruler of Jebel Shammar has suffered considerable diminution. Mohammed instituted friendly relations with the Turks, which have been continued unbroken. From 1888 until his death in 1897 he maintained a supremacy over Riyādh, which was lost by his nephew and successor, 'Abd el-'Azīz. In fact, since 1897 the Rashīd have been almost continuously at war with Ibn Sa'ūd, Emir of Riyādh, and fortune has been mainly on the latter's side. On several occasions, notably in 1904 and 1905, Ottoman forces were called in to help 'Abd el-'Azīz in his struggle against Ibn Sa'ūd and the Sheikh of Koweit; but in an eight years' campaign, which impoverished his own territories, he did not succeed in unseating his rival. The intervening oases of Qasīm have thrown off their allegiance to Hā'il. Of their chief towns, Aneizah is now ruled, under Ibn Sa'ūd's suzerainty, by an independent Sheikh, and Boreidah pays tribute to Riyādh. It is true that for the last two years, since Ibn Sa'ūd has been engaged in the Hasa, Ibn Rashīd has been able to maintain his position against him; the latest pitched battle between the Emirs, fought at Mejma' early in 1915, left honours easy. There have been rumours that the Sherif of Mecca, with whom Ibn Rashīd is on friendly terms, has attempted, through the mediation of his second son, 'Abdullah (see p. 355), to bring about a reconciliation between the two; but his efforts do not seem to have been attended with any success; nor, in any case, is a lasting peace within the bounds of probability.

Ibn Rashīd still holds the oasis of Teima and exacts a yearly tribute from the group of Bishr tribes, 'Awājah, Wuld Suleimān, and Fuqara (Fejr), who roam over the southern and western borders of the Nefūd and over the desert up to the Hejaz Railway; but to the north the Sherārāt have slipped from his hands into those of the Huweitāt, and to the south the Harb no longer give him obedience. The Huteim offer open resistance, raiding the Teima road up to the gates of Hā'il. The oasis of Jauf el-'Amr, on the northern edge of the Nefūd, an important station on the caravan road from Hā'il to Damascus, was seized four years ago by the Ruweilah Sheikh, Nūri esh-Sha'lān, and is administered by his son Nawwāf; nor has

the Emir, in spite of a determined attack in 1914, succeeded in regaining it.

Caravan traffic from Damascus has fallen off with the growing lawlessness of the desert, and the market for the sheep and camels of Jebel Shammar has shrunk in consequence. The weakened control exercised by the Emir over the desert has borne other fruits prejudicial to the prosperity of Hā'il. The road from Nejef to Jebel Shammar has grown too unsafe to admit of the passage of the Shiah Hajj under Ibn Rashīd's escort. Since, in 1912, the Ottoman Government forbade pilgrims to use this road to the Holy Cities, the Baghdad Hajj has not been re-established, and a fertile source of revenue to the Shammar has disappeared with it. But the means of communication between Hā'il and Damascus have improved with the opening of the Hejaz Railway; the journey can now be performed in six days, four days' camel-riding to Mu'adhdham, and two by rail. Thus the whole journey from Constantinople to Hā'il now takes under a fortnight if sufficient camel-transport is forthcoming. It is by this route that presents of money, motor-cars, rifles, ammunition, and even of a few machine-guns, have come down from the Sultan of Turkey to his friend and ally in Central Arabia.

To estimate the forces which the Emir can put into the field is a difficult matter. Doughty reckoned the settled population of Jebel Shammar at 20,000, and the allied tribes at about 14,000 souls. Of these last, about 6,000 (using his figures as a basis) have now passed out of the control of Hā'il. He thought Ibn Rashīd could arm about 2,000 villagers and some 1,500 tribesmen. Guarmani had put the figure higher; he spoke of a possible 3,000 armed and mounted men from Jebel Shammar, and some 8,000 from the allied tribes. His figures are certainly inflated; while Doughty's perhaps are rather low, more especially since the arming of levies must now be largely facilitated by the Sultan's bounty. In his annual raids Sa'ūd takes with him a force of about 800 fighting men, composed of tribesmen and his own personal bodyguard of slaves brought up in his household. Besides new machine-guns, reported to be served by Ottoman gunners, there are at Hā'il ten or twelve ancient pieces of artillery dating from the time of the Emir Mohammed or even earlier; but these weapons might conceivably cause more casualties among those who used them than in the ranks of the foe against whom they were turned. Outside his personal guard and his villagers, who are unswervingly loyal to him, the tribal forces are a fluctuating quantity, except those derived from his own Shammar, who number perhaps a thousand armed and mounted men, or somewhat less. These provide a solid nucleus bound to-

gether by close tribal relations and by what might be called a national pride in Shammar achievements during the past 50 years.

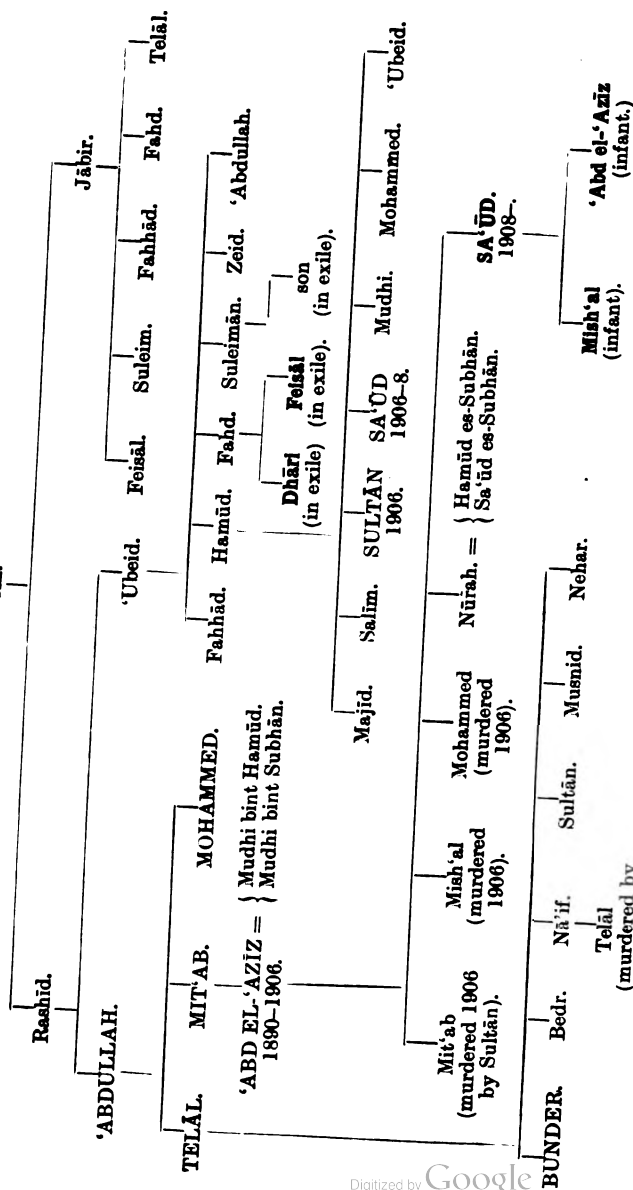
The result is a measure of unity rare in Arabia. Combined with valour and a plentiful supply of arms, it will continue to make Jebel Shammar formidable to its neighbours. Over this group the Rashīd are revered autocrats. They themselves are tribesmen, being of the 'Abdah, one of the great Shammar divisions, and their hold on their own people is undisputed. They share the tribal life. After the first winter rains have quickened vegetation in the warm sandy hollows of the Nefūd, they go out under tents with their horses and herds of camels ; and yearly, when their cattle have recovered from the semi-starvation of winter, they lead—following a universal nomad custom—a raid against some tribe which has troubled their borders or grown so rich in flocks and herds as to concentrate upon itself the cupidity of its rivals.

Since the days of the Emir Mohammed there has been a diplomatic connexion between Hā'il, Damascus, and Constantinople. 'Abd el-Hamid cultivated Ibn Rashīd's friendship in the hope of establishing a *point d'appui* from which Ottoman influence, radiating over Arabia, might counteract the machinations of England, which he held to be based on Koweit and to extend to Riyādh. In 1904-5 small expeditions were sent from Basra to aid the Emir 'Abd el-'Aziz, who was hard pressed by Ibn Sa'ūd, and this policy has been continued under the present Sultan. In December 1915 the Ottoman Government was said to be reaping the fruits of its forethought and obtaining through Ibn Rashīd camels for the expedition against Egypt ; but personal relations between Wahabite Arabs and adherents of the C.U.P., who are regarded by the former as little better than infidels, are never likely to be easy, and as yet no permanent Turkish representative has been posted at Hā'il.

The policy of the Emir Sa'ūd ibn Rashīd has been anti-British, in that he has worked with the Turks and been hostile to the Sultan of Koweit ; and lately he has shown some active hostility towards us, and towards sheikhs and tribes friendly with us in the Euphrates valley. But independence is, after all, the primary desire of the Shammar federation ; although until lately the comparative ease with which the Turks could reach Hā'il from either the Hejaz Railway or Samāwah, has contributed to make Jebel Shammar sensitive to Ottoman pressure.

If assured against both Turkish attack and Ibn Sa'ūd, the Rashīd Emir would not be hostile to us. The princes of his house have the tastes and interests of nomads. They covet the Jauf oasis as a point of control north of the desert, and are largely dependent on the

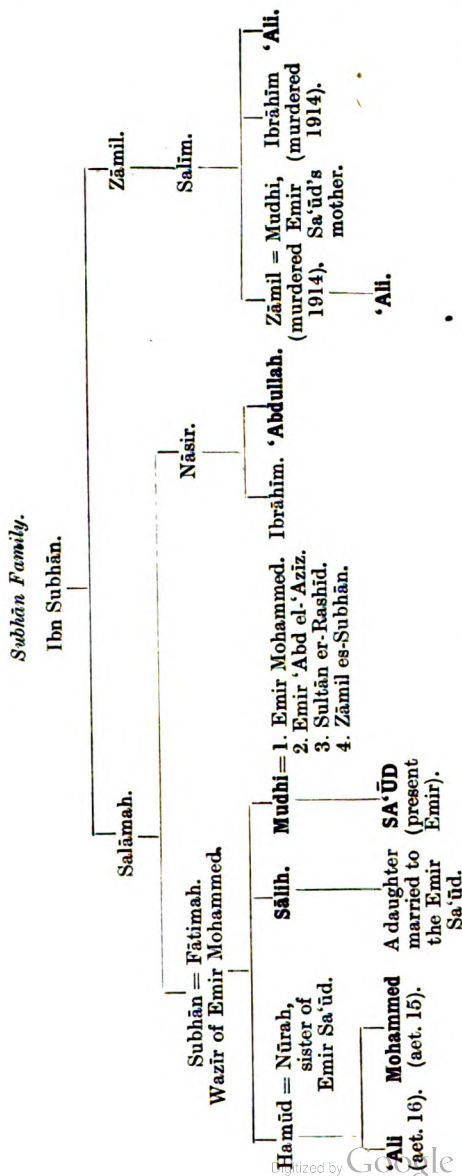
Rashid Family.



'Abdullah (act. 16).

Mohammed (act. 13).

N.B.—Names of Emirs are printed in capitals, names of persons still living in heavy type.



N.B.—Names of persons still living are printed in heavy type. Sa'ūd es-Subhān, who instigated the murder of Zāmil and Ibrāhim in 1914, is a distant cousin. He married the Emir's sister, Nūrah, and stands high in his counsels.

Shatt el-'Arab district for supplies. The produce of the oases of Jebel Shammar is not sufficient to support the traditional hospitality of the Emir's palace. Every spring he brings down food-caravans from Nejef and Samāwah. Like the nomads in all other parts of Arabia the Shammar must go beyond their own borders for much of their supplies, food, clothing, and for the utensils which even the most primitive desert existence demands. Since the Damascus trade has diminished they have become the more dependent on Mesopotamia and the Gulf. Indian brocades are worn by the Emir's harem, and every house in Hā'il is lighted by oil lamps from Baghdad. Any interruption of this traffic would seriously embarrass the inhabitants of the Jebel. In short, here, as elsewhere in Arabia, it must be borne in mind that those who hold the settled lands and their markets can control the interior.

DISTRICTS AND SETTLEMENTS

As has been already noted, the principal settled district lies in the hollow between Jebel Aja and Jebel Selmah. Here is situated the capital, Hā'il, and not far off to the SW. is Qafār (Gofar)—another very ancient village—on the southern flanks of Jebel Aja. Nearer Jebel Selmah is another group of villages, including Feid, the ancient capital. On the north of Jebel Aja, between it and the Nefūd, are a few scattered oases, but none are of any particular importance. In the mountains there are many cultivated areas which are only occupied during the season of agriculture. There is only one settled area of any size in Jebel Aja, namely 'Aqdah. Here, in a well-protected valley, are several scattered villages and palm-groves which are reputed to number 75,000 trees. The only other district where settled localities exist is on the south-western spurs of Jebel Selmah, of which Mustajiddah is the centre. Beyond this the outlying portions of Jebel Shammar are portioned out between the various nomad graziers; villages do not exist except for the outposts such as Teima, Jubbah, the Beqā' depression, and Kehāfah, &c. There are, however, several centres, where, owing to a good supply of well-water and of fodder, Bedouins are wont to congregate. The Beidha Nethil, on the western confines, is such a place; Jubbah, in the Nefūd, is another; Hayyāniyah, Trobah, Sha'ibah, are all held by the Emir's guards for the protection of his nomad subjects.

The only town in the Emirate is Hā'il, the capital, of which the following is a description:—

Hā'il lies in the Bātin, on the NW. side of the valley between Mts. Aja and Selmah, at its N. end. It is sheltered behind the rocky volcanic ridges of J. Samra, which spread N. and NE. in two

wings, separated by a dry torrent bed. To the W. the northern Samra runs down into low mounds, flanking the town. The main part of Hā'il is surrounded by a battlemented mud wall, 15 to 20 ft. high, set at intervals with round machicolated towers. It was built by the Emir 'Abd el-'Aziz, and is from 3 to 4 miles in circumference, but within its enclosure much of the ground is taken up by cornfields and vineyards, while some is neither built over nor cultivated. Five gates break the line of the outer wall, the Medina Gate on the SE., the small Mubbah Gate (called after the quarter to which it gives access) to the E., the Nejef Gate to the N., the Jubbah Gate to the W., and another small gate to the SW. All are closed after sunset. To the north, the part of the town which runs up between the Samra hills is not walled; it consists only of palm gardens with a few scattered houses, and the mean dwellings of semi-nomadic folk. About half a mile E. of Hā'il, and 2 or 3 miles to the S. under Jebel Aja, are a few walled palm gardens and cornfields held by the Rashīd. Besides the palm, the pomegranate, sweet lemon, *narinj* (citron), an inferior orange, quince, apricot, and apple are cultivated.

The water, both for irrigation and for household purposes, is drawn by water-wheels worked with camels from wells some 90 ft. deep. At the northern end of the town, among the palm-groves, the wells are shallower, but the water is slightly brackish. There is no other water-supply in Hā'il but the wells. Within the town some of the larger houses are provided with tall mud-built towers, like wingless windmills, the largest of all, the Barzān, forming part of the palace of the Emirs. The palace and the adjoining market are separated by an inner wall from the rest of the town. A heavy wooden gateway, guarded by slaves and closed at night, gives access to these precincts. The southern quarter of the town, the Samāh, consists of wide, empty, walled enclosures, some of which are cultivated, while in some the wells have become partially choked, and the ground produces nothing but a few tamarisks (*ithl*). Adjoining the Medina Gate is the summer palace of Mohammed er-Rashīd, now little used save for the entertainment of guests.

The population of Hā'il is probably about 4,000. It includes a large number of slaves, some of mixed parentage born in Arabia, others full-blooded negroes imported from Africa *via* the Hejaz. The supply of these last has largely diminished, and, in the last few years, has almost ceased. Nevertheless, a household of any pretensions has its slaves; the Emir's bodyguard and the labourers he employs in his gardens are all bondsmen. A few merchants from Nejef are probably the only free persons in the town who are not natives of J. Shammar. The inhabitants are fanatical Wahabite

Moslems, abjurers of tobacco and strict observers of the fast and the hours of prayer. The women are veiled and closely secluded.

The palace is a mud-built fortress with walls over 30 ft. high, surmounted by the great Barzān tower. Besides the Emir's reception halls and living rooms, it contains his public coffee hall, and a cloistered court, the *rudif*, surrounded by two stories of rooms devoted to the use of guests. Doughty reckoned the cost of the Emir's hospitality at £1,500 a year. Opposite the palace is the Great Mosque.

There are few trades in Hā'il except those of the herdsman and the agriculturist, but the people live well according to desert standards, and are comfortably removed from want. Mutton is good and cheap (the sheep of Jebel Shammar are famous); from mid-winter till the late summer, milk, butter, and sour curds are to be had in abundance; rice and most grain stuffs are brought wholly or in part from the Mesopotamian markets, but as a staple of diet they are largely replaced by a plentiful supply of dates.

The principal villages may be divided into two groups, those in the Bātin and on the flanks of Jebel Aja and Jebel Selmah, and those which, with Mustajiddah as a centre, lie farther towards the SW. on the track to Medina.

1. **Feid**, 45 miles ESE. of Hā'il, on the Boreidah route, lying on the south-eastern flanks of Jebel Selmah. The palm-groves extend for two or three miles, and there is considerable cultivation of cereals. The inhabitants, who are partly Shammar and partly Beni Tamim, number about 1,000.

2. **Qafār** (Gofar), the second town of importance in Jebel Shammar, and almost equal to Hā'il in the number of its population. It is situated in the Bātin to the SW. of the capital, under the slopes of Jebel Aja. The oasis is extensive, and the palm-groves are even more numerous than those of Hā'il. It is inhabited by Beni Tamim. Qafār lies on the track to Teima at the mouth of the defile, Rī' es-Self, which cuts Jebel Aja by a fairly easy pass.

3. **'Aqdah**. A group of scattered villages situated in a large group of palm-groves, which fill an enclosed valley in Jebel Shammar to the SW. of Hā'il. The situation is peculiar, for it is entirely shut in by steep granite crags, except for one narrow gorge. Owing to its inaccessible nature, it has been regarded by the Rashid family as their ancestral stronghold; the entrance is fortified so as to make it a still safer refuge. This amphitheatre is large enough to contain palms to the number of 75,000 and several villages, which have a total population of about 1,500.

4. **Mūqāq** lies on the side of Jebel Aja, on the slopes facing

SW. It guards the entrance to the Ri' es-Self defile. There are about 100 houses, and a little cultivation.

5. **Sab'an**, situated on the Bātin side of Jebel Selmah, is a small village of 50 houses and some cultivation.

The group of villages, which have Mustajiddah as their centre, lies towards the Wādi Rummah on the Medina track; the more important are the following:

6. **Mustajiddah** itself is about 67 miles from Hā'il. It has 100 houses of the Beni Tamīm, Shammar, and Huteim, and a considerable area under cultivation of dates and cereals.

7. **Ghazālah**, 10 miles W. of Mustajiddah, has 60 houses of Shammar, Anazah, and Huteim. There are date-groves and other cultivation.

8. **Hafnah**, to the NE. of Mustajiddah, consists of 50 houses of Shammar, with palms and corn land.

9. **Raudhah**, 15 miles to the NE. of Mustajiddah, has 50 houses of mixed Arab tribes, with cultivation.

10. **Samīrah**, to the E. of Mustajiddah, overlooking the Wādi er-Rummah, has 50 houses of Beni Tamīm, with good corn land, but no palms.

Other outlying villages, under the rule of the Rashīd, are *Teima* on the western marches (for description see pp. 118 f.), and *Kehāfah* (see vol. ii, p. 113) midway between Hā'il and Boreidah, the last oasis before entering Qasīm. The latter village is unwalled, and contains about 50 houses; there are about 3,000 palms and some cultivation.

It will be convenient to include in this chapter a description of Jauf el-'Amr, as, until its recent capture by the Ruweilah, it was under the rule of the Rashīd: **Jauf** (*Jauf el-'Amr*) is the principal town of a large cultivated area, which is situated on the northern edge of the Nefūd, at the head of the Wadi Sirhān, being bounded on the north by the Syrian Hamād. The main oasis lies in a large saline depression, the floor of which is about 500 ft. below the surrounding deserts. There are several outlying oases, dependencies of Jauf, situated to the north-east of the depression; these are Sakākah, Qa'rah (large oases), Tuweir (or Atweir) and Jāwah (small hamlets). Of these Sakākah is the most important, its palm-groves being even more extensive than those of Jauf itself. The oasis of Jauf el-'Amr is a long narrow belt of gardens and palm-groves, covering an area measuring some 2 to 3 miles in length, with an average breadth of $\frac{1}{2}$ a mile. It runs from NW. to SE. Interspersed among the gardens and palm-groves are the various villages or *Sūqs* (eight to twelve in number, according to various authorities) which together compose a strag-

gling town of about 400 houses. The settlement has no bazaar nor streets, the central nucleus of houses being crossed by a number of very tortuous lanes between high mud walls. A characteristic feature of the larger houses, both here and throughout the Jauf, is a round tower, usually of unbaked brick, from 30 ft. to 40 ft. in height and 12 ft. or more in breadth, with a narrow entrance and loopholes above. In some houses the tower forms part of the house; in others it is built in the garden. The dwellings of the chief families are generally isolated, being surrounded by their own gardens and plantations. The houses of the poorer classes are clustered together in irregular groups. The gardens, which fill the intervals between the quarters, are usually enclosed by mud walls 10 ft. in height; they are exceedingly productive and are famous for the dates which they produce. Although these form the staple food-supply, wheat, barley, millet, maize, lucerne, vegetables, and fruits of various kinds are cultivated. The latter include apricots, figs, peaches, grapes, and melons. The chief industry is the weaving of 'abbas', saddle-bags, and camel-gear. The 'abbas' are of excellent quality and are in great demand over all northern Arabia and Syria. The inhabitants have also a great reputation as artificers in metal and marble. The water-supply is abundant, and comparatively near the surface, but the water is insipid.

The most striking feature of the town is the castle, which stands on rising ground above the principal *Sūq* at the south-eastern end of the oasis, and is of comparatively recent construction. It is a large irregular mass of rough masonry of early date, originally rectangular, but so patched and added to that its original form has almost disappeared; the lower tiers are constructed of dressed stones. Near the centre of the castle stands a tower about 50 ft. in height and 20 ft. broad at the base, provided with narrow loopholes for defence. It is partially enclosed by a curtain wall built of rough blocks with rubble. The entrance gate, which is arched, lies at the southern angle. On the same side of the oasis (the southern), but further to the NW., rises the castle of 'Mārid' or the 'Rebel'. It is of massive stone masonry, probably of Arab construction.

Jauf derives considerable importance from its geographical position, for it lies on the direct caravan route between Central Arabia and Syria. It is quite isolated, being about midway between the Euphrates and the Hejaz Railway, and between Jebel Shammar and Jebel Durūz. It lies roughly some two to three hundred miles from any of these points and is the only oasis of any note between Akaba and Baghdad.

CHAPTER XII

THE NORTHERN NEFŪD AND DAHANAH BELTS

A. THE NORTHERN NEFŪD

THE Northern Nefūd is a wilderness of deep sand, which separates the Syrian desert from Jebel Shammar. It extends about 140 miles from N. to S., and about 180 miles from E. to W. Formerly it was considered to be of much greater dimensions ; but the limits of the sand area are now accurately known, and the above is a fair allowance for the maximum distribution of the Nefūd. It forms a rough triangle, extending from a day's march E. of Teima to the edge of the Jauf depression ; southwards it reaches to the foot of Jebel Aja, and in the NE. to the wells of Hayyāniyah. The unbroken sand-bed is known as Nefūd (or Nefd, plur. Anfād), or occasionally by the Bedouins as *raml 'ālī*, 'the high sand'. The term Nefūd was applied by Doughty to all sand-tracks in the peninsula. The Arabs say, 'the Nefūd reaches from Jauf to San'ā.' As a general statement this is correct ; but, to be more exact, there are two main sand-beds—the Nefūd in the N. and the Ruba' el-Khāli in the S., these being more or less connected by the tongues and belts of sand which chiefly cross the eastern confines of Nejd, but also lie in isolated patches across the very heart of the peninsula. These are called Little Nefūds or Dahanah, according to their character, the latter term being especially applied to the belts which are composed of parallel ridges of sand, divided by intervening plains of hard steppe (see above, p. 11).

On the N. and W. the margin of the sand-bed of the Northern Nefūd is very abrupt, the dunes rising like a wall above the surrounding steppes. On the S. the margin is less clearly defined. On the E. the sands break away from their uniform boundary and throw out long tongue-like strips into the hard desert. The two most remarkable of these are the Dahanah and the Ardh el-Madhū', one of which continues right across the centre of the peninsula, eventually joining up with the southern desert, while the other extends for a hundred miles.

In the true Nefūd there are practically no wells, but its margins

are fairly well supplied with water. The only break in the whole extent of sand is the depression of Jubbah, on the Jauf-Hā'il track. This locality is a hollow, about 300 feet below the level of the surrounding sands, protected from encroachment by a ridge of low sandstone hills. In earlier days there was a settlement here—Wallin reckoned it at 170 families, besides palm-groves and abundant water-supply. Later on it was reduced to about a hundred inhabitants, and according to the most recent report it is now abandoned altogether. The neighbourhood is, however, still a great centre for nomads, for the grazing is some of the best in the Nefūd. The only other settled locality in the sand-bed is the small village of Qana, which lies just inside the Nefūd on the track between Hā'il and Jubbah. It used to contain about 20 houses, with a small patch of cultivated ground.

There are a few watering-places just within the margin of the Nefūd; for instance, Shaqīq, 12–14 hours to the SE. of Jauf, can be said to be *inside* the sand-belt; Nolde records the wells of 'Hoa', ESE. of Jauf in the Nefūd, and Wallin watered at Bir 'Atwa, in the sands between Hā'il and Hayyāniyah. On the southern margin there is water in the great 'Felj' of Umm el-Qulbān to the NNW. of Hā'il, and at Hazun (or Heizun), Qulbān (or Gulban), and 'Abeisah, between Hā'il and Teima. These are the only known wells actually in the sands; but it is possible that there are others known only to the Bedouins, in the deep horseshoe pits, which occasionally sink down to the underlying floor, and may therefore contain wells.

Travelling is slow and laborious owing to the détours and circuits which these pits necessitate, and to the soft texture of the sand. These remarkable hollows, which may be as much as from 2 to 300 feet deep, are the only features of the landscape besides the occasional outcrops of rock which emerge above the sand-bed, and serve as excellent landmarks.

There is only one recognized crossing of the sand-barrier which shuts off Jebel Shammar from Syria. Caravans from Damascus bound for Hā'il traverse the Nefūd between Jauf and Jebel Aja in from ten to twelve days. The distance between the oases is 266 miles, of which 220 lie over sand desert. The long waterless stage is between Shaqīq and Jubbah, a distance of 160 miles, which usually takes between seventy and ninety hours to accomplish, although it has been done in fifty hours. The only other line which has been followed across the Nefūd is that taken by Nolde, who travelled from Jauf along the northern edge of the sands (but *inside* the Nefūd) to Hayyāniyah, and thence southwards to Hā'il.

Nolde claimed that this was the shorter route, and that the waterless stage was shorter than that on the Jauf-Jubbah track. As a matter of fact, from our present knowledge of the true position of Hayyāniyah the distances between wells are practically the same, while the total length of the journey is if anything longer. The latter half of this route, between Hayyāniyah and Hā'il, is a recognized track across the eastern end of the Nefūd, and connects Jebel Shammar with 'Irāq; the sand-crossing takes two days and the going is comparatively easy. The only other track in the Nefūd of which we have any record is one which is said to lead westwards from Jubbah to Fajar (Fejr) and Tebūk. There would be a waterless stage of 100 miles.

Deserted in summer, when the heat becomes intolerable, the Nefūd is, in winter and spring, an asylum for all the tribes upon its borders. The sand-area, curiously enough, supports a considerable vegetation. The dunes are more or less covered with large bushes of *ghadha* (tamarisk) and *artah* (yerta), with scrub such as *hamar* and 'ādar, and with tall succulent grasses, *nussi* (or *nassi*), and *sobath* (or *sobat*). There are also many peculiar parasites that grow on the roots of the *ghadha*; these are typical desert growth—full of moisture and greatly sought after by the drinkless fauna. The Nefūd grasses afford excellent feed for camels, and are so nourishing in the spring months that these become quite independent of water for many weeks at a time. Thus the Bedouins, living on their camel's milk, are enabled to wander far into the depths of the waterless dunes.

The sands even lend themselves to artificial afforestation. Doughty mentions how he found the 'great dune of Boreyda' newly planted with *ithl* (tamarisk) trees. The natives set the young plants in the loose sand and water them for one year. By that time they have struck out long roots and are able to thrive of themselves. 'Planted with tamarisks'—he notes—'the sands of Arabia might become a green wood.'

The first rains fall about mid-November, and very soon afterwards the sap begins to run in the twigs of the thorny bushes, and grass and flowering weeds spring up in the sand.

The nomads have a great liking for the Nefūd, finding, as they do, an abundance of fuel and pasturage. The warm hollows afford them a shelter which is much appreciated after the exposure of the surrounding deserts. There is also comparative immunity from the attacks of raiders; although the Bedouins also complain that the Nefūd is dangerous on account of the ease with which an enemy can track them in the sand.

The Bishr, the Wuld 'Ali, 'Awājah, Fuqara, Sherārāt, &c.,

occupy the western and south-western quarters; the Shammar tribes the south and east; the great Anazah tribes ('Amārāt and Ruweilah) come into the Nefūd from the north. The distribution is, however, only typical of normal conditions; Shammar and Ruweilah have been known to meet in conflict on the western confines. The only other nomads likely to be met with in the Nefūd are the Sulubba.

Wild game is abundant in the sand-area. Gazelles, ostriches, hares, and innumerable small rodents are to be found, while the Nefūd and its confines form the true home of the Arabian oryx (*oryx beatrix*)—an antelope allied to the oryx of African fauna. There are several poisonous snakes.

The axes of the dunes lie N. and S., and the great horseshoe hollows face the SE. The prevailing winds being from the W. and NW., the dunes have their steep faces towards the E. and SE. This statement applies to the main sand-bed, but on its eastern margin the axes of the dunes gradually swing round until on the Hā'il-Hayyāniyah track they lie E. and W. The prevailing wind between Hā'il and Boreidah appears to be from the S.

The 'felj' pits are by far the most remarkable feature of the Nefūd. They are known in different localities by the names of *felj*, *felq*, *qa'rah*, and *qa'r*. *Felj*, or *felq*, is usually applied to those on the Jauf-Hā'il track. *Qa'rah* or *Ga'rah* (pl. *qa'rāt*, *gar'āt*) is used by the Shammar of those in the NE. *Qa'r* (pl. *qu'ūr*) is a more general term both for those in the Nefūd and those in the Dahanah. There has been considerable discussion as to their origin, and as to peculiar facts relating to them. The prevalent west winds are no doubt the principal agency to which the formation can be ascribed, but whether it is by the direct movement of sand from the W., or by a process of scouring-out by back eddies is still undecided. They appear, in many cases, to go right down to the underlying floor of the sand-bed, and some are certainly *stationary*, for they are habitually used by travellers as camping-grounds and even contain wells. From this it would appear that the pits are formed by a different process to that which piles up the moving dunes. In shape they are most regular, being best described as resembling the imprint of a gigantic horse-hoof. In size they vary greatly, some covering a hundred acres, others not more than an acre; the average depth may be between 150 and 250 ft. They all lie with the deepest part of the horseshoe towards the NW., the sides running out to the SE. Apparently they never vary in this respect, whether they lie in the Nefūd dunes which run N. and S., or in the Dahanah belt among dunes trending E. and W. The internal walls are very steep and unstable in the

middle of the bend, but less so at the sides. The sides are as well covered with vegetation as are the ordinary dunes.

The sands lie deepest, and the grains are heaviest, in the western, southern, and central portions ; on the N. and E. the beds become shallower and lighter both in texture and in colour. The characteristic hollows and high bare dunes of the centre and W. fade away on the E., the sands assuming a more even surface ; finally the sand-bed breaks up into intermittent dunes and hard desert. The depth of sand in the W. is reckoned at from 200–300 ft., and in the E. at less than 100 ft. The nomenclature of the dunes is somewhat confusing. There is a host of names, which includes terms for every variety of sand formation. *Jurdah* is applied, in Qasim, to the hard stationary dunes where desert bushes grow ; *tā'us* to the high single dunes, generally bare of vegetation, and also to the little white dunes which accompany a *felj* ; *'adanāt* and *kethāb* to the light shifting sand ; *habl* is an ordinary sand-hill, and *bargah* an isolated patch of Nefūd. In colour the sands vary from white to dark red, being heaviest and darkest in the centre and lighter and whiter on the edges.

The Nefūd is situated at an average altitude of 2,500 ft. above sea-level. On the N. and E. the underlying floor of the Nefūd is about 2,000 ft. above sea-level, on the S. and W. it is 3,000 ft.

As regards climate, the sand-bed is by no means a rainless area ; travellers have experienced heavy rain-storms and snow, standing pools of rain-water have been seen, while the vegetation on the dunes proves that the sands hold much moisture. The weather is subject to great variation in a short space of time. Shakespear experienced rain, thunder-storms, cold winds, and great heat in April on the northern margin of the sands. Frost is quite usual during the winter nights. The temperature is liable to considerable change during the 24 hours ; great heat at noon may be followed by frost soon after sunset.

B. THE DAHANAH, ARDH EL-MADHŪ', AND WOSHM NEFŪDS

The Dahanah is a term usually applied to belts of sand which, breaking off from the Northern Nefūd, lie in tongues and strips along the eastern borders of Qasim, Sedeir, and 'Āridh, and separate these districts of Nejd from the Gulf provinces of Koweit and Hasa.

The term should really be reserved for the middle portion of the most easterly belt, the particular characteristic of the Dahanah being a series of parallel ridges of sand divided from each other by zones of hard bare ground. The ordinary sand-belts composed of continuous dunes, or even confused and shapeless sand-hills, should

not be included under the same name. The Dahanah belts are formidable barriers in themselves, but they do not cover a single large area, and they do not therefore entail very long waterless stages.

The principal Dahanah is the belt of sand which breaks away from the Nefūd in the neighbourhood of Leinah, and stretches for 600 miles before losing itself in the southern sand desert. At its birth it is 11 miles broad, but the sands are not deep nor difficult to cross. Where the Persian pilgrim route—the Darb Zobeidah—crosses it, the sands are scarcely noticeable as a land feature; but 40 miles to the E., immediately to the S. of Leinah, it is 15 miles across, the dunes, which run E. and W., being about 50 ft. high, and the crests of the waves about 300 yards apart. There are also modified forms of the 'felj' pits—so typical of the true Nefūd.

The Dahanah now sweeps to the S.E., and continues in the same 15-mile wide belt for 100 miles, at which point it traverses and bars the great Wādi Rummah. Here it is crossed by the caravans trading between Boreidah and Basra or Koweit. The crossing takes about 4 hours, the dunes rising to 225 ft. above the plain.

For another 50 miles the Dahanah keeps the same solid form and the same direction; then the sands begin to spread out and divide into parallel ridges. Sixty-five miles to the S.E. of the point where it crosses the Wādi er-Rummah, the sands are 18 miles wide, and are formed into four distinct ridges, separated from each other by bare hard steppe. The sand-ridges vary in width from half a mile to 4 miles, the intervening plains being from half a mile to 5 miles across. A more direct track than the Wādi er-Rummah route here crosses the Dahanah from Koweit to Boreidah by way of Bir es-Sāfah and Zilfi.

Twenty miles farther on the Dahanah is 23 miles across, and is composed of seven belts. The main direction is here ESE. Fifty miles farther it extends to its maximum width—38 miles, but the number of sand-ridges is seven as before, while the width of each dune and of the intervening plains continues to vary. Some are several miles in breadth, and stand from 200 to 300 ft. above the plains, which in their turn vary from 5 to 12 miles in breadth. For the next 120 miles the Dahanah runs in a south-easterly direction, and is unknown; but just beyond this it is crossed by the Riyādh-Hofūf caravans, and its character is known to have altered. The sands are now in a solid 18-mile wide belt, but the dunes are insignificant as compared with the Nefūd. The Dahanah type—of parallel ridges—has not entirely disappeared, for there seem to be the remnants of other sand-belts on the eastern margin. Slightly to the N. of the Riyādh-Hofūf track there is apparently a wider

stretch of sand, for Pelly reckoned the crossing of it at two days' march.

Beyond this point the Dahanah has a direction of SSE., and then nearly due S. ; except for Leachman's crossing of it—40 miles on—it is unknown. By report it continues in the same direction, until it finally merges into the great southern sand-bed—the Ruba' el-Khālī. At Leachman's crossing it was 30 miles wide, but it had lost so much of its true character that he was able to describe it as being 'scarcely more than a sandy plain'—the waves being small and the sand of little depth.

The general disposition of this sand-area is in a long semicircular barrier shutting off the central tableland of Nejd from the lowlands of 'Irāq and the Gulf Coast. It lies at an average altitude of 1,200 ft. above the sea, and is bordered on the W. by higher ground and on the east by the level plain called Summān. The prevailing winds appear to vary at different localities between S. and W., the trend of the dunes varying accordingly. In the N. they run E. and W., with their steep faces towards the N. ; in the middle section of the Dahanah the dunes run NW. and SE., the steep sides being turned toward the NE. At the Riyādh-Hofūf crossing the dunes lie about N. and S., being formed by westerly winds. The vegetation is remarkably abundant, as in the Nefūd, and attracts many nomads to its vicinity, especially in the winter months. The Muteir are almost the exclusive possessors of the Dahanah, but in the southern portions the Murrah and their foes the 'Ajmān come at certain seasons into the sands for pasture. In the N. the Dhafir range the deserts to the north of Leinah, and doubtless occasionally use the Dahanah pastures.

The Dahanah is the principal sand-area between the Northern Nefūd and the Ruba' el-Khālī. There are, however, several subsidiary sand-belts worthy of notice. All of these differ from each other in character. Some are isolated dunes or hummocks of sand, others are miniature Nefūds in themselves, and one is an offshoot of the Northern Nefūd. All are consistent in one point, however, namely, that they are all long drawn-out belts of fine sand, having the same general direction as the Dahanah.

The belt which has its origin in the Northern Nefūd is the 'Ardh el-Madhua' (Leachman), 'Nefūd Matsour' (Huber), or 'Araj Mathur' (Shakespeare), i. e. the *Ardh el-Madhū*. This tongue of sand breaks off from the main sand-bed between the wells of Methe-yāhah and Trobah, in lat. 28° 30' north. It is here 6 miles wide, being of the same width 50 miles to the E. where crossed by Leachman. In character it is more like the true Nefūd than the Dahanah. Leachman described it as 'formed of great waves of sand running

east and west, with a difference in level of 151 ft. between trough and crest, while at certain places horseshoe depressions (*fulūj*) are encountered in the trough. The sand is a darker red than the Nefūd, very heavy, and most difficult to traverse, while the sides of the waves are so precipitous that it is necessary to dismount from one's camel to get over them'. The Ardh el-Madhū' is supposed to extend to the Wādi Rummah, and to cease there. It is possible that it connects with the belt called El-Bittah, which must come very close indeed to it on the S.

El-Bittah is the northern extension of a long, isolated sand-belt which extends for 235 miles, starting from the borders of Woshm and 'Āridh, and reaching to within 30 miles of the Northern Nefūd. It is divided from the Dahanah by the Toweiq uplands, having a general direction of SSE. by NNW. That portion of the belt N. of the Wādi er-Rummah is called El-Bittah. In character it is typical Dahanah, being composed of parallel ridges of sand divided by valleys of hard soil. At its northern end there are seven strips of sand each about a mile broad, in between them being gravelly depressions of the same width. The dunes face N., and their sides are very steep. Farther to the S., on the Boreidah track, is a single down-like wave of sand, 300 ft. high, called *Nuwādhir*, supposed to be connected with El-Bittah. The Bittah retains its Dahanah-like character for about 85 miles. The track from Basra, or Koweit, to Boreidah, by way of the Wādi er-Rummah, crosses it as such, but a little farther on the parallel ridges come together into one broad belt. The remainder of El-Bittah is of the Nefūd type. Between Zilfi and Boreidah it is a solid sand-ridge, 13 miles broad, characterized by three depressions containing uninhabited palm-groves. The dunes are said by Raunkiaer to trend from SW. to NE. Near Shaqrah the belt is 8 miles wide, the sands being easy to traverse. Here it is called Areij el-Bildān or Nefūd el-Woshm.

Within this last belt, 20 miles to the W., is yet another of the same type. We know it for about 100 miles running nearly due N. and S. from Boreidah to lat. 25°. Beyond this point it is entirely unknown. East of Boreidah, where it surges to the very edge of the Wādi er-Rummah, it is a 5-mile ridge of big dunes; W. of Shaqrah it is 15 miles across, and more difficult to traverse than the Nefūd el-Woshm.

The only other sand-area on the eastern confines of Nejd is a small belt in the space between the Temamma and Toweiq ranges, which Pelly recorded on his track between 'Urmah (Rumhiyah) and Sedūs. This is a 4-mile wide ridge, running parallel to the Temamma range; apparently the sands are deep, for Pelly speaks of a 'gigantic pyramidal dune'.

CHAPTER XIII

SETTLED TRIBES OF THE NORTH-WEST

BELQA

THE Belqa is a district east of Jordan and the Dead Sea, which extends roughly from Zerqa, north-east of 'Āmmān (Ammon), to the Wādi Zerqa, south of the ancient Christian village of Mādeba, and eastward nearly to Qasr el-Azraq. The Jebel Haurān and the Jebel 'Ajlūn bound it on the north. The Beni Sakhr are the predominant tribe in its southern reaches, the Ruweilah penetrate into the eastern pasturages near Azraq, the 'Adwān are paramount over the Jordan valley (the Ghōr), the Beq'a (i.e. the hills between the Ghōr and the Heshbān), and the lands round Heshbān. The smaller tribes of the Belqa acknowledge the authority of the principal 'Adwān Sheikh, Sultān ibn 'Ali Dhi'āb, whose head-quarters are at Heshbān; and it will therefore be convenient to treat the whole of the Belqawiyah, including the 'Adwān, under one head.

They are a half-settled people, scattered pretty thickly over a comparatively small area; for though the Belqa is not in extent considerable, it is a country rich in pasturage, with plentiful rains in winter, and supports a much larger population than any corresponding area of the Hamād. At a moderate reckoning there must be at least 4,500 tents within its confines, in addition to the big villages of Salt, 'Āmmān, and Mādeba, which hold permanently settled inhabitants.¹ It contains much cultivated land and still more which would repay husbandry. The valleys leading down to Jordan are full of timber, oak, terebinth, and smaller trees, and even the uplands might be well wooded, but for the depredations of the goats and charcoal-burners. Round Salt the hill-sides are terraced for vineyards, and the gardens of the sturdy Christian and Moslem population are planted with fruit-trees. The pasture grounds of Heshbān are famous, and Mādeba, which is still largely Christian, is set in cornfields. At 'Āmmān an industrious Circassian

¹ The villagers themselves are grouped into tribal confederations.

colony has filled the valley with gardens and poplar groves, constructed roads along which they can drive their two-wheeled carts, and covered the slopes of the hills with corn. Innumerable ruin-fields, remains of villages of the Christian period before the Mohammedan invasion, testify to the fertility of the soil, and its capacity for carrying a larger population. In the winter the warm Jordan valley is favourable for early crops, and forms an ideal refuge for flocks and herds.

Unhappily the edges of the desert suffer notoriously from the shortcomings of the Turkish administration. Since 1895 the Ottoman Government has occupied Kerak and Ma'an, placing a *mutesarrif* at the former and a *kaimmakam* at the latter; there are *mudirs* at Wālah, Tafilah, and Shōbak, a *kaimmakam* at Salt, and *mudirs* at Mādeba and 'Ammān. With the opening of the railway to Ma'an in 1905 communications have been facilitated and small military posts are established along the line. The results have been disappointing. The Belqawiyah, like all the border tribes, have lost touch with the desert law, though they have not acquired any other code in its place. They maintain a tribal organization and a vast network of tribal feuds in which the Ottoman Government seldom interferes, even on behalf of settlers, Circassian, Christian, or Moslem. The whole country is turbulent, crime abounds, and justice is almost non-existent. The villagers protect themselves as best they can, partly by force of arms, but mostly by paying tribute to the Arab Sheikhs in the form of unstinted hospitality and liberal propitiation by gifts in kind. The Circassians, a race detested by the Arabs, incur more hostility from the tribes than other townfolk, but are also better able to hold their own, being born fighters and well armed. Though the disputes often lead to bloodshed, they are usually small affairs, petty robberies taking the place of raids among the border tribes. But in the summer, when great numbers of the Beni Sakhr come up to the northern pasturages, and the Anazah draw in from the east, the Belqa is the scene of continuous disturbance, ranging from pitched battles to the satisfaction of individual blood-feuds, and no established authority intervenes.

Yet it is just in such frontier lands as these that any strong administration would seize its chance, and herein lies the political importance of tribes like the Belqawiyah. They are cultivators, after the inefficient manner of the Arabs, and like all the half-settled people their numbers are surprisingly large in comparison with those of purely nomadic tribes. They have few camels, and those which they possess are bought from the Bedouins, not bred

by themselves ; but they rear large flocks of sheep and goats, and live richly on their milk during the spring. The fact that they own cultivated ground should give the Government a firm hold over them ; they are immobilized thereby, nor do their pastoral conditions give them the means of rapid transport. Their numbers would make them a solid barrier between their wandering kinsmen, who can slip through the fingers of the law at any moment leaving no pledge behind, and the permanently settled lands. Moreover, their geographical position makes them the first problem to be dealt with, a problem on which the security of wide and fertile regions, now lying to a great extent derelict, must depend.

A group of the 'Adwān, some 700 tents, is seated in Mesopotamia at Qorinshār, west of the Khābūr. Numerically the largest of the Belqa tribes are the Beni Hasan, who are sometimes counted among the Jebeliyah since they are an offshoot from one of that group, the Ghiyādh. They go up into the slopes of the Druze hills, and sometimes wander into the volcanic country to the east. The Shawābkah, as their name indicates, come from Shōbak and are a new tribe ; but the 'Adwān are an old confederation tracing their descent through Qeis to Mudhar, a respectable lineage. The 'Ajārmah venerate an ancestor, Sobah, who, they relate, came from lands farther east. His son, 'Ajram, is the eponymous founder of the tribe.

No doubt all the Belqawīyah are, like the 'Adwān, Ahl esh-Shimāl, and though their own stories of their parentage are mere legend and usually devoid of any historic basis, it is reasonable to conjecture that they must have taken part in the gradual sweep northwards of the Hejaz tribes after the Mohammedan conquest. They displaced and even wholly obliterated the powerful Yemenite nation of the Beni Ghassān, which held the marches for the Roman Empire along the Haurān harrahs and in the Belqa, just as the Ghassānids had stepped into the place of the Nabataeans and tribes of the Safa, whose Aramaic dialects, attested by countless graffiti, link them with the civilization of Eastern Arabia and the frontiers of Mesopotamia. It is conceivable that the legendary origin of the 'Ajārmah from an Eastern ancestor may have some real foundation in history, and that they may be connected with strata of culture long since submerged by later migrations, which go back to the last centuries before the Christian era.

The Sirhān, now a small tribe scattered over the Belqa, the Jordan valley, and the Southern Haurān hills, are reckoned to be of the best Northern Arab blood, though they have fallen to low estate. They owned the whole of the Wādī Sirhān, which is

named after them, and were ejected from it by the Anazah. They are now sheep-breeders, like the rest of the Ghawāmah, and reduced to small numbers.

BELQAWIYAH

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|--|--|--|
| 'ADWĀN. 400 tents Sultān ibn 'Alī Dhi'āb, Heshbān | <i>Sālīh</i> , 140 tents Sultān ibn 'Alī Dhi'āb, at Heshbān <i>Nimr</i> , 60 tents Fahd ibn Qablān, nephew of Sultān ibn 'Alī at Zabūd near Heshbān ' <i>Assāf</i> , 70 tents Qablān, east of Salt <i>Kā'id</i> , 90 tents Fā'iz ibn Abu 'Arabi, in the Beq'a <i>Thawābiyah</i> , 40 tents Rumeilah, in the Ghōr <i>Juhrān el-'Abid</i> Suleimān Hamdān at Masūh Cultivators, vassals of Sultān ibn 'Alī, pay- ing him tribute and giving military service | |
| 'ABBĀD, 600 tents Nahār el-Bukheit, Wādī Sir | <i>Manāsir</i> Nahār el-Bukheit, near 'Arāqīl Amīr <i>Ifqah</i> , 70 tents Falāh esh-Shaddād at Jerī'ah <i>Nu'eimāt</i> , 200 tents Sālīm, NW. of Salt <i>Duweikāt</i> , 120 tents Duweik, at Bahāth, W. of Wādī Sir | |
| 'AJĀRMAH. 300 tents Nā'if ibn Shahawān, near Heshbān and down to the Ghōr | <i>Muteiri'n</i> , 70 tents 'Aqīl el-'Aqīl, at Suwāniyah and Mush- aqqar <i>Isifah</i> , 40 tents Sā'il esh-Shahawān, at El-'Āl, near Heshbān <i>Sawā'ir</i> , 30 tents Fanash, at Sāmek ' <i>Ifeishāt</i> , 25-30 tents 'Abd el-Azīz, at Nā'ūr, near Heshbān <i>Harāfis</i> , 30 tents Ihris, plain of Mahālah <i>Sheneiqiyān</i> , 20 tents Rashīd el-Hasan, at Heshbān <i>Sahwān</i> , 60 tents Ibn Mustafa | <i>Halāhalah</i> <i>Manā'isah</i> |
| BENI HASAN, 860 tents 'Awwād ibn Kallāb, Zerqa | <i>Izira</i> , 50 tents 'Awwād esh-Shahhādah, at Rummānah and Kamsa, S. of Zerqa <i>Khawāldah</i> , 150 tents 'Alī, at 'Aluq | |

BELQAWIYAH (*continued*)

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|--------------|
| BENI HASAN (<i>continued</i>) | <p><i>Khalā'ilah</i>, 40 tents 'Ali Suleimān, S. of Zerqa <i>Ghaziyālah</i>, 120 tents Falāh ibn Rusheid, at Sarrūt, S. of Zerqa <i>Beni 'Aleim</i>, 100 tents Hammād el-Hārhashi, at Qafqafa, N. of Zerqa 'Amūsh, 300 tents 'Awwād ibn Kallāb <i>Rusheidāt</i>, 100 tents Ahmed abu Rusheidah, at Mutawwi</p> | |
| GHAWĀMAH (Arabs of the Ghör, independent tribes) | <p><i>Mashālka</i>, 60 tents 'Ali Sa'd, at 'Abu 'Ubeidah in the Ghör <i>Balāwanah</i>, 40-60 tents 'Ali Sa'ūd, at Rajeb, N. of Zerqa <i>Ghazūwiyah</i>, 100 tents Mohammed el-Mijwal, at Sheikh Abil <i>Sukhūr el-Ghör</i>, 90-100 tents Rajah abu el-Leben, at Zār el-Bāsha <i>Bashātawah</i>, 150 tents Hasan, at Majama' <i>Saq</i>, 260-300 tents 'Ursān ibn Mulāk, at Beisān <i>Duleikah</i>, 350 tents Fadhīl el-'Isa, at Zuheir el-Qiddis <i>Masā'id</i>, 80 tents Dhāmin el-Mas'ūdah, Wādi Fārah, W. of Jordan <i>Riyāhanah</i>, 100 tents Fahd, at Jericho <i>Beni Khālid</i>, 300 tents 'Othmān el-Qādhi, at Zawiyah, W. of Sheikh Sa'd <i>Sirhān</i>, 200 tents Sālim abu el-Rāfi', from the Ghör to the Jebel Haurān</p> | |
| SHAWĀBKAH 'Abdullah el-Metā'ibah, W. of Heshbān | <p><i>Metā'ibah</i>, 100 tents 'Abdullah <i>Munā'ihah</i> <i>Dhawāt</i> <i>Harā'id</i> <i>Hawāzin</i>, 700 tents 'Ali abu Wandī, at Mā'in <i>Nijādah</i> 'Ali abu Wandī <i>Humeimāt</i> 'Ali abu Wandī</p> | |

BELQAWIYAH (*continued*)

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|---|--------------|
| SHAWĀKRAH, 50-60 tents Bāshir el-Farūj, at Ku- feir abu Ghina | <i>Shakhātrah</i> <i>Khalbalāt</i> <i>'Abid</i> At Kufeir abu Sarbūt | |
| YAZĀ'IDA. 70 tents Bāshir el-Turmān, at Judeid. Allies of Gha- namāt | <i>Sharūqiyīn</i> Bāshir el-Turmān <i>Qureiniyīn</i> Mohammed el-Khawātra | |
| GHANAMĀT. 90 tents Sālim abu el-Manāwir el-Husein, at Mount Nebo | <i>Masāndah</i> , 3 tents <i>Harāwi</i> , 4 tents <i>Sha'ra</i> , 2 tents <i>Wakhyān</i> , 40 tents <i>'Atawīn</i> , 2 tents And other small clans. | |
| MARĀSHDAH Sa'd Raqād, 16 tents at Kufeir near Mādeba. Some of the tribe are near 'Āmmān | <i>Butnān</i> <i>Siyūf</i> <i>Dahām</i> servants of Siyūf <i>Ghaleilāt</i> <i>'Abid</i> <i>Shakhātrah</i> , 5 tents <i>'Eid</i> | |
| ARABS OF 'ĀMMĀN Independent tribes | <i>Dhiyīb</i> , 65 tents Shebāka, N. of 'Āmmān <i>Sawārbah</i> <i>Jawāmis</i> , 60 tents Muheimir, at Markah, NE. of 'Āmmān <i>Da'ja</i> , 100 tents Muheimir, at Markah <i>Aghsalāt</i> , 30 tents Suleimān el-Qureir, at Umm Quseir <i>Ahmitin</i> Rashid, at Abu 'Alinda <i>Ibn Hadīd</i> , 50 tents Ishtiwi ibn Hadīd, at Umm el-Heirān <i>Debībah</i> , 20 tents Marj Debībah, at Itbuqa | |
| ARABS OF MĀDEBA Independent tribes | <i>'Azeizāt</i> , 47 tents Ya'qūb <i>Ma'āyah</i> , 34 tents <i>'Udetallah</i> <i>Karādshah</i> , 37 tents Salāmah ibn 'Azārah | |

KERAK AND SHŌBAK

The Arabs of the Kerak-Shōbak district were long the bane of all travellers and entirely beyond official control. They are noted robbers, cruel, faithless, and intractable. Since the establishment of a Turkish Mutesarrif at Kerak and a Kaimmakam at Shōbak, they have been reduced to some sort of order; but in the autumn of 1910 the Majāliyah of Kerak revolted, tore up the Hejaz Railway in several places, killed the employés, held up the trains, and stripped the passengers. They were severely repressed by Sāmi Pasha, who called all the Bedouins as far as Ma'an to account, including the Huweitāt. His energetic action has not yet faded entirely from memory.

All the tribes of this group are cultivators and sheep-breeders. Those who have houses in Kerak or Shōbak send out their flocks into the desert in spring. The Shōbak Arabs exact tribute from the Kerak people. The list here given is taken from Jaussen, who explains that the word *house*, used as a unit in his computation, implies the patriarchal family, including the married sons with their wives and families.

TRIBES OF KERAK AND SHŌBAK

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|-------------------------------------|--|-----------------------------|
| ARABS OF KERAK. Sālih el-Mujalli | <i>Majāliyah</i> , 140 houses Sālih | ' <i>Ashīrah</i> Yūsuf |
| | | Sālih |
| | | ' <i>Ashīrah</i> Suleimān |
| | <i>Ma'a'itah</i> , 240 houses Yūsuf Saher | Khalīl |
| | | ' <i>Ashīrah</i> Ghabūn |
| | | Khalīl ibn Dā'ūd |
| | | ' <i>Ashīrah</i> Dā'ūd |
| | | ' <i>Awwād</i> |
| | | ' <i>Ashīrah</i> Rashā'idah |
| | | Sāhir |
| | | ' <i>Ashīrah</i> Zaqā'ilah. |
| | | Yūsuf |
| | | ' <i>Ashīrah</i> Beyā'idah |
| | <i>Sarā'irah</i> , 160 houses Yahya | Ja'far |
| | | ' <i>Ashīrah</i> Jalāmdah |
| | | ' <i>Ashīrah</i> Laghawāt |
| | | ' <i>Ashīrah</i> 'Aī |
| | | Yahya |
| | | ' <i>Ashīrah</i> Aqā'ilah |
| | | Sālim ibn 'Isa |
| | | ' <i>Ashīrah</i> Dā'ūd |
| | | Salim ibn 'Ayyād |

TRIBES OF KERAK AND SHÖBAK (continued)

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|----------------------------|---|--|
| ARABS OF KERAK (continued) | <i>Tarāwinah</i> , 200 houses Husein ibn Mohammed | ' <i>Ashīrah Tarāwinah</i> Husein ibn Mohammed ' <i>Ashīrah Qatā'unei</i> Yūsuf ' <i>Ashīrah Nawā'isah</i> Mushawwah ' <i>Ashīrah Dhumūr</i> Mahmūd ibn Tāha ' <i>Ashīrah 'Uqūl</i> Ahmed ' <i>Ashīrah Sa'ūb</i> Hattāb ' <i>Ashīrah Mubeidhīn</i> Yūsuf ibn Fālih ' <i>Ashīrah Suheimāt</i> Suleimān |
| | <i>Dhumūr</i> , 160 houses Mahmūd ibn Tāha | |
| | <i>Qedha</i> , 40 houses Muqbil ibn 'Isa | |
| | <i>Bashā'ishah</i> , 20 houses Husein | |
| | <i>Habā'ishah</i> , 130 houses Derwish | ' <i>Ashīrah Habāshah</i> Derwish ' <i>Ashīrat Arūd</i> Buseibas ' <i>Ashīrah Rehā'ifah</i> 'Abd el-Mu'ti ' <i>Ashīrah 'Aāsifah</i> Hammād ' <i>Ashīrah Ramādhīn</i> Mohammed ' <i>Ashīrah Zuneibāt</i> Fāris ' <i>Ashīrah Kefāwin</i> Hāmid |
| | ' <i>Amr</i> , 50 houses Ghāfil ibn Tubeiti | |
| | ' <i>Arab el-Batūs</i> , 50 houses in Wādi Khanzīrah Musallim el-Mājūdi | |
| | ' <i>Arab el-'Irāq</i> 3 hours from Kerak Mohammed ibn Hasan | |
| | ' <i>Arab el-Brārshi</i> , 200 houses At Kafr Rabba, S. of Kerak | |
| | <i>Hadāyāt</i> , 120 houses, E. of Dhāt Ras Sālim | |

TRIBES OF KERAK AND SHÖBAK (*continued*)

| <i>Tribe.</i> | | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|-----------------------|-----|---------------------------------|---------------------------|
| CHRISTIAN TRIBES. | 200 | <i>Halasa</i> | |
| houses | | 'Isa el-Qaus | |
| | | <i>Zereiqāt</i> | |
| | | Mezzi Jirjis | |
| | | <i>Madānāt</i> | |
| | | Suleimān ibn 'Isa | |
| | | <i>Hejāsīn</i> | |
| | | Yūsuf | |
| | | <i>Beqā'in</i> | |
| | | Suleimān | |
| | | 'Akasha | |
| | | Selmān en-Nesrāwīn | |
| | | <i>Mara'āya</i> or <i>Sunna</i> | |
| | | Butrus | |
| | | <i>Haddādīn</i> | |
| | | Khalīl ibn Ibrāhīm | |
| MOSLEMS OUTSIDE KERAK | | <i>Mahmūdīyīn</i> , 100 tents | |
| | | Khallāf ibn Sa'id | |
| | | In the Ruweih; they go | |
| | | up to Kerak | |
| | | <i>Manā'in</i> . N. of Shōbak | 'Āqir, 100 tents |
| | | and E. of the Jebāl | 'Ali |
| | | | <i>Rudeisi</i> , 60 tents |
| | | | Sālim |
| | | <i>Sa'ūdiyīn</i> , 60 tents | |
| | | Between Shōbak and | |
| | | the Jebāl | |
| ARABS OF SHÖBAK | | <i>Rashā'idah</i> | |
| | | Za'l ibn Saqr | |
| | | SSW. of Shōbak | |
| | | <i>Ghāwāflah</i> , 40-50 tents | |
| | | Salmān ibn Hasan, in' | |
| | | Esh-Shera', S. of Petra | |
| | | 'Amārīn | |
| | | Sālim | |
| ARABS OF TAFILAH | | 'Awarān, 600 houses | |
| | | Dhi'āb | |

CHAPTER XIV

SETTLED TRIBES OF THE WEST

A. ASHRĀF

THE **Ashrāf** (Sherifial clansmen) in general are the descendants of Hasan, who was son of 'Ali and Fātimah, and, through the latter, grandson of the Prophet. There are said to be twenty-one clans of this descent scattered over Arabia, of which fifteen live wholly or in part in Hejaz or North-West Asir, and chiefly in and near Mecca. For the most part numerically small, they derive importance from the consideration which their individual members enjoy throughout Arabia. Theoretically, the Emirs (Grand Sherifs) of Mecca might be chosen from any clan of the Ashrāf : but, in fact, they have belonged to one or another branch of the descendants of Abu Numej (who was of the Qatadah stock) for so many centuries that nowadays succession to this office is, in practice, as much confined by prescription to two or three clans only as the Sultanate of Turkey is to the house of 'Othmān.

The mutual affinities, the interconnexion, and the present condition of the Ashrāf clans are not well known ; and many of them are mere names to us.

(a) *'Abādilah* is the ruling clan at present, being that to which the Emir (Grand Sherif) and his house belong. It is descended from Sherif 'Abdullah, grandson of Mohammed Abu Numej (1631). It was raised to power by Mohammed 'Ali of Egypt in 1827 during his occupation of Hejaz, in place of the Dhawi Zeid who had held the throne since the latter part of the eighteenth century and also at an earlier epoch. In the earlier eighteenth century the Emirate had been with the Dhawi Barakāt. The 'Abādilah clan of Hejaz is entirely settled, the bulk of it living outside Mecca south of the Jiddah road. Many of its members hold office under the Emir. There is another branch in Asir (see p. 407) and scattered families are found in other parts of Arabia.

(b) *Dhawi Zeid*. The Dhawi Zeid clan, which descends from Zeid, great-great-grandson of Mohammed Abu Numej, is settled in

Mecca. The houses of 'Abd el-Mutallib and Ghālib are of the Dhawi Zeid clan, and there is rivalry and bad feeling between it and the 'Abādilah.

The only members of the clan who live at Mecca are Sherif Zeid, son of Feisāl, a young man of about twenty, and the Sherifah Azza, daughter (?) of Sherif 'Aun er-Rafiq. The latter appears to be a woman of considerable character with a keen interest in politics and some power over the Harb. She is unmarried and about sixty years old. The Dhawi Zeid own a large amount of property in Mecca and Jiddah and possess many slaves.

(c) *Shenabrah*. The Shenabrah descend from an eponymous Sherif, Shanbar, not of a ruling house. They are nomadic, and are dealt with on p. 72.

(d) *Dhawi Surur*. The Dhawi Surur are descendants of Sherif Surur, who ruled as Emir in the latter part of the eighteenth century. They are nomadic, and are treated on p. 72.

(e) *Dhawi Barakāt*. The Dhawi Barakāt, descendants of Barakāt, third son of Mohammed Abu Numej, are no longer in Hejaz proper, where they held the supreme power up to the latter part of the eighteenth century and, at a slightly later period, were robbers in Wādi Fātimah. They are said by Burckhardt to have been exhausted by family wars of succession. They are now found in North-Western Asir organized as a tribe.

(f) *Dhawi Hasan*. Descendants of Hasan, second son of Mohammed Abu Numej, are also no longer in Hejaz, but in North-Western Asir organized as a tribe (see p. 426).

Other Ashrāf clans of Hejaz, e. g. *Hirāz*, *Dhawi 'Abd el-Kerim*, *Hurith*, *Menema*, *Dhawi Jizān*, *Dhawi Judallah*, *Manādil*, *Dhawi Ibrāhīm*, and *Dhawi 'Amr*, are, apparently, not of actual political importance. For the Ja'āfirah of Asir see p. 429.

Ashrāf are numerous and powerful in Yemen, in the districts of Māreb and Harib, and in Wadyān Dawāsir; but, as is natural, they are most conspicuous and best known in Hejaz.

B. ASIR

1. 'Abādilah

One of the twenty-one clans of Ashrāf.

1. By far the more important section is that settled in Mecca, on which see previous section.

2. There is a small colony of them which has been settled for

many generations in the Beni Qutābah country of the Rijāl el-M'a. Their influence is local and unimportant. Sherif 'Abd ibn 'Abdullah is their leading representative.

3. Another small colony has lived for many years with the Dhawi Barakāt, about four hours east of Shakkat el-Yemeniyah. They are allied with the Dhawi Barakāt and friendly with the Zobeid. Their chief Sheikh is Sherif Tālib ibn Qasim.

2. *Beni 'Abs*

The Beni 'Abs inhabit the country between Wādi Habl on the north and Wādis 'Ain and Wārith on the south. Their territory extends from the sea to the first foot-hills some 25 miles inland, and is bounded on the north by the Beni Hasan, on the east by Beni Aslam, and on the south by the Wa'zāt. They are from the people of the north and trace their descent from 'Adnān through 'Abs the son of Ghatafān, the son of Qeis, the son of Mudhar. They say that they originally came from the Hejaz, and after moving south at some unknown period to Beit el-Faqih, they again passed north about 500 years ago till they came to their present territory. There is still a small remnant of the tribe, whose present Sheikh is Sheikh Bekhat, near Beit el-Faqih, immediately to the north of the powerful tribe of Zaranik. The northern 'Abs can put into the field about 3,000 good fighting men well armed with Mausers and Martinis, and are enthusiastic adherents of Idrisi. In 1915 Yahya 'Ali ibn Thawāb, their paramount Sheikh, was joint commander of Idrisi's second army opposed to the Turkish forces near Loheia. With Ahmed ibn El-Heij, the chief of the Wa'zāt and the main local supporter of the Turks, the 'Abs have a long-standing feud. Between them and the Beni Aslam there is an enmity which leads to frequent fighting when the rest of the world is at peace, but which is laid aside when the interests of their common lord, Idrisi, demand. With the Beni Zeid, who are the allies of the Beni Aslam, their relations are the same. They stand to the Beni Hasan as protectors and friends and range freely over their country up to Wādi Heirān. They are partly nomad and partly settled and trading, and though less in number than the Wa'zāt, they are richer. They sow enough grain for their needs and trade with the tribesmen from the hills, taking from them skins and coffee, and selling to them articles of clothing and the like which in times of peace they bring from Loheia and Hodeidah. Their two chief villages are Sūq el-Himāri and Sūq 'Abs, where every Friday and Sunday respectively are held markets

to which the neighbouring tribesmen come. Sheikh Yahya ibn 'Ali Thawāb is responsible that peace is kept at Sūq el-Himāri. The Sheikhs of the Qu'tābah and Bitariyah see to the security of Sūq 'Abs.

Chief Sheikhs : Yahya 'Ali ibn Ahmed Hādi Thawāb, and Hasan 'Ali Thawwāb his brother.

• 3,000 fighting men.

| <i>Sub-Tribes.</i> | <i>Sheikh.</i> | <i>Place.</i> |
|--------------------|--------------------------------|--|
| METWALA | 'Ali Hasan Quwah Hādi Ahmed | W. of Sūq Himāri. |
| MANĀZIR GUWEIRA | Geilān Dawiyah | N. of Sūq Himāri. |
| QAFRA | 'Ureiq Ahmed | E. of Sūq Himāri. |
| RANF | Suweid 'Ali | S. of Sūq Himāri. |
| SHAFAR | 'Ali Saghair | Between Sūq Himāri and Sūq 'Abs. |
| KHARAZAH | Harib Ayya | To the E. in the hills up to W. Ghadir the Beni Aslam boundary. |
| QUTĀBAH | Ahmed 'Ali | Sūq 'Abs and W. to the sea. |
| BITARIYAH | 'Isa | With the Qutābah. |
| MUDANI'I | Hādi Ahmed ibn 'Abdu | Isolated colony in the mountains near Rufā'ah, 4 hours E. of Sūq 'Abs. |

3. 'Alqam el-Hūl (*Haul*)

The 'Alqam el-Hūl occupy a narrow strip of country beginning about 2 miles north of Ibha and running out to the west for about 20 miles. The Rabī'ah wa Rufeidah adjoin them on the north, the Beni Mālik on the east, the Beni Mugheid on the south, and the Rijāl el-M'a on the west.

They are divided into two sections, 'Alqam es-Sahil near Ibha and 'Alqam el-'Alein to the west. Each of these numbers about 2,000 men. The chief Sheikh of the 'Alqam es-Sahil is Ahmed ibn Hamīd, a prosperous man of about 45, who is a member of the 'Mejlis Beledi' at Ibha. The Āl Yūsuf are noted for the beauty of their women, many of whom are married to Turks. The 'Alqam el-'Alein are not on good terms with the 'Alqam es-Sahil, and their Sheikh, Abu Matir, a man of 65, is said to have pro-Idrisi tendencies. The tribe is, however, thoroughly under the control of the Turks and pays its taxes regularly. It is generally on bad terms with the Beni Mālik and Beni Mugheid, although there can be no actual fighting, and is friendly with the Rabī'ah wa Rufeidah, the Beni Qeis, and the Beni Zeidīn section of the Rijāl el-M'a. It has a good reputation for bravery. It traces its descent to Qahtān.

(a) *'Alqam es-Sahil*. Settled. 2,000 men.

Paramount Chief : Ahmed ibn Hamīd.

Chief Muftis : 'Abdullah ibn Hujahri and ibn 'Abbās.

Chief villages :—

'Ain Ibn Musāfi
Hamārah
Umm Makmar
Umm Shatt 'Ā'idh
Āl Umm Ghaidah
Wādi el-Beih
Āl Yūsuf
Qarādah
Dein Sunum
Mahsān
Āl Wādi Mutah

Murei Abu Zu.
Mushabbab ibn Ta'yīn.
Nāsir ibn Mushabbab.
'Ā'idh ibn Mushabbab.
'Ali ibn Mushabbab.
'Ali ibn Jurāwi.
Himbis.
'Abdullah ibn 'Uqrān.
Sa'id Shaghlah.
Mohammed Abu Hanash.
Yahya Tāhir es-Stambūli.

(b) *'Alqam el-'Alein*. 2,000 men.

Beni Ma'āzin.

Chief Sheikh : Abu Matīr.

Chief villages :—

Jau Umm Nejeim
Jebel Kotheiri
Juhān
Ghaina
Umm Mujādhah
Sūda Āl Thawwābi
Āl Umm Gaseir

Mohammed ibn Muhsin.
Mufarrih ibn 'Ā'idh.
Ibn Duseiri.
Sha'bān.
Ahmed ibn Fa'ai.
Mohammed ibn Zeid.
Ibn Daumān.

4. *Beni 'Amr*

The Beni 'Amr are a small settled tribe in the highland country through which the Ibha-Tā'if road passes. Their northern boundary adjoins the Bulqarn and on all other sides they are surrounded by the Beni Shihir, the nomadic Neid being to their east and the settled Ka'b to their south and west. Their country is well watered and productive, wooded except where the ground has been cleared for cultivation. The chief Sheikh is Sa'id ibn 'Othmān, who lives at Shij, and is said to be a good tribal chief. The Beni 'Amr number about 2,000 men and are hospitable and a fine

fighting tribe. They have always been violently anti-Turk and about ten years ago, under Sa'id ibn 'Othmān, defeated a strong Turkish column led by Mohammed Amin Pasha which was sent to subdue them. They pay allegiance to Idrisi, but not to the extent of allowing him to levy taxes. They are allied with the Bulqarn and have an old feud with the Ka'b, Beni Kerīm, and Neid sections of the Beni Shihir.

The tribe traces its descent to the Rijāl el-Hajar.

Paramount Sheikh : Sa'id ibn 'Othmān esh-Shij. 2,000 men.

Clans :—

| | |
|--------------------|------------------------|
| Āl Suleimān | Mukhāsir ibn Mohammed. |
| Udheidāt | 'Abd ibn Talhah. |
| Beni Rāfi' | Dhuleim ibn Bukheikh. |
| Āl esh-Sheikh | Sa'id ibn Rahmah. |
| Ahl Jebel el-Mutla | Dalir ibn Mohammed. |

5. *Bahr Ibn Sekeinah*

The Bahr Ibn Sekeinah live along the Muhā'il-Birk road from about 9 miles south-west of Muhā'il to within 18 miles of Birk, a distance of approximately 29 miles. They are bounded on the north by the Āl Mūsa, on the east first by the Beni Thuwwah and then by the Rijāl el-M'a, on the south by the Rijāl el-M'a, and on the west by the Beni Hilāl.

They number 1,000 men, of whom 600 are settled and the rest, the Latīm and the Makhlūtah, nomad. They share with the Beni Hilāl the reputation of being one of the most unregenerate and irresponsible tribes of Asir, and the nomads are still Moslems merely in name, though the influence of Idrisi during the past few years has done something to reform them. They have never acknowledged the sway of the Turk nor have the latter been able to subdue them. Their country in the highlands of Asir is thickly forested, abounding in running streams, but only a little has been cleared for cultivation.

Their paramount Sheikh is Seyyid Mustafa, a man of 35 years of age, and one of the most prominent figures in Asir. He belongs to a family of Seyyids and not to the tribe itself. In 1912 Idrisi placed him in supreme command of the forces opposing the Turks and the Sherif of Mecca. When the fighting was over, the Rijāl el-M'a, who will suffer no outsider, complained to Idrisi against his being put over them and even went so far as to try to murder him. He has his own tribesmen thoroughly under control and is

looked up to as a stern but just ruler. He is responsible for collecting tribute for Idrisi and, reserving for himself a quarter of all he receives, has grown rich and lives in some state in Jannah.

The most serious engagement in the war of 1912 took place at 'Ayādi in his country, resulting in a check for Idrisi.

The Bahr Ibn Sekeinah claim kinship with the Rijāl el-M'a and are usually on good terms with them. They reckon the Beni Thuwwah amongst their friends, but are always at feud with the Beni Hilāl and Āl Mūsa.

Chief Sheikh : Seyyid Mustafa.

Villages : 600 men.

El-Bahr

Mohammed esh-Shar.

Jannah

Mohammed ibn Ahmed.

Mayādi

Ibn Kheir.

Khamīs el-Bahr

Mohammed ibn 'Abdullah.

Nomads : 400 men.

Latīm

Abu Zoa.

Makhlūtah

Mohammed Abu Hanash

Aulād Islām

6. *Balahmar*

The Balahmar live in the rich highland country to the north of Ibha, their southern boundary coming to within 10 miles of that town. The tribes which adjoin them are on the north the Balasmar, on the east the Shahrān, on the south the Beni Mālik, and on the west the Rabī'ah wa Rufeidah. The tribe is a strong one and numbers about 7,000 men, of whom 4,000 are settled, the rest nomad. Their country is well watered and produces fruits as well as cereals. The paramount Sheikh of the settled portion is 'Abdullah ibn Milhem, a young man of 25, who is liked by the tribe both for his justice and the open house which he keeps. He is a warm supporter of Idrīsī and collects taxes for him.

'Ali ibn 'Abshān, or 'Ali Ghālīb Bey as the Turks call him, is the nominal head of all the nomads, but for the last few years he has only had the Āl 'Asla under his control. In his younger days he went to Constantinople and received a military training for five years. On his return to Asir with the rank of Bimbashi he was appointed by the Turks chief tax-collector for the whole district. When Idrīsī revolted he stood by the Government, but was not supported by the Balahmar who, with the exception of the Āl 'Asla,

all went over to Idrisi. For the last few years he has lived entirely at Ibha, fearing to go back to his country. He had a house in the village of Melāhah in the Beni Mālik district, which was razed to the ground a few years ago by Sheikh Seyyid Mustafa of the Bahr Ibn Sekeinah, the chief general of Idrisi in Asir. His son 'Ali was one of the first to be chosen to sit in the Ottoman Parliament, but on his return from Constantinople was captured between Qunfudah and Ibha by the Idrisi's men and died in captivity at Sabia about six years ago. 'Ali ibn 'Abshan himself is now about 55 years of age and is said to be brave and capable.

The Balahmar say that they are descended from the Rijāl el-Hajar; but they are probably from some other stock, since they are fairer than other Arabs and most of them have red hair, which they wear short, and light eyelashes. The villagers have a reputation for cowardice, but the nomads are stout fighters. The whole tribe, however, has an evil name for treachery and theft and are known amongst other tribes as 'Kilāb en-Na'al', intimating that as a dog in the night they will steal the shoes from their sleeping guests.

The Balahmar are friends with the Balasmar, Rabi'ah wa Rufeidah, and Beni Mālik, but are enemies of the Shahrān.

(a) Settled. 4,000 men. Paramount Sheikh: 'Abdullah ibn Milhem.

Chief villages :—

| | |
|----------------------|-----------------------|
| Beihān | Mushabbab ibn Yūsuf. |
| Āl A'mer | Mohammed ibn Musheit. |
| Sabah | Sheikh Himri. |
| Shijr | Hamūd ibn Mohammed. |
| Mowein | Sheikh Abu Hanki. |
| Āl Husein | Sheikh Abu Sha'rah. |
| Āl Meshad | 'Othmān ibn Rifā'ah. |
| Āl Mohammed es-Sahīl | 'Amr ibn 'Ali. |
| Āl Qasim | Sa'ūd ibn Sa'd. |
| Wādi Ibl | Mahmūd ibn Mohammed. |
| Āl Umm Sha'ir | Sultān ibn Ahmed. |
| Misfarah | Sheikh Abu Hakam. |

(b) Nomads. 3,000 men. Paramount Sheikh: 'Ali ibn 'Abshān.

Chief divisions :—

| | |
|----------------|--------------------|
| Āl 'Asla | Himri. |
| Bahāshah | 'Abdullah Ferthān. |
| Beni Tha'labah | Safar ibn Dūh. |

7. *Bal'aryān*

The Bal'aryān or ' Sons of nakedness ' have received their name from the poor and savage conditions under which they live. They appear to be mostly of African extraction and, save for a few miserable villages, they are nomads. Their exact boundaries have not been ascertained, but it is known that they have the Ghāmid on the north, the Bulqarn et-Tihāmāh on their east, the Beni Shihir on their south, and the Zobeid on their west.

They are divided into four sections, the Bal'aryān, Beni 'Īsa, Beni Suleim, and Beni Suheim, and are said to number 6,000 men. In normal times they quarrel amongst themselves, but unite when danger from outside threatens.

They reckon all their neighbours as foes, but have been known to help the Shamrān against the Ghāmid. The Beni 'Īsa pay a nominal allegiance to Idrīsi, which means that they help him in war if there is a prospect of loot, and in peace refuse to pay him taxes. The other sub-tribes are completely independent and refuse to recognize the authority of any one. There are many of these tribesmen scattered all over the country as far as Muhā'il and Birk, plying the trade of butchers. Although respected for their bravery, they are despised by all true Arabs for their mixed blood and their lack of religion, which almost amounts to paganism.

Sub-tribes :—

Bal'aryān, 2,500 men, mostly nomad.

Beni 'Īsa, 1,200 men, mostly settled.

Beni Suleim, 2,000 men, mostly nomad.

Beni Suheim, 600 men, mostly nomad.

8. *Balasmar*

The Balasmar are a strong tribe, reported to number some 9,000 men, and situated due east of Muhā'il, from which they are divided by the Reish. The adjoining tribes are the Beni Shihir on the north, the Shahrān on the east, the Balahmar on the south, and the Reish on the west. They are said to be descended from the Rijāl el-Hajar, and are of the same stock as the Beni Shihir. They dwell on the fertile slopes of the hills and up to the long ascent known as the 'Aqabah Sajein to the top of the main ridge of Asir, and are known accordingly as people of the mountains or people of the Tihāmāh. Much coffee is grown on the hill terraces, and wheat and other cereals round the villages.

Jebel Hadhah is the chief centre of the tribe and the most productive. The Ibha-Tā'if road runs through their territory for about seven miles between Madfa'ah and Tanūmah.

The paramount Sheikh of the whole tribe is 'Ali ibn Mohammed, a man of 50, tall and powerful, with a scar over the right eyebrow. He lives at Madfa'ah and is a firm adherent of Idrīsi, as are the rest of the tribe. Idrīsi takes taxes from them. In former days Turkish influence reached them, but since Idrīsi's rise to power they have been left alone.

The Balasmar are friendly with the Balahmar and the Beni Shihir; with the Reish and Shahrān they are at enmity. Their reputation for hospitality and prowess in war is good.

'Ali ibn Rā'ih is the mufti of the tribe, a dark-skinned man of about 55 with a long flowing beard. He is said to have Turkish leanings, and is on bad terms with 'Ali ibn Mohammed, but he is sound in his judgements and generous, and is liked by the tribe.

Paramount Sheikh: 'Ali ibn Mohammed of Madfa'ah. 9,000 men.

(a) *Ahl el-Jibāl*. 4,000 men.

Chief villages :—

| | |
|------------|---------------------|
| Sadwān | 'Ali ibn Hasan. |
| Hudhwah | Yahya ibn 'Allāmah. |
| Āl Ikhrein | Mohammed ibn Sādiq. |
| Madfa'ah | 'Ali ibn Mohammed. |
| La'bān | 'Ali ibn Sa'id. |

(b) *Ahl et-Tihāmah*. 5,000 men.

Chief villages :—

| | |
|--------------------|---------------------|
| Ahl Jebel Haddah | 'Abd er-Rahmān. |
| Umm Zeribah | Mohammed ibn Salīm. |
| Khamīs Makhādah | Zabān Abu Sudr. |
| Umm Hajju | Ghurmallah. |
| Ahl Sūq el-Ithnein | 'Ali ibn Shehāb. |
| Hadar | Barakāt ibn Husein. |

9. *Ahl Barak*

The four tribes of Humeidah, Āl Mūsa ibn 'Ali, Āl Isba'i, and Āl Jebāli are known collectively in Asir as the Ahl Barak, and it will therefore be convenient to class them together, although they

do not form a confederation or trace their descent to the same ancestors.

The district of Barak begins about 15 miles north of Muhā'il, and covers an area of about 20 miles from north to south and 30 miles from east to west. It is a fertile country with plentiful rains and is largely cultivated, simsim being the principal crop. It is bounded on the north and east by the Beni Shihir, on the south by the Reish, Āl Dureib, and Rabī'at et-Tahāhin, and on the west by the Rabī'ah Mujātirah. The most important tribe is the Humeidah, numbering 7,000 men, of whom 4,000 are nomads. They occupy the western part of the district, and the Muhā'il-Qunfudah road from Dhahab to Ghār el-Hindi is in their territory. They quarrel with the Āl Isba'i and are divided amongst themselves, the villagers favouring the Turks, the nomads Idrisi. Mohammed ibn Hayāzah is their Sheikh, and the paramount Sheikh of the whole district by the nomination of Idrisi. He is a man of about 45, and has the reputation of using his position with wisdom and moderation.

The Āl Mūsa ibn 'Ali occupy the south-eastern portion of the district along the first stages of the Barak-Tanūmah road, and number about 3,000 men. They are entirely sedentary and agricultural, and disagree with the Āl Jebāli. They are friendly with the Reish and the pro-Idrisi section of the Āl Mūsa.

The Āl Isba'i are between the Āl Mūsa ibn 'Ali and the Humeidah and north of the Āl Jebāli.

Both the Āl Isba'i and Āl Jebāli are entirely settled in villages.

Taken as a whole the tribes support Idrisi, with the exception of the settled Humeidah, and pay him taxes. They are peaceful and pleasure-loving, and by no means fond of war. At the same time they are not above harrying small Turkish convoys. The road from Muhā'il to Qunfudah, however, is so beset with unfriendly tribes that the Turks seldom pass over it except in numbers sufficiently large to repel any ordinary attack.

Humeidah. Chief Sheikh: Mohammed ibn Hayāzah. 7,000 men.

Chief villages, 3,000 men.

A'jamah
Rabu' el-A'jamah
Jidhreimah
Basham
Khabt Āl Hajri

Zāhir Akhu Talah.
Mohammed ibn Zāhir.
Ahmed ibn Hayāzah.
Mohammed ibn Hasan.
Abu Dōsah.

Nomads, Chief Sheikh : Fa'i ibn Hasan. 4,000 men.

| | |
|---------------|-----------------|
| Umm Mahshakah | Fa'i ibn Hasan. |
| Mishghalah. | |
| Marābah. | |
| Āl Jemīl. | |
| Āl Sa'idah. | |
| Āl 'Ablah. | |
| Āl Mohammed. | |

Āl Mūsa ibn 'Alī. Chief Sheikh : Mohammed Abu Tarash.
3,000 men.

| | |
|-------------------|------------|
| Chief villages :— | |
| Jureihah | Abu Dōsah. |
| Bashamah. | |

Āl Isba'i. Chief Sheikh : Hayāzah ibn Hasan. 1,500 men.

| | |
|-------------------|--|
| Chief villages :— | |
| Sahil | Zabān. |
| Khamīs Sahil | Milbis. |
| Umm Ma'āsh | Ibn Umm 'Arīyah. |
| Sa'dah | Sa'id Mohammed ibn Nebīyah (well-known merchant). |

Āl Jebāli. Chief Sheikh : Hawāsh. 800 men.

| |
|-------------------|
| Chief villages :— |
| Mifah. |
| Uthrub. |

10. *Dhawi Barakāt*

The Dhawi Barakāt are one of the tribes of Ashrāf related to the Qoreish. They occupy a barren stretch of the sea-coast from Shakkat esh-Shāmiyah and about 25 miles south, and extend inland for about 14 miles. The Wādi Dōkhah runs through their country and provides water for their annual crop of *dukhn* and *dhura*. They number only 400 men, but make up for their paucity of numbers by their reckless daring.

Coastal dhows give their shores a wide berth, for they live chiefly on what they can make by piracy, and in their swift vessels take toll of all who come their way. Their chief is Sherif Hasan Abu Mandīl, a man about 45 years old, who recognizes the authority of neither the Sherif, the Turks, nor the Idrisi. His right-hand

man and the one most noted in raiding is Sherif Mohammed ibn Sa'idah.

They maintain a perpetual feud with their piratical rivals the Dhawi Hasan, but are on friendly terms with the Zahrān, their eastern neighbours, and with the Zobeid to their south. There is a small colony of 'Abādilah Ashrāf in their country, which is allied to them.

An offshoot of the tribe lives at Manādil in the Belā'ir country.

Paramount Sheikh : Sherif Hasan Abu Mandil. 400 men.

Clans :—

| | |
|-----------|------------------------------|
| Manādil | Sherif Zein ibn Qasim. |
| Hawātimah | Sherif Hāshim ibn 'Ubeid. |
| Ruwājihah | Sherif Dahshān ibn Khudherr. |

Section of Manādil in Belā'ir country. 300 men.

Chief Sheikh : Abu Tālib.

'Abid el-Manādil Sheikh Jāmūs.

11. *Belā'ir*

The Belā'ir are a strong and truculent tribe inhabiting the country roughly from between Khabt el-'Umr and Jum'at Rabi'ah to Habil and Jōz Belā'ir, on the Qunfudah-Barak road. They are bounded on the north and north-east by the Zobeid, east by the Rabi'ah Mujātirah, south-east by the Rabi'at et-Tahāhīn, south by the Aulād el-'Alaunah, and west by the Marāhibah section of the Beni Zeid.

They are divided into main divisions, the Nawāshirah, 3,000 men, and the 'Umr, 4,000, the former partly settled, the latter entirely nomad, and ranging the country to the south of their borders. Their situation astride the two main roads from Qunfudah to Muhā'il is an excellent one for raiding, and they take full advantage of it. They hate the Turks, who can only pass through their country in force. The chief Sheikh is 'Ali ibn Medini, a man of 50, who was formerly paramount Sheikh of the whole tribe. He was bought over by the Sherif of Mecca in 1912, and his desertion of the Idrisi lost him the support of all the 'Umr and of the Nawāshirah with the exception of the Firshah and Sa'dah clans and the inhabitants of the village of Jōz Belā'ir. The tribe is still split in two, and Sheikh Ibn Kheirah of the Nawāshirah has gathered most of the power into his hands, and is reckoned amongst the Idrisi adherents.

Their country includes both plain and hills, and is rich enough to give pasture for large herds of camels, goats, and cattle, and to grow cereals in the rainy season. They are allied with the Zobeid, but are generally at loggerheads with their other neighbours. The most extreme section and the one most feared by travellers is a colony of about 300 of the Dhawi Barakāt, called the Ashrāf Manādil, living at Manādil, just to the west of Jōz Belā'ir, on the main road to Qunfudah. They have lived there for many years and have severed all connexion with their parent tribe, but they have retained the tribal reputation for lawlessness. Their chief is Sherif Abu Tālib, who pays allegiance to 'Ali ibn Medini. The colony, however, keeps to itself and does not intermarry with the Belā'ir, nor does it adopt the local custom of allowing its women to go unveiled. The Belā'ir Arabs are lax in their marriage customs, but they do not marry outside their own tribe. Although truculent and quarrelsome, they have a reputation for clean fighting, and are hospitable to those with whom they are not at feud.

Paramount Sheikh : 'Ali ibn Medini of Jōz Belā'ir.

(a) *Nawāshirah*. 3,000 men.

Chief Sheikh : Ibn Kheirah.

Clans :—

| | |
|-------------------|---------------------|
| Shawāridah | Abu Tommah. |
| Firshah | Sa'd. |
| Mujā'adah | 'Ali ibn Ma'addi. |
| Heil el-Mujā'adah | Mohammed Munjar. |
| Habil | Mohammed ibn Hādi. |
| Sa'dah | Mohammed ibn 'Abdu. |

(b) *'Umr*. 4,000 men.

Mohammed ibn Ahmed.

Clan :—

| | |
|---------------|-----------------------|
| She'i el-'Umr | Mohammed ibn Musāfir. |
|---------------|-----------------------|

12. *Bulqarn*

The Bulqarn are divided into the Bulqarn esh-Shām or es-Serrah and the Bulqarn el-Yemen or et-Tihāmah, and stretch in a south-westerly direction from near Bishah across the tangled mass of mountains which form the backbone of the Asir range, and down towards the seaward slopes. They are bounded on the north by the Shamrān and Khath'am, on the east by the Shahrān and

nomads of Beni Shihir, on the south by the Beni 'Amr and Beni Shihir, and on the west by the Bel'aryān and Ghāmid.

The Bulqarn es-Serrah are two-thirds settled and one-third nomad, the Sheikh over all being Mash'ad ibn Bahrān, who lives at 'Alāyah, a large village about eight hours west of Qal'ah Bishah. He is a rich landowner and also possesses date-groves in Bishah. The country appears to be fertile and well wooded, and supports large herds of camels, goats, and cattle. The nomads draw in to the cultivation during its season, and when it has been harvested take flour to Bishah, which they exchange for dates. There is a general truce with the Shahrān amongst all the tribes during the date season at Bishah, which lasts about four months. At other times the Bulqarn are at feud with the Shahrān, Beni Shihir, Ghāmid, and Shamrān. They are friendly to the Khath'am and Beni 'Amr.

The Bulqarn el-Yemen occupy the lowland district of 'Urdīyah and are wholly given up to farming. Their chief Sheikh is Mugarri ibn Sa'id.

The two sections of the tribe are friendly and help each other in war. They are not remarkable for their courage, but can render a good account of themselves. In politics they all favour the Idrisi and pay him taxes. They are hospitable in character, and passage through their country is generally safe.

A. *Bulqarn esh-Shām* or *es-Serrah*. 6,000 men.

Chief Sheikh : Mash'ad ibn Bahrān of 'Alāyah.

1. Settled. 4,000 men. Villages :—

| | |
|-----------|----------------------|
| Al Sihil | 'Abdullah ibn Nāsir. |
| Al Barqūq | Hanash ibn Jarāwish. |
| Sahwah | 'Abdullah ibn 'Abd. |
| Nakhlah | Merzūq ibn Mohammed. |
| Wajrān | 'Abdullah ibn Salim. |

2. Nomad. 2,000 men.

| | |
|-------------|--------------------|
| Al 'Itfāfah | Ibrāhīm ibn Masad. |
| Al Hirir | Mūsa ibn Ya'qūb. |
| Al Dahshān | Mohammed ibn Hasan |

B. *Bulqarn el-Yemen* or *el-Tihāmah*. 1,000 men

| | |
|-------------|-------------------------|
| 'Urdīyah | Mugarri ibn Sa'id. |
| Al Mabnah | Ma'addi ibn Suweih. |
| Al Dhirwah | Safar ibn Mohammed. |
| Al Atīm | 'Abd el-'Azīz ibn Kheir |
| Beni Suheim | Mohammed ibn Nāsir. |

Clans :—

Āl esh-Sha'eir.
 Āl Shahbah.
 Beni Tala'.
 Āl el-Mudeifir.
 Āl Mizhim.

13. *Āl ed-Dureib*

The Āl ed-Dureib are a small tribe numbering some 800 men, to the north-west of Muhā'il. They occupy about ten miles of the Sikkat el-Helāwīyah from Muhā'il to Qunfudah between the villages of Turqush and Ma'mal Āl Ikhleif, and stretch up along the Barak road for about five miles north of Musabbah, which is in their territory. They are bounded on the north by the Āl Mūsa, west by the Reish, south-east by the Āl Mūsa, south by the Beni Hilāl, and west by the Rabī'at et-Tahāhīn. They are a good fighting race, but are not naturally quarrelsome or bellicose. The Īdrīsī, however, frequently incites them to cut Turkish communications. Their country is fertile, and they possess many flocks and herds. The Āl Mūsa and Rabī'at et-Tahāhīn are friendly to them, the Āl Jebāli, Reish, and Beni Hilāl as a rule inimical. They have the reputation of being hospitable beyond the ordinary, and travellers can journey without fear in their country.

There is a small offshoot of their nomad subsection, the Āl Ikhleif, situated in the Rabī'ah Mujātirah country near Ghār el-Hindi, who have cut themselves adrift from the main tribe.

Mohammed ibn 'Amr Akhu 'Abdīyah, a man of 35, is the chief Sheikh. He has been to Mecca several times, and frequently goes to Sabia. During his absence the tribe is governed by his sister 'Abdīyah, who married a Turkish officer, now dead, named 'Ali Bey Rida.

Chief Sheikh : Mohammed ibn 'Amr Akhu 'Abdīyah. 800 men.

Villages :—

Turqush
 Musabbah
 Juzān
 Wādi Musabbah
 Wādi el-Ushir
 Rāhah
 'Ain ed-Dureib

Mohammed ibn el-'Allāmah.
 Mohammed ibn Hedeyyah.
 Rājih.
 Mushātir.
 Ma'addi.
 Mohammed ibn Bārūd.
 Mohammed ibn Kheir.

Nomad :—

Āl Ikhleif.

14. *Ghāmid*

The Ghāmid own a wide stretch of territory in the highlands of Southern Hejaz and Northern Asir, roughly from latitude 19° 30' to 20° 15' and longitude 41° 30' to 42°. The tribes which adjoin them are, on the north the Shalāwah, east Shamrān, south Bulqarn and Bel'aryān, and west Zobeid and Zahrān. It is difficult to estimate their numbers, reports varying from Burckhardt's estimate of 5,000 to 10,000 fighting men, to a native estimate of 60,000 men. The first is probably as wrong as the last, but there seems no doubt that they are considerably more numerous than any of their neighbours.

The inland road from Ibha to Tā'if runs through the midst of their country, which is well watered and fertile. The tribe is divided into two portions, the nomad and settled, who are always at odds with one another. The nomads are Āl Seyah, a tall race of fine fighters who live to the north of the settled portion and roam far afield to the Shalāwah country round Turabah, to Ranyah, Tathlith, and Wādi Dawāsir. They are rich in horses, camels, and goats, and recognize no authority. Their chief is Mohammed ibn 'Abd er-Rahmān, a man of about 45, and a noted warrior. He is entirely independent of outside influences.

- The chief of the settled Arabs is 'Aziz ibn Musheit, a young man of 25 years of age, who follows the Sherif of Mecca and frequently visits him. He is at enmity with Mohammed ibn 'Abd er-Rahmān. A large number of his men go yearly to Mecca, Jiddah, and Tā'if and act as porters during the pilgrim season. They remain there for about four months, and return with supplies for the rest of the year. Many invest their savings in rifles, which they buy at one of the two chief markets, Ru'eis near Jiddah or Nuzūlah Beni Mālik. They also buy rifles from the Rijāl el-M'a. Although not noted for their fighting skill they yet are frequently at war, their chief foes being the Zahrān, and after them the Bel'aryān, Bulqarn, Shamrān, and Shahrān. The Āl Seyah, who are the better fighters, combine with them when trouble with the Zahrān arises. Their friends are the Zobeid and Beni Mālik of Hejaz.

Their women occupy a much more important position than in most tribes, and take an equal share in all harder forms of manual labour, and even have a say in the tribal councils. The tribe is still nicknamed the Khādimīn ed-Derwishah, after a woman who died about fifty years ago, having ruled them for nearly 40 years. The women also weave camel's-hair garments and blankets. Owing

to the annual migration to the Hajj, the tribe is more civilized than most and has a good reputation for hospitality.

In May 1915 some of their Sheikhs, whose names are not known, wrote to the Idrisi proposing to join him. The Idrisi advised them to keep quiet until a more favourable moment arrived, but sent a Qādhi to collect money from them. At the beginning of 1916 he was still in communication with them.

A man of importance in the tribe is Sālih ibn 'Ajalah. He is the richest merchant and controls most of the trade between Mecca and the Ghāmid. The export of tobacco, of which a considerable amount is grown, is entirely in his hands.

Another man of influence is Mohammed ibn 'Ali of the Beni Kebir. He was chosen as one of the representatives of Asir in the Ottoman Parliament ten years ago, and went to Constantinople for one session. Not liking the life, he resigned his seat, but still keeps up his Turkish connexions.

Paramount Chief : 'Aziz ibn Musheit.

(a) Settled :

| | |
|--------------------|---|
| Beni Dhubyān | Mohammed ibn Ati. |
| Beni Kebir | Ismā'il ibn Mohammed. |
| Beni Kebir | Mohammed ibn Ibrāhīm. |
| Bal Jurashi | Hizām ibn Ismā'il. |
| Humrān | Sa'id ibn Mohammed. |
| Āl edh-Dhafir | Sālih ibn Yāsīn. |
| Āl Ramādah | Sa'id ibn Habīb. |
| Āl Za'lah | Dhiyāb ibn Nāsir. |
| Beni Sandal | 'Abd er-Rahmān el-Merzūq. |
| Āl Bahdān | Mubārak ibn Muwalla. |
| Āl Bāh | Dhāfir ibn Sa'id. |
| Ahl Wādi Shibriqah | Salīm ibn Mohammed. |
| Āl Ferza'ah | Hizām ibn Husein. |
| Beni Munababah | Fā'iz ibn Mohammed. |
| Beni 'Omar | Mubārak ibn Muwalla (different from above). |
| Ahl Wādi Batat | Mohammed ibn Mukhāsir. |
| Beni Lām | Sa'id ibn 'Abdullah. |
| Āl Lahdah | Mohammed ibn Dhubyān |
| Beni Muntazar | Haneish ibn 'Ablah. |
| Beni Talaq | Mohammed ibn Sa'id. |
| Beni Khutheim | |
| Beni Jābūs | 'Atīyat Allah |

Beni 'Abdillah
 Beni Mintisher
 Beni Balsham
 Beni Nāshir
 Bal Hirsh

Mohammed ibn Ferhat.
 'Ali Jamah.

Mohammed ibn 'Atīyah.

(b) Nomad.

Āl Seyah

Mohammed ibn 'Abd er-Rah-
 mān.

15. *Ahl Hali*

The Ahl Hali consist of four tribes, which may conveniently be considered together, since, although of different origin, they are politically one, sharing the same country, uniting against common enemies, and being ruled over by one chief. Their country embraces the coastal village of Hali and the district round of the same name. The boundary starts from the coast about five miles north of Hali, runs north-east along the Beni Ya'lah territory, and thence follows a line parallel to the Hali-Jum'ah Rabī'ah road and about four miles to the west, up to Kidwah, which is 18 miles NNE. from Hali and close to the boundary of the 'Umr section of the Belā'ir. Thence it goes south-east for about ten miles along the Rabī'at et-Tahāhīn and Beni Dhi'b territory to Kiyāh, which is 21 miles NE. of Hali. Here it reaches the Beni Hilāl and follows their line towards the coast, which it touches about 12 miles south of Hāli.

The four tribes are the 'Abīd el-Emīr, Ghawānimah, Aulād el-'Alaunah, and Kinānah, who are all settled with the exception of the Salālimah clan of the 'Abīd el-Emīr and the Fellāhah clan of the Aulād 'Alaunah, both small and unimportant units.

The largest tribe is the Aulād el-'Alaunah, who number 3,000 men and are strung out along the Jum'ah Rabī'ah road from Kidwah to Minjīyah.

Next in importance are the Ghawānimah (1,500) from Radha to Khā'i along the Muhā'il road, then Kinānah from the Beni Hilāl to Minjīyah, and finally the 'Abid el-Emīr (600 men) on the Beni Dhi'b frontier.

The paramount Sheikh over all is Ibn 'Aji, a man of about 55, who in the past was a friend of the Turks, but seceded to the Idrīsi when the latter began to grow powerful. The Turks used to occupy Hali, but they were driven out sixteen years ago, and have been unable to regain a footing. The confederation is a rich one, having

sufficient water for its agricultural needs and possessing large herds of cattle.

They are noted warriors and maintain feuds with all their neighbours. The Rijāl el-M'a are the only tribe whom they regard with friendly eyes. Their relations towards each other are at times strained, but they unite for common defence and when the Idrisi calls them out.

The 'Abid el-Emir were originally slaves of Sudanese stock, but have long since gained their emancipation and now rank on an equality with the Arabs. A number of them go every year on the Pilgrimage to Mecca, where they have an evil reputation for robbery and theft.

The Kinānah are an ancient and famous tribe, who probably came into being about A. D. 100, and are descended from the Mudhar branch of Nizār. The Qoreish are a branch of them. They were at first settled near Mecca, and took a prominent part against Mohammed the Prophet, by whom they were subdued. When Africa was invaded part of the tribe went to the Sudan, where they are still found in Kordofan, while others went to Egypt and from there pushed as far west as Morocco. The Arabian remnant had meantime taken up their residence near Hali, where they were reported to be by Ibn Batūtah in 1353.

Some severe fighting took place in the Hali country during the campaign of the Sherif of Mecca and the Turks, in 1910, in which the Ahl Hali, who were fighting for the Idrisi, gave a good account of themselves.

Paramount Sheikh : Ibn 'Aji of Aulād el-'Alaunah.

(a) *'Abid el-Emir*. 600 men. Ibn Saghīr.

Villages :—

Kiyād

Ibn Zemīm.

Sabt el-Kiyād

Hasan ibn Ahmed.

Bedouin :—

Salālimah.

(b) *Ghawānimah*. 1,500 men. Khalīl el-Ghānim.

Villages :—

Khā'i

Ibn Shabīb.

Kidwat el-Ghawānimah

Hasan Ghebeish.

Radha

Mohammed ibn 'Ajl.

- (c) *Aulād el-'Alaunah*. 3,000 men. Hasan Shijeifi.

Villages :—

| | |
|----------------|---------------|
| Minjiyah | 'Ali Shumeih. |
| Bei'shi | Ghabeish. |
| Ferīq | Hasan Sūh. |
| Fiqāhah | Medīni. |
| Mashā'ikh | 'Ali Sheikh. |
| Salāmah | 'Ali Serūwi. |
| 'Ajam Je'eirah | Ahmari. |

Bedouin :—

Fellāhah.

- (d) *Kinānah*. Subdivided into :—

1. Shawārah. 1,000 men. Mohammed ibn 'Abd.

Villages :—

| | |
|---------------------------|--------------------|
| Kidwat el-'Ābid | Merzūq. |
| Beidein | Abu 'Alam. |
| Sheikh 'Ali | Mubārak ibn Hasan. |
| Makhshūsh | Shāmi ibn 'Abbās. |
| Sūq el-Ithnein Makh-shūsh | Ahmed ibn 'Abbās. |
| Qadab | Ibn Zaghlūl. |

2. Beni Yahya. 400 men. Sheikh : Abu Radīyah.

Villages :—

| | |
|-------------|-------------------------------|
| Sulb | Mohammed ibn Hādi. |
| Ma'āshiyah | 'Ali Dellāq. |
| Āl Khirshān | Sa'id 'Abdullah ibn Khirshah. |
| Melbah. | |

16. *Dhawi Hasan*

The Dhawi Hasan occupy the coast-line from just north of Līth down to Shakkat esh-Shāmīyah, a distance of about 45 miles, and inland to the beginning of the mountains, which are here only a few miles from the sea. They are of Sherifial stock and connected with the Qoreish, but they do not reflect credit on the tribe, for they pay small attention to religion and concentrate all their energies on piracy, being the most notorious band of freebooters and sea-robbers along the whole coast. The Turks have a garrison about two hours inland from their main town of Līth, and exercise a certain restraint

over them ; but the Dhawi Hasan hate both the Turks and the Sherif, and what little deference they show to any one is paid to the Idrisi, who is sufficiently far away to be attractive. Sherif Mustur represents the Sherif at Lith, and collects a certain amount of taxes.

The chief of the tribe is Sherif Mohammed ibn Hasan ibn el-'Aud, whose name is known with dread by every sailor along the coast. Almost equally feared are his followers, Sherif Ismā'il Abu Khurfān, Sherif Rājib ibn Dajhid, and Murzut ibn Bekhīt, a Sudanese slave who won his freedom by his skill in raiding. They are friendly with the Zahrān and Juhadlah, their eastern and northern neighbours, but have a long-standing feud with the Dhawi Barakāt, who lie to their south.

The Dhawi Hasan possess many slaves, and the cruelty with which they are treated is notorious in the Hejaz. Blacks captured at sea are invariably enslaved and hamstrung to minimize their chance of escape.

Chief Sheikh : Sherif Mohammed ibn Hasan ibn el-'Aud. 3,000 men.

| | |
|--------------------|----------------------------|
| Āl Āsaf | Sherif Hasan ibn Husein. |
| Khumjān | Sherif Mahjūb ibn Barakāt. |
| Āl Hasan ibn Ahmed | Sherif Haza' ibn Fuzān. |
| Āl Jisās | Sherif Bureik ibn Ahmed. |

17. *Beni Hasan*

The Beni Hasan inhabit the country between Wādis Heirān and Hahl from the sea to about 20 miles inland and are bounded on the north by the Beni Marwān, on the south by the Beni 'Abs, and on the east by the Beni Zeid. They are firm friends of the Beni 'Abs, who protect them and range over their country, and they keep on good terms both with the Beni Zeid, whom they fear, and with the Beni Marwān. In number about 2,000 souls, they can put 500 fighting men into the field. Manjūr is their chief village, about 20 miles ESE. of Mīdi ; Hasan es-Sa'id and Mūsa Hasan their chief Sheikhs

18. *Beni Hilāl*

The Beni Hilāl occupy a broad expanse of country stretching from the Sikkat esh-Sherāf between Hali and Muhā'il to Birk on the sea-shore.

Their exact boundary starts at Sabt es-Sawālah, about 23 miles from Hali, and runs just north of the Sikkat esh-Sherāf and Wādi

Dofa' up to within 4 miles of Muhā'il, a total distance of about 34 miles. On the north they are bounded by the Rabi'at et-Tahāhīn and Āl ed-Dureib. From Sirr the boundary goes south-west to Birk, marching first with the Āl Mūsa, and finally near the coast with the Munjahah. The coast is theirs for about 18 miles north of Birk, and then the boundary goes inland and so up to Sabt es-Sawālah along the Hali border. The country is densely wooded and provides pasturage for large herds of camels and goats. The tribe is divided into the Ahl Birk, the Āl Ikhtarsh, who live in the direction of Muhā'il, and are subdivided into the Āl Misjar and Āl Umm Jam'ah, and the Arabs of the western parts whose subdivisions have not been ascertained. The Āl Ikhtarsh are said to number 5,000 men, and the remainder, including the Ahl Birk, 7,000.

The Ahl Birk and the Arabs inhabiting the villages along the sea-coast, such as Nakhl el-Birk, Nahūd, and Sobākhah, form the only respectable portion of the tribe. They cultivate a little, grow date-trees in some of the villages, and supplement this by collecting salt near Birk, which they sell to their neighbouring tribes. Mohammed ibn 'Abdu is the chief Sheikh, a man of 35 years of age and a staunch adherent of the Idrisi. He is nominal chief over the whole tribe, and does in fact have considerable influence over them. But to keep them entirely in check is almost an impossibility, for they have the well-earned reputation of being one of the wildest and most intractable tribes of the Asir.

Almost pagan, they lead an entirely nomadic life, subsisting on meat and milk and buying what little they need from outside. They have closed the Sikkat esh-Sherāf to the Turks, who are obliged to travel by the more northern roads, the Sikkat el-Helāwiyah or the Barak road, and even ordinary travellers do not dare to pass through their country except in large armed parties. As far as they may be said to have any politics, they are pro-Idrisi, but they are far too out of hand to be of value as allies. They are at daggers drawn with all the neighbouring tribes with the exception of the Rijāl el-M'a, whose hand they fear.

'Ali ibn 'Abdu, the Sheikh of Birk, was recently reported to be in the pay of the Turks, and to be smuggling mails up to Ibha, but the well-known attitude of the tribe renders this improbable. In 1910 the Sherif tried to suborn him with the offer of £3,000. 'Ali ibn 'Abdu's only reply was to send him a Mauser cartridge.

Mohammed ibn Hasan, chief of the Āl Ikhtarsh, is a notorious highwayman, and has a most unsavoury reputation for treachery and cunning.

1. *Ahl Birk*. Chief Sheikh : Mohammed ibn 'Abdu, of Birk.

Other prominent Sheikhs :—

'Ali ibn 'Abdu (Sheikh of Birk).

'Ali ibn Muqdi (merchant).

Sha'bān.

Mohammed ibn Fayy.

2. *Western Arabs*.

3. *Āl Ikhtarsh*.

Mohammed ibn Hasan.

Āl Misjar.

Āl Umm Jam'ah.

19. *Ja'dah*

A small Sunni tribe between the Beni Marwān and Masārihah, just south of Wādī Ta'ashar, about 10 miles north of Midi. Their chief Sheikhs are Mohammed Ahmed and Sheikh Maqbūl, both of whom have been fighting for the Idrisi.

20. *Ja'āfirah*

One of the 20 tribes of Ashrāf. They are settled in and round Jōz el-Ja'āfirah to the north of Jeizān. Sherif Mohammed 'Ali is their chief Sheikh. He is said to be secretly disaffected to the Idrisi, but openly is on good terms with him. The tribe numbers about 600 men.

21. *Khamisīn*

A tribe, rather smaller than the Beni 'Abs, inhabiting the hills east of Haradh. They are allies of their western neighbours, the Beni Marwān, and adherents of the Idrisi. Their chief village is Sūq el-Mughāsīl, where a market is held every Sunday.

22. *Khath'am*

The Khath'am are a small settled tribe on the Ibha-Tā'if road, with the Shamrān to their north and west and the Bulqarn to their east and south. They do not muster more than 1,500 men and are partly nomadic. The chief village of the settled portion is Lasfar, where lives their chief Sheikh, Juheish ibn 'Aqad, an old man of 60. The nomads are camel-owners, and are almost all engaged in the carrying trade to Bishah and Namas. They excel in fighting, and are allied with the Bulqarn and Shamrān.

Their chief menace comes from the Ghāmid, and the Khath'am, Bulqarn, Beni 'Amr, and Shamrān all unite against that powerful tribe when it threatens any one of them. In politics they favour the Idrīsi. The tribe traces its descent back to the Rijāl el-Hajar.

Paramount Sheikh : Juheish ibn 'Aqad of Lasfar.

(a) Settled sections :—

Āl Murrah
Āl Serdān

Thawwāb ibn Nāsir.
Mohammed ibn 'Alam.

(b) Nomad sections :—

Mazāriqah
Āl Selmān

Juheish ibn 'Aqad.
Shuweib ibn Mohammed.

23. *Beni Mālik*

The Beni Mālik live to the north of Ibha, their southern boundary being only 2 miles away. The adjoining tribes are: on the north the Balahmar, east the Shahrān, south the Beni Mugheid, and west the 'Alqam el-Hūl and Rabi'ah wa Rufeidah.

They are of Qahtān stock, and with the Beni Mugheid, Rufeidat el-Yemen, and 'Alqam el-Hūl form what is, strictly speaking, Asir. The tribe numbers about 5,000 men, of whom 2,000 are nomads.

The villagers are under Sheikh 'Ali ibn Ma'addi, and are divided into the three chief clans of Āl el-Mujemmil, Beni Rizām, and Beni Rabi'ah. They are Turkish in sympathy with the exception of the Beni Rizām, whose Sheikh, Tāhir Abu Hashar, was imprisoned for a year at Ibha for attempting a revolt. They all pay taxes, and are peaceful and unwarlike people, looked down on by all the neighbouring tribes, who have named them in derision 'Jaubā' or donkeys.

The nomads are good fighters, and pay only a nominal allegiance to the Turks. They come into the villages during the harvest, and for the rest of the year wander to the east round Jinfur, an isolated village of theirs in the Shahrān country, or go down to the 'Alqam el-Hūl or Rabi'ah wa Rufeidah. They are at enmity with the Beni Tha'labah section of the Balahmar.

The country is fertile, and largely supplies Ibha with fruits.

'Ali ibn Ma'addi, the chief Sheikh, is an old man of 60, and is a member of the Ibha town council. He is reported to be mean and avaricious.

Sa'd ibn Dhuh, the chief of the nomads, is a brave old warrior of over 70, and is anti-Turk. He is supported by his seven sons.

(a) Settled. 3,000 men.

Chief Sheikh : 'Ali ibn Ma'addi.

His sons { Ahmed Ibn 'Ali.
Mansūr ibn Ma'addi.

Chief religious Sheikh : Mufti ibn Khudra.

1. *Āl el-Mujemmil.*

Mūsa ibn Mushāfi.

Chief villages :—

Āl Atana

Sheikh Humeidi.

Serūr

Sheikh Malaf.

Shāb

Abu Shamīl ibn Ghatiyah

Āl Umm Ruwi

Mohammed Abu Qahas.

2. *Beni Rizām.*

Tāhir Abu Hashar.

Chief village :—

Āl Umm Ruweidi

Abu Aftān.

3. *Beni Rabī'ah.*

Chief villages :—

Āl Ya'lah

Walad Abu Dhibah.

Mahālah 'Aliyah

Mohammed ibn Shuweil.

Mahālah Sifla

Ahmed 'Ali Dhibah.

'Aij

Yahya ibn 'Audah.

Wādi 'Atf

Mohammed ibn Jerān.

Āl Tabīb

'Abdullah ibn Na'sah.

Nejlah

Mohammed ibn Na'sah, his brother.

Āl Ghalīdh

Walad Ibn Dufrān.

Āl La'sān

Mohammed ibn Ahmed.

Āl Felāt

Nāsir ibn Muzallifah.

Āl Jerja

Sheikh Qadan.

Āl Lashrān

Yahya ibn Lashrān.

Dārah

Ahmed ibn Muftih.

4. *Other villages.*

Muslit

Ibn eth-Thibeit.

Meiza'a

'Ali ibn Sūdān.

Feyah

'Ali ibn Shahr.

Melāhah

Misfar ibn Humrah.

Seyyad

'Ali Ghareifah.

(b) Nomads. 2,000 men.

Chief Sheikh : Sa'd ibn Dhuh.

Clans :—

Āl Habashi

Āl Rumei'ān

Beni Minbah

Sa'd ibn Dhuh.

Sheikh Sofar.

Sheikh Sālikhah.

Sheikh Mujjerri of Junfar.

24. *Beni Marwān*

A Sunni tribe numbering about 1,000 fighting men and inhabiting the country from Wādi Heirān on the south almost to Wādi Ta'ashar on the north. They are bounded on the north by the Masārihah, on the east by the Ahl Haradh and Khamisin, and on the south by the Beni Hasan. The port of Midi is in their country, and their chief village is Sūq el-Keirān. Formerly they were partisans of the Idrīsi, but they rebelled against him when he accepted help from the Italians. They are evidently still disloyal, for the Idrisi is reported to have sent a punitive expedition against Ibn Bakri, their chief Sheikh, in November 1915. Sheikh Tāhir 'Alī is the Sheikh of Midi.

25. *Masārihah*

A Sunni tribe supporting the Idrīsi, who occupy the country from Wādi Ta'ashar almost up to Abu 'Arīsh and Jeizān on the north and east to the first foot-hills. They are bounded on the north by the Reish, on the south by the Ja'dah and Beni Marwān, and on the east by the Beni Mohammed. Their chief village is Samtah, and they are said to muster 1,000 fighting men. The chief Sheikhs are Ahmed Masāwah, 'Othmān Siwādi, Abu Halīm, and Yahya Mihah.

26. *Beni Mohammed*

A tribe east of the Masārihah in the hills south-east of Jeizān. They support the Idrīsi.

27. *Beni Mugheid*

The Beni Mugheid are a fine fighting tribe dwelling in the steep hill country which leads up to Ibha from the south and in and around Ibha itself. The adjoining tribes are: on the north the 'Alqam el-Hūl and Beni Mālik, on the east the Shahrān, on the

south the Sha'af Rashah and Āl Yinfā'ah sections of the Shahrān and the Rabi'at el-Yemen, and on the west the Rijāl el-M'a.

Their southern limit is the Wādi Shahlah, which flows into the Wādi Dhilah (or Dhil'a) at Heidat et-Tihāmiyah. The tribe numbers about 7,000 men, of whom more than 5,000 are firm adherents of the Turks, and as their fortresses are practically impregnable in Arab warfare, they are a valuable asset to the Ottoman Government.

The tribe is divided into seven divisions, the Āl Yazid, Āl Nājih, Āl el-Wāzi, Āl Umm Sherāf, Āl Umm Jerei'at, Āl Umm Wādi Malah, and Āl Weimān. Their country is fertile, with running streams, and produces coffee and fruits.

The Āl Yazid are the ruling clan and are subdivided into the families of Ibn Mufarrih, Āl Abu Sārah, and Aulād el-Emīr Mohammed ibn 'Ā'idh, who ruled supreme over all Asir before the days of the Turks and the Idrisi.

The Idrisi's rise to power has split up many a tribe in Asir which was formerly united, and the Āl Yazid have not escaped the general feeling of discord. The head of the Aulād el-Emīr Mohammed ibn 'Aidh is Hasan ibn 'Ali, a young man of 26, who has already distinguished himself in battle. He was at one time with the Idrisi, but in 1910 was bribed by the Sherif of Mecca and seceded to the Turks, who made him Vali of Asir, which strictly speaking only includes the tribes of Beni Mālik, 'Alqam, Rufeidat el-Yemen, and Beni Mugheid, who are all descended from Qahtān, but is used loosely to include all the tribes from Wada'ah to Zahrān. In practice he only rules those tribes who recognize Turkish authority. The Turks, as is their custom with local chiefs whom they wish to keep in good humour, have made him a Bey. His own house is divided against him, for while his cousins Nāsir and Mohammed ibn 'Abd er-Rahmān support him and occupy positions under the Turks, the rest of his family, including his brother 'Ali, a young man of 20, have Idrisi sympathies and refuse to countenance the Government. The family lives at Reidah and Harmalah, about 15 miles to the south-west of Ibha, Hasan ibn 'Ali himself occupying the strong fortress of Qasr 'Ali ibn Mohammed.

The Aulād ibn Mufarrih live at Sijah, three miles north of Reidah, and are descendants of Sheikh Mufarrih, who ruled over Asir until he was ousted by the house of 'Ā'idh. On this account there has always been ill-feeling between the two families, which has developed into open hatred in the present generation owing to the murder of Ahmed ibn Mufarrih, father of 'Abdullah ibn Mufarrih, by the father of Hasan ibn 'Ali some years ago.

The Aulād ibn Mufarrih rebelled against the Turks when the

Idrisi arose, and under 'Abdullah ibn Mughethil defeated a force sent against them. 'Abdullah ibn Mufarrih is their chief, a man of 45, who holds the title of Bey from the Turks, and on account of his large estate and his landed property in Ibha is outwardly on good terms with them, but secretly in communication with the Idrisi.

Of the Āl Abu Sārah, whose head-quarters are at Dhohyah, just to the north of Sijah, 'Ali ibn Lāhiq and his son Husein were formerly with the Turks, but have seceded and allied themselves with the Aulād ibn Mufarrih. Mohammed Abu Dūsah has long been a noted opponent of the Turks.

The Āl Nājih are just to the west of Ibha and are divided in their sympathy. Their Sheikh, Yahya ibn Salīm, was taken captive and imprisoned by the Idrisi five years ago for refusing to pay taxes to him.

The Āl el-Wāzi live near the 'Alqam el-Hūl boundary, and are especially noted for their bravery, which has earned their nickname of Türk el-'Arab. They are all pro-Turk.

The Āl Umm Sherāf are all settled along the Āl Sirhān (Shahrān) boundary and are entirely out of hand, being at open enmity with the Turks and all their neighbours, as well as their own tribe. Their country is the focus of all the thieves and highwaymen of the district, and they continually hold up the roads and rob innocent travellers. They also go up to the Wādi Tayyah in the Rabī'ah wa Rufeidah district, and help the Āl Hārith in their war against society. The most notorious amongst them are 'Abdullah ibn Mifdhil, Nāsir and Mūsa ibn Sherein, and Gharām ibn Rābih.

The Āl Umm Jerei'āt and Āl Umm Wādi Malah are both settled in and round Ibha, and are with the Government.

The Āl Weimān, a small section of 400 men who live near the Rabī'ah border to the south, are under the influence of the Idrisi.

The Beni Mugheid are not a quarrelsome race and live at peace with all their neighbours, except the Rijāl el-M'a, with whom they have a hereditary feud. They take a considerable part in the local government, occupying many of the smaller posts, such as clerkships and the like, and a few have been chosen to represent Asir in the Ottoman Parliament. Amongst these are Ahmed ibn Umm Shibah of the Āl Umm Mufarrih, a man of 50, fat, dark, and of average height. He is an eloquent speaker, a keen politician, and very pro-Turk with a strong hatred of the Sa'dah. When at Ibha he sits on the 'Mejlis Beledi'. He is a rich landowner, but is unpopular on account of his meanness.

'Ali ibn Khanfur is another deputy, and belongs to the Āl Umm Wādi Malah. He belongs to a middle-class family, his people being

traders in hides in a small way. He used to be Bashkātib of accounts in Ibha, having worked his way up from a small clerkship. He is a small man of about 40; his face is pitted with small-pox. He is very intelligent, and used to be religious, but has latterly taken to drink. He is not liked by the tribe.

Mohammed ibn 'Azīz, of the Āl Umm Manādhir, is another man of importance. He married a sister of Husein Eff. weled Muzeiqah Julas, a deputy for Asir and the Finance Minister (Sandūq Amīni), and is accustomed to act for the latter during his absence abroad. He is also responsible for assessing the taxes in all the Turkish districts. A man of 25 years of age, small and dark, he is clever and has a good reputation. His brother, Mansūr ibn 'Azīz, was sent to Constantinople three years ago to represent certain grievances of the people of Ibha, and succeeded in securing the dismissal of several Turkish officials.

Mohammed ibn Musallat, who is Sheikh of the Āl Umm Wādi Malah, is also president of the town council, or Mejlis Beledi, at Ibha. A man of 30 years of age; he is not liked by the tribe, but is capable and has a fine fighting record. He is also a rich landowner.

(a) *Āl Yazīd*. (Mugheid el-Khotah). 300 men.

1. Aulād el-Emīr Mohammed ibn 'Ā'idh.

Hasan ibn 'Ali, paramount chief.

'Abdullah ibn 'Ali, his brother.

Nāsir ibn 'Abd er-Rahmān ibn 'Ā'idh

Mohammed ibn 'Abd er-Rahmān ibn 'Ā'idh } brothers.

'Ā'idh ibn 'Abd er-Rahmān ibn 'Ā'idh } are cousins

'Abdullah ibn 'Abd er-Rahmān ibn 'Ā'idh } of the above.

Sa'd ibn Nāsir.

2. Aulād ibn Mufarrih.

'Abdullah ibn Mufarrih.

Sa'd ibn Mufarrih.

'Abd er-Rahmān ibn Mufarrih.

'Abdullah ibn Mujethil.

3. Āl Abu Sārah.

'Ali ibn Lāhiq.

Husein ibn 'Ali, his son.

Lāhiq ibn Hisn.

Husein ibn Merzim.

Mohammed Abu Dūsah.

'Abd er-Rahmān ibn el-Qādhi Mufti.

Ahmed ibn El-Qādhi.

(b) *Āl Nājih*. 1,500 men.

Chief Sheikh : Yahya ibn Salīm

Chief villages :—

| | |
|-----------------|----------------------|
| 'Ithrabān | Mohammed ibn Sālīm |
| 'Alāyah | Ahmed ibn Mirai. |
| 'Azīzah | 'Ā'idh el-Felwalli. |
| Āl Jerr el-Wādi | Mohammed Dalih. |
| Jōz | Ahmed ibn 'Ali. |
| Imsiqah | Mohammed ibn Delbūh. |
| Āl Umm Hanak | Mohammed ibn Sa'id. |
| Āl Umm Shi'bah | Umm Saghair. |
| Umm Misrāb | Mishar ibn 'Ali. |
| Āl Tamām | Mohammed et-Tamām. |
| Āl Sakrān | Mohammed ibn 'Ā'idh. |
| Āl el-Jabei'i | Mohammed ibn Sultān. |

(c) *Āl el-Wāzi*. 1,800 men.

Paramount Sheikh : Mohammed ibn 'Awad.

Chief villages :—

| | |
|---------------|-------------------------|
| Badlah | Mohammed ibn 'Abdullah. |
| Umm Shahrah | Ahmed ibn 'Ali. |
| Shebārijah | Ahmed edh-Dhi'b. |
| Āl Zeidi | 'Ali Hejāzi. |
| Āl Umm Zenwah | Mushāfi ibn Sa'id. |

Bedouin :—

| | |
|--------------|-------------------|
| Umm Naghālah | 'Ali ibn Salāmah. |
|--------------|-------------------|

(d) *Āl Umm Sherāf*. 600 men.

Chief Sheikh : Ahmed ibn Shiblān.

Chief villages :—

| | |
|---------------------|--------------------------------|
| El-Husn el-Ā'la | 'Abdullah ibn Nāzih. |
| El-Husn el-Asfal | Mohammed ibn Nāzih. |
| Āl Bel Fellāh | Sa'd ibn Mufarrih. |
| 'Umārāt | 'Abdullah Abu Lahbah. |
| Āl Umm Nesīm | 'Abdullah ibn 'Ali esh-Shā'ir. |
| Beni Jura'i | 'Ali ibn Jurfileish. |
| Khadbah Beni Jura'i | Ahmed el-Juthradi. |
| Mugheid el-Wata | 'Abdullah ibn Nimshah. |

(e) *Āl Umm Jereī'āt.* 1,000 men.

Chief Sheikh : 'Abdullah ibn Nimshah.

Chief villages :—

| | |
|--------------|-----------------------------|
| Rudāf | Mohammed ibn Mūsa. |
| Busrah | Sebeih. |
| Mushey | Nāsir ibn 'Areidān. |
| Merjat | Mohammed ibn Hādi. |
| Heilah | Mohammed el-'Asmi. |
| 'Arin | Sa'id ibn 'Abdullah Humrān. |
| Ja'ad | Mohammed ibn 'Abūt. |
| Jitāt Ferhan | Ibn Serūr. |

(f) *Āl Umm Wādi Malah of Ibha.* 1,500 men

Chief Sheikh : Mohammed ibn Musallat.

Chief villages :—

| | |
|--------------------------|---------------------|
| Miftāhah | 'Ā'idh ibn Darāsh. |
| Qara | Mubārak Mirwa. |
| Manādhir | Mohammed ibn Feza'. |
| Na'mān ('Ābid el-'Ā'idh) | Sa'id ibn Faraj. |
| Rabu' | 'Ali Dibah. |
| Makhlūtah | Merzūq ibn Delmakh. |
| Khūshi | Nāsir ibn Meri. |
| Umm Nusāb | Humeid ibn Nimshah. |
| Muqābil | Shai Abu Na'mah. |

(g) *Āl Weimān.* 400 men.

Mohammed ibn Musā'idi.

Chief villages :—

| | |
|---------------|--------------|
| Dafan | Abu Shenlah. |
| Wādi Kheishah | Abu Hanash. |

Nomads :—

| | |
|----------------------|------------------------------------|
| Āl Weilah | Mohammed ibn Mushāri. |
| Āl Yazīd esh-Sha'af. | 150 men living in Shahrān country. |
| Yahya ibn Hādir. | |

Clans :—

| | |
|-----------|-----------------------|
| Āl M'alaf | Sa'd ibn Tāli. |
| Āl Hamām | Mohammed Abu Hamāmah. |
| Āl Ba'wal | Sheikh Sūdān. |

28. *Munjahah*

The Munjahah occupy the sea-coast and a few miles inland from just south of Birk almost to Shuqaiq, and are bounded on the north by the Beni Hilāl, east by the Rijāl el-M'a and south by the tribes of Mikhlāf el-Yemen. They muster about 6,000 men, of whom five-sixths are nomads. The villagers live in the small ports of Wasm, Wahlah, and Khasa'ah. They have a little cultivation, a few date-trees, and eke out their existence by acting as porters in their own villages and at Birk. These places, though small, are important as being the chief inlets for arms and ammunition, a trade which is chiefly in the hands of the Rijāl el-M'a. The Idrisi stations his port officers at them, but the Rijāl el-M'a, who treat with him as equals rather than subjects, refuse to recognize his right to tax them, and he does not press the point. The Munjahah, however, all pay him taxes, Sheikh Hasan Fasikh being deputed to collect them.

The nomads are fairly well off in sheep and camels. They are fishermen and sell dried fish in the interior. They also export *dôm* nuts to Musawwa'.

Their reputation is very evil and even their guests sleep with their rifles by their sides. Their solemn oath has no meaning for them and they are notorious for their treachery. Before the Idrisi reduced them to order they were slave-dealers and kidnappers, highwaymen and sea-pirates, and used to raid right up to Muhā'il and Barak.

They do not dare now to commit more than an occasional robbery or murder, for the Idrisi's police are always stationed in their country and punish severely any attempt to return to the old way of living.

They are disliked by all the surrounding tribes, but in ordinary times they wander out of their country to the Bahr ibn Sekeinah and Beni Hilāl. They do not go south of Shuqaiq at all, having no wish to come into closer contact with the Idrisi than is necessary.

Their chief Sheikh, 'Ali ibn Fayy, is a man of 45 years of age, and helps the Idrisi to maintain law and order. His house is in Wasm, where he owns considerable property. He has seen much fighting and always leads his tribe in battle.

Chief Sheikh : 'Ali ibn Fayy. 6,000 men.

(a) Settled. 1,000 men.

Chief villages :—

Qahmah
Wasm

'A'idh ibn 'Isa.
Mohammed ibn Fayy.

Rehasa'ah
Raḡabah
Wahlah

Mohammed ibn Tālī'.
'Omar ibn Mohammed.
Mohammed ibn Gharāmah.

(b) Nomad : *Mohammed ibn Zeid*. 5,000 men.

Chief clans :—

Āl Umm Khareis

Mohammed ibn Zeid.

Āl 'Abdiyah.

Āl Zeid.

Āl Umm Hadish.

Āl Sariyah.

Āl esh-Shihbi.

Walad Islām.

29. *Āl Mūsa*

The Āl Mūsa own the town of Muhā'il and the country round within a radius of from 5 to 10 miles. They are mostly settled, but the clans of Umm Jirbān and Beni Yazīd are nomad. The tribe is a mixed one, the nomads and a few of the townsmen being of pure Arab blood, the rest being blacks, originally of some African strain. No doubt they were at one time slaves, but they have long since earned their emancipation by their courage, and are now on an equality with the Arab portion of the tribe, although no inter-marriage takes place. The tribe is fairly rich in flocks and herds, and although their country, which stands comparatively low, cannot rival the fertility of the highlands, it nevertheless produces good crops in the rainy seasons.

The enmity between the Turks and Idrīsi has disorganized the tribe, and divided it into two opposing factions. Sheikh Suleimān ibn 'Alī, who is by right of inheritance the paramount chief, has thrown in his lot with the Turks, and has behind him the Umm Jirbān and about half the villagers.

The remainder have broken loose under the leadership of Dhakīr ibn Sha'r, and many of them have retired to live at Jannah in the Bahr ibn Sekeinah country, refusing to live at Muhā'il so long as there is a Turkish post there. From Jannah they carry on a guerrilla warfare, closing the roads and cutting off Turkish convoys whenever they can.

The tribe is bounded on the north by the Āl ed-Dureib and Reish, on the east by the Reish and Beni Thuwwah, on the south by the Beni Thuwwah and Bahr ibn Sekeinah, and on the west by the Beni Hilāl. Against the Beni Hilāl and Beni Thuwwah the whole tribe has had a feud for many generations. Their other neighbours,

who are all pro-Idrisi, look askance at those who sympathize with the enemy, but maintain friendly relations with Dhakīr ibn Sha'r and his followers.

There are two nomad Arab offshoots of the tribe, called Beni Shi'b (or Dhi'b) and Sawālihah, who occupy a small portion of the Sikkat el-Helāwiyah near Kiyād, about 20 miles from Hali. They are of no political importance, and being separated from the rest of the tribe by the wild Beni Hilāl country, do not maintain very close relations with it.

Chief Sheikh : Suleimān ibn 'Ali.

(a) *Clans of Muhā'il.* 2,500 men.

| | |
|---------------|--------------------|
| Umm Shehāri | Suleimān ibn 'Ali |
| Āl 'Ajil | Dhakīr ibn Sha'r. |
| Āl Amīr | Ibrāhīm ibn Jābir. |
| Āl Sha'r | Mohammed ibn Fars. |
| Āl Z'ebah | Mohammed abu Zoa. |
| Āl Sherifah | 'Ali Saghīr. |
| Qurūn | Zein. |
| Āl Umm Khālid | Suleimān ibn 'Ali. |

(b) *Quarters of Muhā'il.*

| | |
|------------------|--------------------|
| Rabu' | Ahmed Jatān. |
| Sabt Āl Makhluta | Abu Rasein. |
| Sabt Āl Mūsa | Mohammed abu Rādi. |
| Jebel Shasa'. | |

(c) *Settled clans round Muhā'il.* 400 men.

| | |
|--------------------|------------------------|
| Umm Hamālah | 'Abdullah abu 'Alāmah. |
| Umm Hajaf | El-Qādimi. |
| Umm 'Allamah | Ibn Wuda'ah. |
| Umm Ma'āsh | Mohammed ibn Zeqa. |
| Umm Dhira' | Mohammed abu Thommah. |
| Āl Fahimah | Mohammed ibn Hādi. |
| Aulād el-Mashāyikh | Sa'id Benān. |

(d) *Nomads round Muhā'il.* 400 men.

Chief Sheikh : Ahmed ibn Sha'r.

| | |
|------------|-----------------------|
| Umm Jirbān | Mohammed ibn Ma'addi. |
| Beni Yazid | Ahmed ibn Sha'r. |

(e) *Nomads near Hāli.* 500 men.

Beni Shi'b (or Dhi'b).
Sawālihah.

30. *Naj'u*

The Naj'u are an entirely nomadic tribe, numbering about 6,000 men, inhabiting the portion of the district of Mikhlāf el-Yemen between Sabia and Darb. They possess small herds of camels and goats, but, although numerous, are of little political importance, since they are poor fighters and there is little cohesion amongst their clans. They earn their living chiefly by selling milk and *semn* in Sabia. Sheikh Mohammed ibn Musa'i is their chief. The tribe pays taxes regularly to the Idrīsi.

Chief subdivisions are the Beni Mohammed (not connected with the Beni Mohammed farther south), the Hajawi or Haju, and Beni Mufarrih.

31. *Beni Nashar*

A small tribe in the mountains east of the Wa'zāt and to the south of the Beni Aslam. Their chief village is Sūq Beni Nashar, where a market is held every Wednesday. They do not number more than 1,000 souls, but afford what help they can to the Beni 'Abs and Idrīsi against the Wa'zāt. Sheikh Yahya Saghīr is the principal Sheikh, others being 'Ali el-Qahm (who was originally with Ibn el-Heij of the Wa'zāt, but submitted to the Idrīsi two years ago), and Ahmed Janāh.

32. *Qahtān*

The Qahtān of Asir are the Rufeidat el-Yemen, Beni Bishr, Senhān el-Hibāb, 'Abidah, Wadā'ah, and Shereif. They are known in Asir generically as the Qahtān, and Sheikh Mohammed ibn Dhuleim of the Shereif is Emir over them all by appointment of the Idrīsi, as was his father by appointment of the Turks, but they are in fact six separate tribes, each living within its own boundaries, having its own particular ambitions, its special likes and dislikes, its peculiar customs, and forming by itself a completely independent unit. Part of the Rufeidat el-Yemen are under Turkish influence.

It is only in times of great crisis, as when the Shahrān rose in a body against them about a hundred years ago, that they answer to the call of their common blood, or nowadays when the Idrīsi calls on them to rally to his standard under their tribal leader. In normal times some are at enmity with others, and although Sheikh Mohammed ibn Dhuleim may be called in to settle tribal disputes and is responsible to the Idrīsi for their good order, he has nothing to do with their tribal administration. They are in fact a loose confederation, who will only combine for defence in face of a danger

which threatens to extinguish all, and for offence at the bidding of the Idrisi.

On this account they are dealt with one by one, but are grouped together under the heading of Qahtān for convenience of reference.

They are far too removed from the northern Qahtān to keep in touch with them, and never go near their country. Sometimes in times of drought a few of the former come down south and are always well received, but the connexion ends at that.

The southern Qahtān tribes are for the most part, and with the exception of certain nomad sub-tribes, well conducted and prosperous, and interested in trade or agriculture. The different sections vary considerably in military skill and few of them appear to have inherited the characteristics which have earned for their northern relations such an unsavoury reputation.

33. *'Abidah*

The *'Abidah* appear to be the bravest as well as the most prosperous and enterprising section of the Qahtān. Their boundary in the south, where they have their villages, is well defined, but to the north their nomads wander over a vast stretch of country, and for almost 150 miles their western boundary adjoins that of the Shahrān. To the east lies Tathlith and the Yām tribes, to the south the Beni Bishr, and to the south-west the Rufeidat el-Yemen.

The *'Abidah* will follow Mohammed ibn Dhuleim in battle, but they do not like the Shereif in normal times, and look to their own chief Sheikh, Sa'd ibn Suleim, in tribal matters. The latter is a man of about 40, and lives at Khamis *'Abidah*, the principal village and market-place of the tribe. He is a rich man, and owns a large estate, and is much liked by his tribesmen, both for his justice and fairness and because he always is in the forefront of every fight. His sister married one of the sons of *'Abd el-Aziz Musheit*, chief of the Shahrān, about 20 years ago, and a truce was made between the two tribes. Shortly afterwards he had the misfortune to kill another of *'Abd el-Aziz's* sons in a petty tribal dispute, and war again broke out and continued until the Idrisi pacified the country. There is still a bitter hatred between the two, which shows itself in periodical outbreaks. So deep is the enmity that in the case of a murder of an *'Abidah* by a Shahrān no question of blood money is entertained, and the murdered man's relations do not rest until they have killed a Shahrān in return. Sheikh Sa'd ibn Suleim was formerly with the Turks, but he joined the Idrisi in his first revolt and has been one of his most faithful

followers ever since. The Idrisi has a representative at Khamis 'Abidah, who collects taxes from all the tribe.

The 'Abidah engage largely in trading, and buy up much of the coffee which comes from the district round Jebel Razah through Wada', subsequently selling it throughout Asir. Some of them live permanently in Rijāl, Ibha, and Namas, and others are engaged in the Jiddah trade. They are a very industrious race, always on the look-out for making money, and their villages are numerous and well built. They also specialize as masons and ply their trade throughout Asir. They do not agree with the Shereif or Beni Bishr in peace time, but are friendly with the Rufeidat el-Yemen and Senhān el-Hibāb.

Unlike a great many tribes, the 'Abidah are entirely united and the nomads are guided in their policy by the villagers. They are rich in dark-haired camels and black sheep, and take great pride in their pedigree horses. They will sell their poorer animals in the market, but they take great care of their finer beasts, feeding them on milk and only parting with them on special occasions, such as when they make a present to the Idrisi. The Āl Hamdān and Hurjān, who number about 3,000 men and 2,000 men respectively, are the two largest sections of the nomads. They come down to Khamis 'Abidah for the harvest and afterwards go up to Bishah with the other nomads for the date season. They also wander out to Tathlith, where they meet other Qahtān Arabs and those of the Yām tribes, and where are to be found succulent grasses on which to fatten their herds. Their country abounds in gum, which they collect and sell in Khamis 'Abidah.

In war they fight on camel- or horse-back, and carry rifles, lances, and long curved *jenābih*. For a long time the Āl Rusheid and Āl Ghamar of the Shahrān used to pay them money in order to escape being raided, but Sheikh 'Abd el-'Aziz ibn Musheit refused to countenance this.

They are always at odds with the northern nomads of the Shahrān, and sometimes cut across and raid the Bishah-Ibha road round Bir Umm Sarar.

The 'Abidah do not seem to have inherited the bad qualities of the northern Qahtān. The whole tribe has a reputation for hospitality, and the nomads, though wild and rough, are not reckoned treacherous.

Paramount Sheikh : Sa'd ibn Suleim.

(a) Settled. 6,000 men. Clans :—

Āl Ejreish
Āl Bassam

Nāsir ibn Qidim.
Sha'eil.

| | |
|---------------------|--------------------------|
| Āl es-Sadr (Saqr ?) | 'Abd el-'Azīz ibn Jalāl. |
| Āl Umm 'Ammir | Sa'id ibn el-Ghamas. |
| Āl ez-Zuheir | Mohammed Abu Lughud. |
| Beni Talaq | Sa'd Abu Hadiyah |
| Wahabah | Abu Raqabah. |
| Āl Ferdān | Mohammed ibn Sihmān. |
| Āl 'Abis | 'Ā'idh ibn Khamzah. |
| Turib | Mubārak ibn Mohammed. |
| 'Arin | Mohammed ibn Rashid. |

(b) Nomads. 7,000 men. Clans :—

| | |
|------------|-----------------------|
| Āl Hamdān | Ibn Mujit. |
| Hurjān | Sa'id ibn Dhi'b. |
| Fahar | El-Wuteid. |
| Āl Kera'an | Mubārak Silih. |
| Jerābih | Sa'd Abu Hakam. |
| Jahatein | Mohammed ibn Khazmah. |
| Sifālah | Mohammed Abu Hakam. |

34. *Beni Bishr*

The Beni Bishr stretch from the down country of the central plateau to the mountainous slopes leading down to the district of Mikhlāf el-Yemen, their nearest point to Sabia being about 30 miles away. Their country is barren in the east, but productive and well forested near the sea. The adjoining tribes are the 'Abidah on the north, Yām, Shereif, and Senhān el-Hibāb on the east, Beni Jum'ah on the south, and the Naj'u and Rufeidat el-Yemen on the west. The tribe numbers about 1,000 settled men and 3,000 nomads. 'Abd el-Hādi is the chief Sheikh, but his influence over the nomads is only nominal. He deserted the Turks some years ago, and all the tribes pay taxes to the Idrīsi now. The settled portion is hospitable and prosperous; the nomads wild and intractable, almost without religion and with no marriage laws. They roam chiefly about the Tihāmah and are rich in a breed of large black sheep. The tribe is friendly with the 'Abidah and Rufeidat el-Yemen, and generally at odds with the Naj'u, Senhān, and Yām.

Chief Sheikh : 'Abd el-Hādi. 4,000 men.

(a) Settled. 1,000 men. Chief villages :—

| | |
|-----------|--------------------|
| Usrān | Mohammed ibn 'Abd. |
| Shaqb | Meidh. |
| 'Abidiyah | Selmān. |

Āl Umm 'Ā'idh
Mufarrij
Āl Ferhat

Shai ibn Mohammed.
Mohammed ibn Hādi.
Sa'd ibn Hasan.

(b) Nomads. 3,000 men. Āl 'Urfān is the chief division, clans being :—

Āl Heyal.
Tihmān.
Āl Umm Mohammed
Āl Ferhān.
Āl Ar'ab.

35. *Rufeidat el-Yemen*

The Rufeidat el-Yemen is a large tribe, numbering some 15,000 men, to the south-east of Ibha, extending up the main mountain ridge and on to the plateau to beyond the source of the Wādi Shahrān.

The tribe is divided into four main divisions, the Āl el-Jihāl, Bishat Ibn Salīm, Beni Qeis, and Sha'af Yarimah wa Khutab.

The chief Sheikh over all the tribe is Husein ibn Heif, a man of 40, who lives at Mudhiq, where he is a large and prosperous land-owner. His father was a mudīr under the Turks, and died in the Ghāmid country fighting for them, but Husein ibn Heif joined the Idrisi when he first revolted, and fought for him in 1910. His tribe shares his dislike of the Turks and respects and obeys him.

The Āl el-Jihāl have for generations been separated from the rest of the tribe, and live a few miles to the west with the Sha'af Rashhah and Āl Sirhān sections of the Shahrān. They have not, however, intermarried with the latter, and are obedient to Husein ibn Heif, although they do not join in any of the quarrels which constantly occur between their own tribe and their hereditary enemies the Shahrān. They are strongly in favour of the Idrisi and have fought for him on several occasions.

The chief of the Bishat ibn Salīm is Mohammed ibn 'Ali Weled 'Ali ibn Murā'i, a shifty and cowardly man of about 45, who supports the Turks and is paid by them. This section pays taxes to the Government.

The Beni Qeis lie to the east of the Bishat Ibn Salīm, and also pay taxes to the Turks. Their Sheikh, Abu Salām, is now an old man of 75 and deaf. He has always had the reputation of siding with the strongest party.

The nomad portion of this section, the Ā Shuwat, are independent of him and the Turks.

The Sha'af Yarimah wa Khutab who live to the south are likewise free, and the allegiance which they pay to the Idrisi is only nominal. They are a wild and suspicious people, and though they have no objection to entertaining guests, they will not suffer them to sleep in their tents.

The country of the Rufeidat el-Yemen is for the most part fertile and densely wooded on the slopes of the hills, and the tribe is a prosperous one. They are not noted for their martial ardour, though the Āl el-Jihāl and the nomads can fight well. They are nicknamed by the other tribes the 'Muhaniyatein el-Murrah', owing to their habit of staining their women with henna.

All that portion of the tribe which is against the Turks recognize the overlordship of Sheikh Mohammed ibn Dhuleim of the Shereif. The sister of Husein ibn Heif is married to Sheikh Mohammed, and the two chiefs are close friends.

Paramount Sheikh : Husein ibn Heif. 15,000 men.

(a) *Āl el-Jihāl*. 4,000 men. Mohammed ibn Shuweil.

All settled. Chief clan :—

Beni Jabrah.

Mohammed ibn Umm Bishr.

Chief villages :—

Dhibat Āl el-Jihāl

Sa'd ibn Shuweil.

Mahjar

Mohammed ibn 'Aun.

Qelt :

Efeir.

Jārr

Muhfar.

Umm Rahwah

Mohammed Hibābah.

Jara

Ibn Dheifah.

Mahshūsh

Abu Ghazwān.

Āl Ramadhān

Mohammed ibn 'Ā'idh.

(b) *Bishat Ibn Salīm*. Chief Sheikh : Mohammed ibn 'Alī weled 'Alī ibn Murā'i. Settled. 5,000 men.

Chief clans :—

Beni Thābit

Muri ibn Dehsān.

Beni Wahhāb

Mohammed ibn 'Aun.

Chief villages :—

Dha'i

Sa'id ibn 'Alī.

Bōthah

Mansūr ibn 'Alī.

Āl Hideilah

Husein ibn Dirri.

Āl Umm Hayyah

Abu Zirbān.

Āl Hetrush
 Āl Hayyah
 Waqashah
 Āl Mushabbab
 Shi'b

Mohammed ibn Dosri.
 Mohammed ibn Shelti.
 Mohammed ibn Rashīd.
 Mohammed ibn Safar.
 'Ali ibn Dhubbi.

(c) *Beni Qeis*. Chief Sheikh: Mohammed Abu Salām. 3,000 men.

1. *Settled*. 2,400 men. Chief clan :—

Beni Tamīm

Husein ibn 'Abūd.

Chief villages :—

Āl Mudhiq
 Āl Abu Midrih
 Āl Mudir
 Fara'ain
 Āl Jafei
 Āl Farawān
 Jarāhah
 Āl Lūt
 Āl Meisarah

Mohammed ibn Heif.
 Mohammed ibn Hādi.
 'Abdullah ibn Shahil.
 'Ā'idh ibn Mishif.
 Harfash.
 'Abd ibn Sa'd.
 'Abūd Hareish.
 Husein ibn 'Omar.
 Safar ibn Mohammed.

2. *Bedouins*. Āl Shuwāt. Chief Sheikh: Mohammed ibn Hashāsh. 600 men.

(d) *Sha'af Yarimah wa Khutab*. Chief Sheikh: Jeleid.

1. *Settled*. 1,000 men. Beni Burrah.

2. *Āl Jelīhah Nomads*. 1,000 men.

Beni Meleik.

Āl Hilami.

36. *Senhān el-Hibāb*

The Senhān el-Hibāb inhabit the Asiri plateau, and are bounded on the north by the Shereif and Yām, east by the Wadā'ah, and west by the Beni Bishr.

The tribe numbers about 4,000 men, of whom three-quarters are nomads. The villagers have a good reputation with the travellers but the nomads are wild and savage, frequently cutting the roads and sparing neither man, woman, nor child when on the raid. The nomads do not cultivate, but they are rich in a dark breed of camels and collect gum which they sell chiefly in Khamīs 'Abidah. They wear long black garments.

They are a warlike tribe and are well led by Sheikh Ferdān ibn

Dhuleim, a man of about 35, who lives in Rāhat Senhān. The villagers pay taxes to the Idrīsi, but the nomads will not do more than help him in war. Their friends are the 'Abidah and Beni Bishr; their foes the Shereif, Wadā'ah, and Yām. When the Idrīsi calls on them to fight they unite under Mohammed ibn Dhuleim of the Shereif, but in normal times they pay him only a nominal allegiance.

Chief Sheikh : Ferdān ibn Dhuleim. 4,000 men.

(a) Settled. 1,000 men. Chief villages :—

Rāhah Senhān.

Hadhb.

Khadd.

Āl Ferwān.

'Irq.

(b) Nomads. 3,000 men. Chief Sheikh : Jilūd. Chief divisions :—

Āl Zerbah.

Āl Ghāzi.

Āl esh-Sherif.

Āl Selmān.

Āl Shōqān.

37. *Shereif*

The Shereif inhabit the down country to the west of the Yām tribes, and are bounded on the north by the Beni Bishr and Yām, on the east by the Yām, on the south by the Senhān el-Hibāb, and on the west by the Beni Bishr.

Their country is flat and treeless, and most of their cultivation is from well water. They are traders rather than agriculturists, and are well conducted and unwarlike. Their number does not exceed 800 men, of whom a quarter are nomads. They are chiefly known on account of their leader, Sheikh Mohammed ibn Dhuleim. His father, Dhuleim ibn Sha'r, who died about 16 years ago, was a famous man in Asir, and for many years was the Mudir of all Qahtān tribes. His head-quarters were at Harajah, in Shereif, where there was also a Turkish garrison. Mohammed ibn Dhuleim succeeded him at a monthly salary of £25, but seceded to the Idrīsi when the latter raised his standard of revolt. The Turks thereupon sent an expedition against him and burnt his fortress in Harajah, but were ultimately forced to retire and have not penetrated to his country since. The Idrīsi made him one of his Muqdamis or generals, and he was in command of the Qahtān tribes in the fighting

against the Turks and the Sherif of Mecca in 1910. Afterwards he and Seyyid 'Arār ibn Nāsir led the Idrīsī's army against the Imam's forces under Mohammed Abu Nuweibah, in the Sahar country, about three years ago. He is still a young man about 35 years of age, rich according to the standards of the country, and with an excellent reputation both as a leader in war and a tribal administrator.

Chief Sheikh : Mohammed ibn Dhuleim. 800 men.

(a) Settled. 600 men.

Chief villages :—

Āl Dhuleim

Āl 'Ajlāh

Harajah

Hamra

Beidha

Nāsir ibn Dhuleim.

Mohammed ibn Jabbān.

'Awad ibn Mihmas.

Sa'id ibn Benāyah.

Mas'ūd.

(b) Nomads. 200 men.

Āl Seri

Dhuleim ibn Shayy.

38. *Wadā'ah*

The Wadā'ah are a small mercantile tribe numbering about 600 men, living in the district of the same name near the Yām tribes of Nejrān. They are bounded on the north and east by the Yām and on the west by the Senhān el-Hibāb. Their country is not naturally productive, but they have a large number of wells and grow grapes which they convert into raisins and sell as far as Ibha and Rijāl. They also import coffee from Jebel Razah and Khaulān esh-Shām, and sell it in Asir or to the merchants of the Rufeidat el-Yemen. They are generally on bad terms with the Yām tribes, but are not a quarrelsome or pugnacious tribe. The Idrisi has his police and tax-gatherers amongst them, as he has amongst the other Qahtān tribes.

'Ali ibn Rukwān, their chief Sheikh, goes on pilgrimage nearly every year, and acts as Emīr el-Hajj for all the southern Qahtān tribes.

Chief Sheikh : 'Ali ibn Rukwān. 600 men. Chief villages :—

Dhahrān.

Safwān.

Beida.

'Irj Wadā'ah.

39. *Rabī'ah Mujātirah*

The Rabī'ah Mujātirah are a wild nomad tribe numbering about 5,000 men. The Barak-Qunfudah road runs through the middle of their territory for about 20 miles between the villages of Ghār el-Hindi and Jumā'ah Rabī'ah. They are bounded on the north by the Beni Shihir, on the east by the Humeidah, on the south by the Rabī'at et-Tahāhīn, and on the west by the Belā'ir. They are said to be fairer of face than most Arabs, with blue eyes, and to wear their hair well down over the shoulders. They are almost pagan, and at odds with all the world except the Rabī'at et-Tahāhīn, who are as savage as themselves. The Idrisi sometimes succeeds in levying taxes on them, but his influence is only nominal. Passage through their country is dangerous both to the Turks and ordinary wayfarers. They are rich in camels and cattle.

A small clan of the Āl Ikhleif section of the Āl ed-Dureib lives in the north-east corner of their territory with their consent.

40. *Rabī'at et-Tahāhīn*

The Rabī'at et-Tahāhīn hold the country on either side of the Sikkat el-Helāwiyah (Muhā'il-Qunfudah road) between the villages of Ma'mal Āl Ikhleif and Markh, a distance of about 30 miles.

They are bounded on the west by the Belā'ir, on the north by the Belā'ir, Rabī'ah Mujātirah, and Humeidah, on the east by the Āl Jebālī and Āl ed-Dureib, and on the south by the Beni Hilāl and the Hali tribes. Their country is mountainous and well wooded, and they are rich in camels, goats, and cattle. About 2,000 in number of fighting men, they are entirely nomad, despise all forms of husbandry, and are a terror to travellers on the road. They are allied with the Rabī'ah Mujātirah and Āl ed-Dureib, and generally on fair terms with the Hali tribes. With the Beni Hilāl, Belā'ir, Humeidah, and Āl Jebālī they keep up incessant feuds. The Turks have never been able to do anything with them, but the Idrisi is able to tax them to a certain extent, and what outside sympathies they have are for him.

41. *Rabī'ah wa Rufeidah*

The Rabī'ah wa Rufeidah stretch from a few miles NNW. of Ibha to within about 15 miles of Muhā'il, their country being about 35 miles from north to south, and 20 miles from east to west on the average, though it tapers to a point in the north. The tribes

which adjoin them are : on the north the Reish, on the east the Balahmar and Beni Mālik, on the south the 'Alqam el-Hūl, and on the west the Rijāl el-M'a and Beni Thuwwah. The tribe is divided into four main divisions, the Rabī'at esh-Shām, Āl 'Asimah, Rufeidat esh-Shām, and Āl Hārith. The Rabī'at esh-Shām and Rufeidat esh-Shām have no relationship or connexion with the Rabī'at el-Yemen and Rufeidat el-Yemen, as might be supposed.

The Rabī'at esh-Shām occupy the southern portion of the territory, being entirely settled in villages along the Ibha-Athālif road.

They have no Chief Sheikh, having expelled 'Ā'idh ibn Hasan, their former Sheikh, on account of his desertion to the Turks.

The Āl 'Asimah are partly settled and partly nomad, chiefly along the Beni Thuwwah boundary.

Their Chief Sheikh, 'Ali ibn Hamūd, fought for the Idrīsi in 1910, was captured by the Turks, and after a year's imprisonment was released and reinstated.

The Āl Hārith, who are both settled and nomad, live in the Wādi Tayyah, along which is the main road from Ibha to Muhā'il, and for years have given a great deal of trouble to the Government. The Wādi Tayyah is the head-quarters of all the bad characters in the neighbouring country, and a caravan has to be very strong to pass through without paying toll. The Āl Hārith are notoriously treacherous, and their hand is against the whole world, including their own tribe. They engage in the camel-carrying trade to a certain extent between Muhā'il and the Rijāl el-M'a, but they seldom venture near Ibha, nor can the Turks levy taxes from them, as they sometimes do from the rest of the tribe. Their Sheikh, Mohammed ibn Shāhir, has a very bad reputation.

The tribe as a whole favours the Idrīsi, chiefly because it is discontented with the Government. It is, however, notoriously fickle and unreliable, and goes with the side which pays it best. It maintains a hereditary feud with the Rijāl el-M'a. It is descended from Qahtān.

(a) *Rabī'at esh-Shām*. Settled, 1,500 men.

Chief clan is Beni Ghanmi. Sheikh : El-Fejih.

Chief villages :—

Teihān

Umm Sherāf

'Amir ibn 'Abdullah.

'Abdullah ibn 'Abdillāh.

| | |
|------------------------------------|-----------------------|
| Umm Sauli | Ahmed ibn Ghanmi. |
| Wādi Zebnah | Mohammed ibn 'Abdu. |
| Bahah Rabī'ah | Mohammed ibn Sultān. |
| Umm Mesjawi | 'Abdullah ibn Misfir. |
| Rahbān | 'Abdullah ibn Fejih. |
| Sheikh Misfir ibn Ma'sir is Mufti. | |

(b) *Āl 'Asimah*. 2,000 men.

Chief Sheikh : 'Ali ibn Hamūd.

(i) Settled, 1,000 men. Chief villages :—

| | |
|-----------------|------------|
| Umm Rahwah | Ibn Māni'. |
| Jau ibn Sheibān | Ibn Haza'. |

(ii) Nomad, 1,000 men. Chief clans :—

| | |
|-------------------------|-------------------|
| Āl Umm Haneish Ti-hāmah | Māni' ibn Hanash. |
| Āl Jeheishah | Abu Karāthah. |
| Āl 'Aqabah | Musaffir. |
| Sahar Āl 'Āsim | Jābir. |

(c) *Rufeidat esh-Shām*.

Chief Sheikh : 'Abdullah ibn Muzerqah, 600 men.

Chief villages :—

| | |
|---------------|---------------------|
| Wādi Tabab | Sa'id ibn Sultān. |
| Āl Umm Jeish | Sha'r ibn Muzerqah. |
| Āl Bāsha | Zuheir. |
| Āl Mahmūd | Sa'id ibn Mohammed. |
| Āl Jemāl | Mahshi. |
| Āl Umm Hadan | Ibn Suleim. |
| Āl Bayād | Ibn 'Abūt. |
| Āl Shadād | Yahya ibn Sultān. |
| Sharāmah | Mohammed ibn Hasan. |
| Āl Umm Jalūli | Yahya ibn 'Audah. |
| Āl Bundar | Simm ibn Sā'il. |
| Āl Umm Ghāl | Ahmed ibn Sā'il. |
| Talhah | Mohammed ibn 'Awad. |

(d) *Āl Hārith*. 1,000 men.

Chief Sheikh : Mohammed ibn Shāhir.

(i) Settled. Chief villages :—

| | |
|--------------|--------------------|
| Umm Jizah | 'Amr ibn Jelfa'ah. |
| Umm Zahra'ah | 'Ali ibn Shāhir. |

Umm Muqza'ah
A'farah.
Lasāfah.

Lāhiq ez-Zeidāni.

(ii) Nomad. Chief clans :—

Āl Dhi'b
Āl Nahyah
Āl 'Aqabah

Ahmed ibn Dhāfir.
Hidha'ah.
Mughra'ah.

42. *Rabī'at el-Yemen*

The Rabī'at el-Yemen are a nomadic tribe keeping chiefly to Wādi Dhil'a (Dhulah) and Wādi Shahlah, and sometimes going down to Shuqaiq or up to the Beni Mugheid country. The adjoining tribes are the Beni Mugheid on the north and north-east, the Shahrān on the south-east, the Beni Shi'bah and other nomads of Mikhlāf el-Yemen on the south, and the Rijāl el-M'a on the west. They are rich in camels, donkeys, and flocks, and make a good living by selling *semn* in Ibha. They are well armed with the type of French rifle which they call 'Abu Bukrah', and carry shields, as well as long curved knives (*jenābih*). They are noted for their bravery and deem it a disgrace to die in their beds.

Though wild and rough and with such a contempt for marriage that as a rule they have to be known by the names of their mothers, they are nevertheless hospitable, and clean in their fighting, and have the reputation of never going back on their word once given. In person they are very tall and fairer than most Arabs, with blue eyes. They say they are descended from the Ashrāf el-Huseiniyah, but their enemies name the Sulubba, or wandering gipsy tinkers, as their forefathers. They pay but little attention to religion, and on the first day of Ramadan choose thirty young men, whom they dress in white and compel to fast for one day at some appointed place, on behalf of the whole tribe. Having done this they have a feast, and taunt the neighbouring nomads for their inability to rise to such heights of self-sacrifice.

They are a united and conservative tribe, condemning those who smoke, and in their contempt for foreign luxuries eating only milk and meat. They live in straw-plaited tents.

Their friends are the Beni Mugheid: their enemies, the Rijāl el-M'a, Shahrān, Beni Shi'bah, and Naj'u. The Turks have never been able to keep them in order, and their attitude to the Idrīsi depends entirely on his power to make them obey. 'Ali ibn Jabbār is their chief Sheikh, a man of 45 and a noted warrior. He is said

to have the tribe well in hand : he pays a nominal allegiance to the Idrisi, but will not allow him to collect taxes.

(*Aulād Āl Umm Husein*).

Chief Sheikh : 'Ali ibn Jabbār.

All nomads. 5,000 men. Clans :—

| | |
|----------------|---------------------------|
| Āl Bawāh | Mohammed ibn Sa'd Buqjān. |
| Umm Farahnah | Mufarrih ibn Museibakh. |
| 'Ali Fellāh | Mufarrih Mashāf. |
| Āl Shūkah | Mufarrih ibn Gharāmah. |
| Āl Museibakh | Mūsa ibn Ghazāmah. |
| Darājīn | Mohammed ibn Jarawash. |
| Mugheidīyīn | Mufarrih ibn Mohammed. |
| Umm Sherifiyīn | Hasan Abu Zahrah. |
| Āl Mughīdhah | Sa'd ibn Mihi. |
| Āl Mas'ūd | Yahya Abu Hayyah. |
| Āl Mushni | Mohammed ibn Juwei'id. |
| Āl 'Arafīn | Sa'd ibn 'Abdullah. |
| Āl Sālim | Hasan ibn Mas'ūd. |

43. *Reish*

The Reish are to the north and north-east of Muhā'il, and are bounded on the north by the Āl Mūsa ibn 'Ali and the Shahari section of the Beni Shihir, on the east by the Balasmar, on the south by the Beni Thuwwah and Āl Mūsa, and on the west by the Āl ed-Dureib. Their southern boundary comes to within 5 miles of Muhā'il.

They are divided into two sections of Reish and Āl Meshwal, and number about 2,500 men. But although fairly numerous, they are cowardly and unwarlike, and are classed in contempt with the Beni Mālik by the fighting tribes round. They all favour the Idrisi and pay him taxes. They tried to make a stand in 1912 against the Sherif of Mecca, but were badly worsted and their country laid waste. They are entirely sedentary and engaged in farming. The country is fairly level, thickly wooded and productive, with running streams in places. Their enemies are Balasmar, Beni Shihir, and Balahmar; their allies, the Barak tribes, the Āl Mūsa, Beni Thuwwah, and the Beni Qutābah and Beni Dhālim of the Rijāl el-M'a. An isolated colony own the village of Mandar in the Balasmar country and hold aloof from any hostilities which take place between the two tribes. Their Sheikh,

Mohammed ibn Muzhar, has no cause to love the Turks, who killed his son in 1910.

Chief Sheikh, Mohammed ibn Muzhar. 1,500 men.

Chief villages :—

| | |
|-----------------|---------------------|
| Mandar | Ibn Dhiheib. |
| Qurn el-M'a | Rājih. |
| Umm Quddūs | Sa'id Abu 'Allāmah. |
| Muneidhir | 'Amr ibn Hādim. |
| Hadhān | Mohammed ibn Tālī. |
| Al Umm Sha'tha' | |

Al Meshwal. 1,000 men. Chief Sheikh : 'Ali ibn Tālī'.

Chief villages :—

| | |
|-----------------|------------------------|
| Umm Hajju | Mohammed Abu 'Allāmah. |
| Madba' | Sahfān. |
| Sakkan er-Reish | Ibn Salāmah. |

44. *Rijāl el-M'a*

The Rijāl el-M'a, though not so numerous as some of the Asir tribes—it can at most put 17,000 men in the field—is nevertheless one of the most renowned for its courage and dash in war, its internal unity, and its pride of independence. Its country lies between Ibha and the sea, and is roughly a stretch of 50 miles from NW. to SE., and 25 miles from NE. to SW. Its neighbours are the Bahr ibn Sekeinah and Beni Thuwwah on the north, Rabi'ah wa Rufeidah, 'Alqam, Beni Mugheid and Rabi'at el-Yemen on the east, Beni Shi'bah on the south, and Munjahah and Beni Hilāl on the west.

The tribe is divided into seven subdivisions : the Beni Qutābah, Beni Dhālim, Beni Jūnah, Jeis ibn Mas'ūdi, Beni Zeidīn, Shahāb, and Umm Bina.

The chief Sheikh of the whole tribe is Ibrāhīm ibn Muta'ālī of Julla, a man much respected for his prowess in war and his wisdom in tribal matters. He is now over 70 years of age, and for some time most of the administration has devolved on his son, Ahmed ibn Muta'ālī. The latter is a tall man of about 30, with a fair skin, who first made his name as a fighter when the Rijāl el-M'a overran Mikhlāf el-Yemen just before the rise of the Idrisi. He fought the Sherif in 1910 at Muhā'il and in the Balahmar country, but withdrew his forces at a critical moment owing to the appointment of Seyyid Mustafa, of the Bahr ibn Sekeinah, as general of the whole Asir army. So greatly did the Rijāl el-M'a resent having an

outsider placed over them, that soon after one of their minor Sheikhs, Seyyid Yahya walad Esh-Sheiri, with the full approval of the tribe, attempted to murder him. The Idrisi gave way on the matter, but the mischief had been done, and the Rijāl el-M'a took no further part in the campaign.

Of the sub-tribes, the Beni Qutābah live in the fertile valley of Wādi 'Ūs, which rises near Suda, and joining the Wādi Ahābesh near Athālif, eventually flows into the Wādi Dhofa' by Muhā'il. The Beni Qutābah stretch from near its source to beyond Athālif in a succession of villages surrounded by cultivation. The slopes of the hills and the valleys, except where cleared, are here, as elsewhere in the Rijāl el-M'a country, deeply forested. The Beni Qutābah, though dwelling in villages, are of a wandering temperament, and are the chief camel carriers on all the trade routes of Asir, going to Sabia, Qunfudah, Birk, and sometimes as far as Bishah and Mecca. There is a small colony of 'Abādilah Ashrāf who live with them and wield a certain amount of influence.

The Sheikh of Athālif, Ibrāhīm el-Hufdhi, is a man of some notoriety. His father was made a Kaimmakam by the Turks and granted a pension of £15 a month, which was paid to his family until the tribe revolted. Ibrāhīm el-Hufdhi went to Constantinople in 1914 to assert his loyalty to the Turks and ask that the pension should continue to be paid to him. His influence in the tribe is not great.

The Beni Dhālim lie to the south of the Wādi 'Ūs and are entirely settled. They are the largest section, numbering 4,000 men, and also by far the richest. They have most of the trade of Asir in their hands and bring petroleum, sugar, tea, clothing, &c., from Aden and Musawwa', which they sell chiefly in the large village of Rijāl. They have been the foremost pioneers in the importation of fire-arms from Jibuti, which has increased so largely during the last few years and which the Turks have found it impossible to check. Rijāl is the focus of all local products and skins; gum and *semn* are brought from as far as the Shahrān country, bought by the Beni Dhālim merchants, and exported to Aden. The village next in importance is Sha'bein, the chief rifle market.

The Rijāl el-M'a never marry outside their own country, but as they have grown rich they have bought much land in the neighbouring districts of 'Alqam el-Hūl and Rabi'at el-Yemen. Amongst the most wealthy of them is a family of Seyyids, known as the Sa'dat en-Na'āniyah, who have lived amongst them for many generations, and whose head, Seyyid Husein en-Na'āni, is the most important leader in war after Ahmed el-Muta'āli and Ahmed el-Hayyāni.

The Beni Jūnah are partly settled in villages and partly nomad, and inhabit the country towards the Munjahah. They, too, engage in trade to a certain extent, and one of their Sheikhs, Ayuh, was the first man to start the gun-running venture. The village of Jabūt was the chief centre, and received its name from Jibuti. They are also occupied with home industries, and both men and women are employed in making straw-woven articles, such as matting, baskets, and hats, which they call *toffush*, and which are largely worn by the women of Asir.

The most important man of the Beni Dhālim and one of the best known in Asir is Zein el-‘Ābidīn, chief Mufti of Asir, and greatly trusted by the Idrisi. Educated at Zebīd, he had already become a force in Asir before the rise of the Idrisi, by reason of his learning and the justice of his decisions. He has now powers of life and death, and is the chief judge of appeals from the judgements of the tribal Qādhis and Muftis wherever the power of the Idrisi runs. He is also frequently called in to arbitrate in the more important tribal disputes, and as the Rijāl el-M’a have implicit confidence in him and are willing to back it by force of arms, his influence is very great. He is now a man of about 40 years of age, and has houses in Sabia and Rijāl.

The Jeis ibn Mas‘ūdi live near the ‘Alqam el-Hūl border and are the aristocrats of the tribe. The paramount family belongs to them, and they consider it beneath their dignity to engage in trade of any sort. They live for fighting alone, and have as high a reputation for courage as any tribe in the country. Their integrity, too, is unchallenged, and in most of the tribal disputes in neighbouring friendly tribes they are called in to arbitrate.

In the south are the Beni Zeidīn along the Beni Mugheid and Beni Shi‘bah boundaries. They, too, are noted fighters. They grow much coffee on the slopes of the hills and their nomad clans are rich in flocks. Their chief Sheikh is Ahmed el-Hayyāni, who lives at Hiswah. He is a man of about 45 and, after Ahmed ibn Muta‘ālī, he is the most important man in the tribe. An enemy of the Turks since childhood, he eagerly supported the Idrisi, and is said to have almost as much influence with him as Mohammed Yahya Ba Sāhi. He is a great friend of Seyyid Mustafa, and keeps on good, though at times jealous, terms with Ahmed ibn Muta‘ālī.

The Shahāb and Umm Bina share the country in the Wādī Ahābesh to the north.

They are entirely agricultural and pastoral, and seldom leave their borders except to fight.

The Rijāl el-M'a are foes with the Beni Hilāl, Beni Mugheid, Rabi'ah wa Rufeidah, Āl Mūsa, and Munjahah. With the Beni Thuwwah, 'Alqam, and Beni Shi'bah they are allies. They were once good friends of the Bahr Ibn Sekeinah, but relations have been strained since the Seyyid Mustafa episode. Before the Idrisi arose they were under the domination of the Turks, but since his revolt they have entirely thrown off their yoke. During the last few years the road to Muhā'il from Ibha, *via* Athālif, has been closed to the Turks, and frequent dashes are made to the main Muhā'il-Ibha road when news is received that a Turkish convoy is passing through.

They support the Idrisi as equals, rather than as subjects, and will neither consent to pay him taxes nor suffer his officers to rule them.

They have a code of justice amongst themselves which is fairly rough and ready, but is rigidly enforced. Murder is severely punished, sometimes by death, sometimes by the payment of blood-money; theft, after two warnings and when proved by witnesses on oath, by the loss of a hand. There is a fixed dowry, both for rich and poor, of P.120, and plurality of wives is the exception. There is a strong feeling against divorce without adequate reason. A man is considered justified in taking a second wife if the first fails to bear him children, but such a failure is not a sufficient excuse for a divorce.

Paramount Sheikh: Ibrāhīm ibn Muta'ālī and his son, Ahmed ibn Muta'ālī. 17,000 men.

1. *Beni Qutābah*. Chief Sheikh: Ahmed ibn Mufraj. 2,500 men in Wādi 'Ūs.

Chief villages :—

Beit Shāji'
 Āl Umm Shābi
 Āl Umm Mas'am
 Āl 'Amr
 Ghanmah
 Umm Jizā'
 Umm Dhaharah
 Beni 'Ābidīn
 Sha'bein
 Athālif
 Ashrāf

Mohammed ibn Shāji'.
 Mohammed ibn Musallat.
 'Ali ibn 'Amr.
 'Amr ibn 'Ali.
 Ahmed ibn 'Amr.
 Mohammed Abu Rubāh.
 Mohammed el-'Askari.
 Ibrāhīm Abu Rubāh.
 Sherif 'Abdillah.
 Ibrāhīm el-Hufdhi.
 Sherif 'Abd ibn 'Abdullah.

2. *Beni Dhālim el-Hāshir*. 4,000 men.

In Rijāl. Mohammed ibn Ahmed el-Jahwashi.

Chief villages :—

| | |
|---------------------|--------------------------------|
| Umm Qadahah | Ibrāhīm ibn Fa'i. |
| Āl 'Othmān | Fa'i ibn Ibrāhīm. |
| Umm Nusūb | Fa'i Judeimi. |
| Manādhir | Mohammed ibn Sālim. |
| Umm Barāyah | Ibn Zuleil. |
| 'Asalah | Seyyid Husein en-Ni'mi. |
| Sa'dat en-Na'āmiyah | Seyyid Hasan en-Ni'mi. |
| Ghamārah | Ibrāhīm Rijni. |
| Āl Ja'eidah | Qasim Ja'eidi. |
| Āl Umm Selāmi | Mohammed ibn Zeid. |
| 'Amja | 'Abd er-Rahmān ibn Ghala. |
| Umm Shurafa | Walad Abu 'Ā'idh. |
| Shasa' | Abu Merjūk. |
| Umm Jerf | Mohammed ibn Sultān Abu Hāmid. |
| Na'jah | Ahmed el-Hufdhi. |
| Āl Mahūb | Zeid ibn Gharāmah. |

3. *Beni Jūnah*. Chief Sheikh : 'Ali Midkom. 2,000 men.

(a) Settled. 1,000 men. Chief villages :—

| | |
|----------------|------------------------|
| Betilah | Ayyūb. |
| Kisān | Mohammed ibn Nasīlah. |
| Khamīs Kisān | Ibrāhīm ibn 'Abdullah. |
| Jabūt | Ya'qūb. |
| Āl Umm Ruweyyi | Ibn Jabrān. |

(b) Nomads. 1,000 men. Clans :—

| | |
|-------------|----------------------|
| Āl Mahliyah | Gharām ibn Heif. |
| Sawājah | Mohammed Abu Hanash. |
| Naj'u | Abu Ghabeish. |

4. *Jeis ibn Mas'ūdi*. 1,500 men. Mohammed ibn Muta'āli.

(a) Settled. 1,000 men. Chief villages :—

| | |
|----------------|-----------------------|
| Umm Jallah | Hasan ibn Muta'āli. |
| Āl Umm Mukhāli | Mohammed ibn Māni'. |
| Wādi el-Mirār | Ahmed Makbūt. |
| Wasānib | Murā'i ibn Mukhāli. |
| Jebel Jeis | Mohammed ibn Mukhāli. |

(b) Nomads. 500 men. Clans :—

| | |
|---------------|--------------------|
| Umm Jarawīyah | 'Amr ibn Mohammed. |
| Umm Muqlabah | Hādi Abu Hadiyah. |
| Āl Hanash | Abu Sultān. |
| Beni Shibli | Abu Mashūf. |

5. *Beni Zeidīn*. 3,000 men. Chief Sheikh : Ahmed el-Hayyāni.

(a) Settled. 1,000 men. Chief villages :—

| | |
|-----------------|-----------------------|
| Salab | Hanash ibn Mas'adi. |
| Hiswah | Thawābi. |
| Āl Zahwān | Ibn Khatmah. |
| Wādi Hiswah | Abu Zenādah. |
| Maqtal es-Sa'id | Mohammed ibn Musāfir. |
| Wādi Hamāmah | 'Izz ed-Dīn. |
| Umm Raddah | Mohammed Tamrān. |

(b) Nomads. 2,000 men. Clans :—

| | |
|--------------|----------------------|
| Āl Dākir | Ahmed ibn Gharāmah. |
| Āl Wājih | 'Ali ibn Heidhah. |
| Āl Umm Haddi | Ahmed ibn Mohammed. |
| Āl Umm Zāri | Mohammed ibn Sultān. |

6. *Shahāb*. 1,500 men. Chief Sheikh : Mohammed ibn Mūsa.

(a) Settled. 5,000 men. Chief villages :—

| | |
|-------------|-----------------------|
| Natan | 'Abdullah Abu Miskah. |
| Wādi Nimr | Mohammed ibn Qasīm. |
| Wādi Natrān | Mohammed edh-Dhi'b. |
| Sheri | El-Khilāf. |

(b) Nomads. 1,000 men. Clans :—

| | |
|----------------|-----------------------|
| Āl 'Ashar | Abu Hādi. |
| Āl Abu Sha'rah | Mohammed ibn Ma'addi. |
| Umm Nujū'ah | Mohammed ibn Hasan. |
| Āl Ifdheilāh | Talhān. |

7. *Umm Bina*. Chief Sheikh : Mohammed ibn Hanash. 2,500 men.

(a) Settled. Chief villages :—

| | |
|----------------|---------------------|
| Sahar Umm Bina | Mohammed ibn Māni'. |
| Sheri'ah | Abu 'Alāmāh. |

| | |
|----------------------|----------------------|
| Jebel Jadrān | Mohammed ibn Hasan. |
| Ja'ja | Abu Sahnān. |
| (b) Nomads. Clans :— | |
| Āl Beheijān | Musaffir. |
| Beni Isarah | Abu Ramzah. |
| Āl Umm Fādhil | Mohammed Abu Husein. |

45. *Ahl Sabia*

The term *Ahl Sabia* is vaguely used in *Asir* to include the people of *Sabia* itself and the villages round within a considerable radius. They are in no sense a tribe, and should therefore properly be excluded from this handbook, but as mention of them is sometimes made in reports, and they are closely connected with the *Idrisi*, whose head-quarters are at *Sabia*, a brief description is included. Before the *Idrisi*'s rise to power these villages were a succession of small independent units, each a law to itself and generally at odds with its neighbour. The Turks never attempted a proper administration of the country, and violence was rife to such a degree that only large armed parties could travel with safety. Only when the hillmen descended on them was there any degree of cohesion, and in the last attack of the *Rijāl el-M'a*, which took place about thirteen years ago, the villagers all combined to save their homes.

The first task of the *Idrisi* was to conciliate the different warring elements and to promote peace, and to-day the district is thoroughly under control and law abiding.

The largest element of the population is of Sudanese blood, partly unemancipated slaves, but chiefly those who have gained their freedom. With these are the *Muwallads*, Sudanese with an Arab strain, and over them the Arabs of pure blood and the *Sa'dah* and *Ashraf*. *Sabia* itself, of course, contains merchants from other Mohammedan countries, the strongest element coming from the *Hadhramaut*. Mohammed Yahya Ba Sāhi, the chief adviser of the *Idrisi*, and the Emir of all *Mikhlāf el-Yemen*, which of course includes *Sabia*, is from that country.

The *Idrisi*'s standing army of about 500 men is entirely recruited from amongst the Sudanese round *Sabia*, and they can muster about 10,000 men when the general rally is sounded.

The following is a list of the chief villages and their approximate number of fighting men.

Sabia. Chief sections :—

| | | |
|-------------------|-----------------|-----|
| Ashraf el-Khawāji | Sherif Idam | 300 |
| Sa'dah | Seyyid el-Hasan | 400 |

| | | |
|-------------------------|---------------------------------|-------|
| Āl 'Arār | Seyyid 'Abd er-Rahmān ibn 'Arār | 400 |
| Huseiniyah | Sheikh 'Othmān | 300 |
| Ma'āsir | Ahmed 'Ali | 400 |
| Villages round Sabia :— | | |
| Adeyyah | Mohammed ibn Nāsir | 200 |
| Muhalla | Husein Abu Shu'ūbi | 1,500 |
| Dahna | Seyyid el-Husein | 600 |
| Melhah | Seyyid Husein el-Mekki | 800 |
| Qadab | | 200 |
| Shahādah | | 100 |
| Wādi Musliyah | | 600 |
| Wādi 'Iseirah | | 200 |
| Wādi Beish | | 400 |
| Ta'shar | | 50 |
| Jebel Feifa | | 500 |
| Umm el-Khashab | | 400 |
| Salāmah | | 1,000 |
| Dhamād | | 600 |
| Khulab | | 100 |
| Hammah | | 120 |
| Jebel el-Milh | | 50 |
| Wādi Beidh | | 200 |
| Jebel en-Nadhir | | 300 |
| Madhāyah | | 200 |

46. *Shahrān*

The Shahrān cover a greater stretch of country than any other tribe in Asir, and are the largest numerically. The country round Bishah is theirs and they follow the Wādi Shahrān to its source and thence to within 20 miles of Sabia, a distance from north to south of more than 200 miles. Their boundary from east to west of the Wādi Shahrān is undefined and constantly changing, as one or the other of the neighbouring nomad tribes gains the upper hand. Farther south it is fixed and varies from 5 to 50 miles in breadth. Their neighbours on the north are the wandering Shalāwah and Sebei', on the east the 'Abidah and Rufeidat el-Yemen, on the south the Naj'u, and on the west starting near the sea and working north, the Beni Shi'bah, Beni Mugheid, where they come to within four miles of Ibha, Beni Mālik, Balahmar, Balasmar, Beni Shihir, Bulqarn, and Shamrān. The Shahrān, like the Beni Shihir,

Shamrān, and other tribes of Asir, trace their descent to the Rijāl el-Hajar. The tribe is divided into nine main divisions, the Āl Musheit, Āl Rusheid, Āl Ghamar, Nahās, Qa'ūd, Beni Bijad, Beni Wahnāb, Sha'af Rashhah, and Āl Yinfa'ah.

The Āl Musheit are numerically the smallest, but politically the most important sub-tribe, since they contain the ruling tribal family. In former days its influence over the whole tribe was unquestioned, but since the Idrīsī's rise to fame some sections have joined him, while others have remained faithful to the Turks, and discord has crept in and weakened its power. It is still, however, very powerful, and in purely tribal matters has the ultimate word over the majority. The paramount chief is 'Abd el-'Azīz ibn Musheit, now an old man of 60, who lives in considerable state at Dhahbān, and also owns a house in Khamīs Musheit, the largest and most important trading centre in Asir. Sheikh 'Abd el-'Azīz is a rich man, since he levies his own taxes in this town, taking a piastre for every donkey sold, 2 piastres for each camel, and 5 piastres for a skin of *semn*, &c. The Turks do not interfere with him in this, but content themselves with taking *'ushūr* from the local cultivators. He is, however, expected to entertain freely members of the outlying sub-tribes who visit him, and always keeps an open house. In his old age he has taken to drink, and leaves all the active management of the tribe to his son, Sa'id ibn 'Abd. The latter, like his father, supported the Turks, but he is also said to be in correspondence with the Idrīsī. He is now about 32 years old, and is popular with the tribe and, as a leader, famous in war. The only other man of importance in the family is Sheikh 'Abd el-'Azīz's nephew, Sa'd ibn Husein, who has been won over by the Idrīsī with the promise of the chief Sheikhship if he can oust his uncle and cousin. His appointment, however, would not be popular with the tribe, for he is reputed to be mean and overbearing. His two brothers, 'Abd ibn Ibrāhīm and Husein ibn 'Abd, are with him, but have not much influence.

The Āl Rusheid live round Khamīs Musheit and towards Ibhā and number about 4,000 men. 'Alī ibn 'Iteij is their chief Sheikh, a fighter of repute.

They all support the Turks, but they refuse to pay them taxes, nor do they join the local gendarmerie. They are a prosperous community and their nomads are rich in a breed of large white sheep. They also own many horses. They have not a good reputation in war.

The Āl Ghamar are braver than the Āl Rusheid and quarrel with them. They live along the Beni Mālik boundary, and muster about

1,000 men, of whom 600 are nomads. Mohammed ibn 'Urūr, their chief Sheikh, dislikes Sheikh 'Abd el-'Aziz and supports the Idrisi. His followers, however, keep very much to their own country and do not meddle in politics.

The Nahās are a purely nomad section and are rich in horses and sheep. They live out to the east along the 'Abidah boundary, and are of all the Shahrān the most famous in war. They do all their fighting on horseback, principally against the 'Abidah. The Qa'ūd and the Āl Rusheid pay them 'khāwah', at the rate of 12 piastres for every well, as a bribe against being plundered. They have no cultivation and live by selling *semm* and their animals in Khamis Musheit. Their young men are not permitted to wear rings until they have killed a man, and once blooded they cut a notch on the stock of their rifles for each of their victims. Utterly out of hand, they never approach Ibha, and recognize neither the Turks nor the Idrisi nor their own paramount Sheikh. 'Ā'idh ibn Jabbār is their chief, a man of 50, who has led them into battle for years.

The Qa'ūd are entirely settled in Wādi Tindāhah, which flows into the Wādi Shahrān, and is the most fertile of all the Shahrān country. They are peaceable and unwarlike, and obedient to Sheikh 'Abd el-'Aziz.

The Beni Bijad are a large sub-tribe numbering 10,000 men, of whom 7,000 are nomads. The settled portion lives along the Ibha-Bishah road between Āl Batāt and Shafān, and is entirely agricultural. The nomads are warlike and fight both on horseback and on foot. Their cavalry carry lances as well as rifles. They are on bad terms with the Beni Wahnāb and fight the 'Abidah, Balahmar, and Balasmar. Like most nomads they go up to Bishah for the date season. Sa'id ibn Hashbal is chief over all the sub-tribe. He was formerly with the Turks, but now sides with the Idrisi, and only pays a nominal allegiance to Sheikh 'Abd el-'Aziz. He collects tithes from his followers, with whom he is popular, and is a rich man.

The Beni Wahnāb are the largest sub-tribe, numbering 15,000 men, of whom 13,000 are nomads. They live in the Wādi Shahrān up to Bishah. Of all Arabs they have the most evil reputation. They are robbers and highwaymen, treacherous, even to their guests, have little religion and no marriage laws, and kill women and children in their raids, a custom which is execrated by all other fighting tribes. They are also unclean in their feeding and eat rats and jerboas. The man with the strongest hand rules them, and the present Sheikh, Nāsir ibn Heif, and Heif ibn Nāsir, his son, won

their position by forcibly ejecting the former Sheikh, Ibn Hashāl, who has now degenerated into a petty and uninfluential highwayman.

They are against every tribe and every government, and are paid by other weaker tribes to refrain from raiding. The villagers of Bishah and the clans who live near, such as the Rimāthān, Uqlub, and Beni Sulūl, are, however, slightly more civilized. Only during the date season at Bishah, which lasts about four months, there is a general truce, and Arabs from all over the country foregather. Sheikh 'Abd el-'Azīz owns large and valuable date-groves, and both the Sherif of Mecca and the Idrisi have agents there. These two agents belong to the Beni Wahnāb, Sheikh Yahya ibn Fā'iz acting for the Sherif, and Nāsir ibn Kurkmān for the Idrisi, for the purpose of collecting *Zakāt*. The former is the more influential. The Beni Wahnāb go out to Tathlith at certain seasons of the year, where there is excellent grazing for their many flocks and herds.

The Sha'af Rashhah and Āl Yinfa'ah occupy the Tihāmah to the south of Ibha, from which they are separated by the Beni Mugheid. The Sha'af Rashhah, who are to the north of the Āl Yinfa'ah, are entirely settled and peaceful. The Āl Yinfa'ah live in the district of Temniyah (Thimniyah), which is the most fertile of all Asir, and approach to within 20 miles of Sabia. They are numerous and wealthy, and have a good reputation for hospitality and courage. 'Abdullah ibn Hamad is the chief Sheikh of both sections, a tall man of about 55, with a long white beard. He was formerly on the side of the Turks, but broke with them and with Sheikh 'Abd el-'Azīz about 8 years ago, when his son was murdered by the Beni Wahnāb, while a guest of Sheikh 'Abd el-'Azīz. Since then he has joined the Idrisi, and, being a man of great influence, has brought his tribe with him. The Idrisi now collects taxes from them and keeps about 100 police at Temniyah. The enemies of these two sub-tribes are the Rufeidat el-Yemen and Rabī'ah; their friends, the Arabs of Mikhlāf el-Yemen. The nomads of Āl Yinfa'ah are horse-owners and sell their stock in the Sabia market.

(a) *Āl Musheit.*

'Abd el-'Azīz ibn Musheit, paramount Sheikh : Sa'id ibn 'Abd,
his son.

| | |
|------------------|----------------------------------|
| Sa'd ibn Husein | } three brothers who are nephews |
| 'Abd ibn Ibrāhīm | |
| Husein ibn 'Abd | |
| | of 'Abd el-'Azīz ibn Musheit. |

(b) *Āl Rusheid*. Chief Sheikh : 'Ali ibn 'Iteij.

1. Settled. 4,000 men.

Chief villages :—

| | |
|----------------|--------------------------------|
| Hirir | 'Ali ibn Sa'id. |
| Waqabah | 'Abdullah ibn Sihmān. |
| Na'mān | Hasan ibn Zubein. |
| Dhahbān | Sherif Abu Nūrah. |
| Sofq | Mohammed ibn Mubārak es-Sofār. |
| Rōnah | Ibn 'Ukah. |
| Āl Jassāb | Ibn Nimshah. |
| Darb | Sa'id ibn Benāyah. |
| Khamīs Musheit | Behir. |
| Jambar | Abu Mikha'. |
| Soma'dah | Salim ibn Zumei'. |
| 'Itwid | Sa'id abu Milhah. |

2. Nomad. 500 men. Chief clans :—

| | |
|------------|---------------------|
| Āl Shubeil | Nāsir ibn Shubeil. |
| Āl Ghanum | Mohammed ibn Hāzim. |
| Āl Tazzah | Sa'id ibn Ghuzeil. |

(c) *Āl Ghamar*. Chief Sheikh : Mohammed ibn 'Urūr.

1. Settled. 400 men.

| | |
|---------------|------------------|
| Tayyib el-Ism | Sa'id ibn 'Urūr. |
|---------------|------------------|

2. Nomad. 600 men. Chief clans :—

| | |
|--------------|---------------|
| Aulād Muhur | Ibn Shatf. |
| Āl Shahra | Ibn Rabu'i. |
| Āl Tayyār | Ibn Ghudheif. |
| Āl Sa'dūn | Ibn Tūrki. |
| Beni Zerābah | Jeheish. |

(d) *Nahās*. All Bedouin. 1,000 men. Chief Sheikh : 'Ā'idh ibn Jabbār.

Clans :—

| | |
|-------------|--------------------|
| Āl Khazqa | 'Uweir ibn Hizām. |
| Āl Hazra | Dhi'b Ladqam. |
| Āl Heiza'ah | Dhi'b ibn Jidhei'. |
| Āl 'Alīyah | Samghān. |

(e) *Qa'ūd*. Settled. 3,000 men. Chief Sheikh : 'Abdullah ibn Sana.

Chief villages :—

| | |
|-------------|----------------------|
| Tindāhah | Mohammed ibn Sana. |
| Āl Dhi'b | Ibn Rafī'ah. |
| Āl 'Ujeir | 'Abdullah el-Wuteid. |
| Gheithān | Mi'tiq ibn Mohammed. |
| Āl Zalāl | Mohammed ibn Sana. |
| Āl Mustanīr | Mohammed ibn Durei'. |
| Sadr | Dhi'b ibn Jer'ān. |
| Āl Zayān | Wad'ān. |
| Hauta | 'Ali ibn Dakhīl. |

(f) *Beni Bijad*. Chief Sheikh : Sa'id ibn Hashbal.

1. Settled. 3,000 men. Chief villages :—

| | |
|---------------|------------------------|
| Rashda' | Mohammed ibn Es-Sa'ān. |
| Āl Batāt | Hereish. |
| Āl Bithor | Ibn Hanash. |
| Āl Umm Zeitil | Nejeir. |
| Ghireirah | Safeir. |
| Shajrah | Abu Milhi. |
| Madhah | Ibn Fudghram. |
| Shafān | Mohammed ibn Sa'id. |

2. Nomads. 7,000 men.

Beni Munebbih el-Hakam.
 Sheikh Sa'id ibn Hakam.

(g) *Beni Wakhāb*. 15,000 men.

Chief Sheikhs : Nāsir ibn Heif and Heif ibn Nāsir.

1. Settled. 2,000 men. Chief villages :—

| | |
|----------|---------------|
| Khadhra | Ibn Huweilah. |
| Museiriq | Zuweiki. |

(Bīshat en-Nakhl), Chief Sheikhs : Yahya ibn Fā'iz and Nāsir ibn Kurkmān.

| | |
|------------------|--------------------|
| Raushīn (Roshīn) | Nāsir ibn Kurkmān. |
| Nimrān | Ibn Barrāsh. |
| Āl Bashūk | Abu Jeridah. |
| Zereib | Abu Khazmah. |
| Āl Khālit | Heif. |
| Wādi Leimūn | Zereik ibn Mustūr. |
| Āl Shukbān | Yahya ibn Lazar. |

2. Nomads. 13,000 men. Chief clans :—

Āl Buljārib.

Āl Mustur.

Sifālah.

Mo'āwiyah

Husein ibn Zāhir

Rimāthān

Uqlub. Sh. Madāf ibn } Nomads of Bīshah.

'Atiyān

Beni Sulūl } Nomads. Sh. Amīr ibn Es-

Jerādīn } Seyyiri of Bīshah.

Mahlaf

Yahya ibn Fā'iz.

(h) *Sha'af Rashhah*. 4,000 men. Settled. 'Abdullah ibn Hamūdh.

Chief villages :—

Idādā

'Ali ibn Murai'i.

Āl Umm Teir

'Awad el-Mujaddad.

Āl Ferza'

'Abdullah abu Hamām.

Āl Sirhān

'Ali ibn Thābit.

Dhibat Āl Sirhān

Ahmed ibn 'Uksha.

Musji (or Masgi?)

'Ali ibn 'Awad.

Āl Umm Jizā'

Walad Ez-Zihri.

(i) *Āl Yinfa'ah*. Settled. 6,000 men.

Chief Sheikh : 'Abdullah ibn Hamūdh of Tammah.

1. Chief villages :—

Āl 'Othmān

Zeidāni.

Āl 'Ali

Mohammed ibn Tāli'.

Umm Jariyah

Abu Sihim.

Āl Ba'wal

Shuweil el-A'raj.

2 *Āl Yinfa'ah of Tihāmah*. Nomad. 8,000 men. Chief clans :—

Jahārah

Mashāf.

Āl Ihlāmi

Baqjān.

Reith

Abu Dūsah.

Beni Majūr

Ibn Ghālah.

Āl A'rābi

Mufarrih.

3. *Āl Yinfa'ah of Jahar* }
4. *Āl Yinfa'ah of Hajawi* } Nomads in Mikhlāf el-Yemen.

47. *Beni Shi'bah*

The Beni Shi'bah live chiefly round 'Itwad ('Itwid) and up the Wādi Dhilah to the Rabi'at el-Yemen boundary, but their nomads have no fixed boundaries and wander all over Mikhlāf el-Yemen, north of Sabia. Their Sheikhs and chief families are Arabs and trace their descent to Qahtān, but the majority of the tribe are Sudanese, who have been emancipated for many generations. They are excellent fighters, amenable to discipline, and are generally known as 'Asākir or soldiers.

They all support the Idrisi and pay him taxes.

The Beni Shi'bah do not engage in trade, the villagers being agriculturists and the nomads possessing large herds of camels, cattle, and sheep. They also own horses and nearly always fight as cavalry. They are friendly with the Munjahah, Rijāl el-M'a, and the Mikhlāf tribes, but are hereditary enemies of the Rabi'at el-Yemen and generally on bad terms with the Beni Mugheid, whose country they avoid.

Chief Sheikh : Ibrāhīm Abu Mohammed. 3,500 men.

Chief villages. 1,000 men.

| | |
|-------------------|-----------------------|
| Darb Beni Shi'bah | Ismā'il Abu Mohammed. |
| Qasabah | Mohammed Abu Dōshah. |
| 'Askar | Deilabi. |
| 'Abid | Balāl ibn Hasan. |
| Āl Abu Dōshah | El-Hufdhi. |

Nomads. 2,500 men.

| | |
|------------|------------------------|
| Āl Hadra | Mohammed ibn Mushrā'i. |
| Āl Hassān. | |

48. *Beni Shihir*

The Beni Shihir are one of the most populous tribes of Asir. They are a tall and well-made race and their women are noted for their beauty. They inhabit the country from the Tihāmah 25 miles east of Qunfudah up the main mountain range and across the watershed almost to Wādi Shahrān.

The tribes which adjoin them are, on the north, starting from the Tihāmah, the Bal'aryān, Bulqarn, and Beni 'Amr, on the east the Shahrān, on the south the Balasmar, the Reish, the Āl Mūsa ibn 'Ali, the Humeidah, and the Rabi'ah Mujātirah. On the west, where their boundary has narrowed to about 15 miles, are the

Zobeid. Their territory is funnel-shaped, widening out as it goes inland, till it reaches the Shahrān in the east, with whose boundary it marches for over 60 miles.

The settled portion of the tribe have shown little sympathy with the Idrīsī. They are divided into three main sections, the north, south, and Tihāmah, ruled over by different Sheikhs, who are usually on bad terms with each other, but unite against common enemies.

The largest section and the most important politically is the Beni Shihir esh-Shām, who live chiefly along the Ibha-Tā'if road, between 'Asābili and 'Uqrum. The leading family, and one of the noblest of Asir, is that of Ibn Qurūm, closely connected with Mecca, both by sympathy and relationship, Sherif Mohammed ibn 'Abd el-Mu'in ibn 'Aun, the grandfather of the present Sherif, having married into the family.

The present head of the family is Sa'id ibn Fā'iz, an old man now, with two sons, both born of a Circassian mother, Faraj Bey ibn Sa'id, who has been one of the Hejaz representatives in the Ottoman Parliament, and Fā'iz ibn Sa'id. They all visit Constantinople and Mecca regularly, have a house in Ibha, and have furnished their house at 'Asābili in semi-European style, and, having also adopted the western habit of smoking and drinking, are looked at with dislike and suspicion by other tribes. They are, however, large landowners and rich men.

Faraj Bey ibn Sa'id is a tall man of about 38, with a fair skin, which he gets from his mother. He was formerly Kaimmakam of Qunfudah, Muhā'il, and Hali district, where his cruelty when in his cups made him greatly feared. He speaks Turkish and French and has a Circassian wife in Constantinople. He is a notorious libertine and drunkard, but is a force to be reckoned with.

His brother, Fā'iz ibn Sa'id, a young man of 25, is much more steady and takes greater interest in tribal matters.

About a third of the Beni Shihir esh-Shām are nomads, whose main subdivision is that of the Neid. They have little to do with the settled parts, and do not acknowledge Sa'id ibn Fā'iz, the Sherif, or the Turks. Most of their life is spent in bickering with the Shahrān, but what political leanings they have are in favour of the Idrīsī.

The Beni Shihir el-Yemen occupy the rich district of Namas and are under 'Ali Bey ibn Dhāfir, who, like the Qurūm family, is strongly pro-Turk. He is, however, a man of much stricter morals, and is respected by the tribes. His mother is a Circassian. This

section is entirely settled in permanent villages, and provided a large proportion of the local Turkish gendarmerie. There are said to be a few Idrisi sympathizers among them.

The Beni Shihir of the Tihāmah are neither as numerous nor as powerful as those of the uplands, but their country is fertile and they are more prosperous than most of their neighbours. Their Chief Sheikh is Abu Mismār, who is said to favour the Idrisi secretly.

The nomads under Sheikh Khādan ibn Mohammed, are all on the Idrisi side. They live chiefly in 'Aqabah Sajein and 'Aqabah Sihān, between the Namas district and the Tihāmah, but go down to lower ground for the harvest.

The Beni Shihir are a good fighting tribe, and on account of their political tendencies are almost hemmed in by foes, the Balasmar being the only tribe with whom they have a pact. The Zobeid and they have a feud of many years' standing.

They are well armed, having received rifles from the Turks at Ibha. They are descended from the Rijāl el-Hajar.

(a) *Beni Shihir esh-Shām*. 20,000 men.

Sa'id ibn Fā'iz weled Fā'iz ibn Qurūm of 'Asābili and his sons Faraj Bey ibn Sa'id (member of Ottoman Parliament) and Fā'iz Bey ibn Sa'id.

1. Settled. 13,000 men. Chief sections :—

| | |
|---------------|----------------------|
| Ka'b | 'Abdullah ibn Sārah. |
| Beni Kerīm | Nāji ibn Sa'id. |
| Āl Abu Jubeis | Fādhil ibn Jubeis. |

Chief villages :—

| | |
|---------------|-----------------------|
| Idwah | Sa'id ibn Mubārak. |
| Rabu' es-Sarw | Hāzimah ibn Mohammed. |
| Halabah | Hizmi. |
| Sadr | Mohammed ibn Safar. |
| Kafāf | Rushwān ibn Mohammed. |
| Akhādhirah | 'Abd el-Khāliq. |
| Kalāthimah | 'Abd el-Khalīj. |

2. Nomads. 7,000 men.

Neid.

(b) *Beni Shihir el-Yemen*. Settled. 15,000 men.

'Ali Bey ibn Dhāfir Walad Dhāfir ibn Jāri of Namas.

Chief sections :—

| | |
|--------------|----------------------|
| Beni Bukr | Sa'id ibn Jāri. |
| Beni Mashhūr | Dhāfir ibn Mohammed. |
| Āl Shi'b | Mahbūb ibn Merzūq. |

Chief villages :—

| | |
|-------------------|------------------------|
| Dhahārah | Sa'id ibn Qurūm. |
| 'Aqabah Lambūsh | Lāfi ibn Mohammed. |
| Wādi Laghr | Shibeili ibn Mohammed. |
| Tanūmah | Mohammed ibn El-'Arif. |
| Sabt Ibn El-'Arif | Dhāfir ibn El-'Arif. |

(c) *Beni Shihir et-Tihāmah.*

1. Settled. 8,000 mēn. Chief Sheikh : Abu Mismār.

Chief sections :—

| | |
|-------------------|------------------------|
| Āl Limāsh | Haidar ibn Er-Rawwāf. |
| Āl Khāt | Ruhūmah. |
| Majāridah | Mohammed abu 'l-Qasīm. |
| Beni Teim Tihāmah | Mohammed ibn Tummah. |
| Āl Dūshah | Abu Mismār. |
| Āl Thureibān | Ibn Ma'ariyah. |
| Āl Thirbān | Abu Muhsin. |
| Umm Shahari | Mohammed ibn Dheheil. |

Chief villages :—

| | |
|---------------|------------------------|
| Sadr | Mohammed abu 'l-Qāsīm. |
| Jebel Yithrib | Abu Saja'. |

2. Nomads. 5,000 men.

Chief Sheikh : Khādan ibn Mohammed.

| | |
|--------------------|----------------------|
| Āl 'Omar | Khādan ibn Mohammed. |
| Beni Ethla | 'Abdullah Dhaffār. |
| Āl Husein | Nāsir ibn Sa'id. |
| Ahl 'Aqabat Sajein | Qurūm ibn Dhāfir. |
| Āl Umm Jeheini | Mohammed ibn Shātir. |
| 'Umārah | Sheikh Shubeili. |

49. *Ahl esh-Shuqaiq*

The Ahl Shuqaiq are a small community inhabiting the small port of Shuqaiq in Mikhlāf el-Yemen. They are chiefly merchants in the hide and 'semn' trade with Musawwa', which they often visit. 'Ali ibn Mubhi is the chief Sheikh, a nominee of the Idrīsi. The most important man, however, is Ibn 'Abbās, who was formerly Sheikh, but was imprisoned by the Idrisi for three years for conspiracy.

He is now out on guarantee, and, being the biggest merchant and richest landowner in Shuqaiq, is to be reckoned with.

The Ahl esh-Shuqaiq, like all the inhabitants of Mikhlāf el-Yemen with the exception of the 'Abs, are descended from the Qahtān.

Chief Sheikh : 'Ali ibn Mubhi. 1,000 men.

Chief villages :—

| | |
|------------|----------------------|
| Khasām | Ahmed 'Ali. |
| Ramlah | 'Ali ibn Hawi. |
| Khabātiyah | Mohammed ibn Husein. |
| Hesu | Sherif Hamūd. |

50. *Shamrān*

The Shamrān occupy a part of the high upland country through which runs the Ibha-Tā'if road and extend down the slopes of the hills to the Tihāmah.

They are bounded on the west and north by the Ghāmid, on the east by the Shahrān, and on the south by the Khath'am and Bulqarn. They are divided into the Shamrān esh-Shām, Shamrān et-Tihāmah, and the nomads, each section numbering about 2,000 men. The northern Shamrān and the nomads are under the Sheikhship of Hasan ibn Matar, a young man of 30, who has a good reputation for wisdom in tribal matters, and has made a name for himself in war. Their chief centre is Balūs, the largest of a number of villages near the Khath'am border, set in a rich and well-wooded valley.

The nomads, the Suhāb and Āl Mubārak, wander down into the Tihāmah in the winter, or stay round Balus, and in the summer go up with the Bulqarn and other nomads to the Shahrān country round Bishah for the date season.

They own many sheep and goats, but few camels.

The most important section of the Shamrān et-Tihāmah is the 'Ubus, under Sheikh Is-hāq ibn Muzellaf, whose chief village is Marwa'. They have permanent villages in which they live during winter, but in summer most of them lead a nomadic life, living in straw-woven tents. The whole tribe unites in war, their chief enemies being the Ghāmid. They are also usually at odds with their weaker neighbour the Khath'am. Their reputation as a fighting race is good, and they share with the Bulqarn the custom of purifying themselves and wearing their finest clothes before going into battle. In normal times they are a hospitable and light-hearted race, ever ready to find an excuse for relaxation. Marriage

festivals are celebrated on a much larger scale than is usual in Asir. Their outside political leanings are strongly in favour of the Idrisi, as against the Sherif of Mecca and the Turks.

The tribe is descended from the Rijāl el-Hajar.

(a) *Shamrān esh-Shām*. Settled round Balūs. 2,000 men.

Chief Sheikh : Hasan ibn Matar.

Āl Mahshakah

Mashari ibn 'Ali.

Beni Matar

Mushabbab ibn Sa'id.

(b) *Bedouins*. 2,000 men, also under Hasan ibn Matar.

Suhāb

Nāsir ibn Fuzān.

Āl Mubārak

Sa'ūd ibn Mishrik.

(c) *Shamrān et-Tihāmah*. 2,000 settled.

'Ubus

Is-hāq ibn Muzellaf.

51. *Beni Thuwwah*

The Beni Thuwwah lie to the south of Muhā'il and are astride the main Ibha-Muhā'il road between Butūh and the Wādi Sha'b el-'Asla, a distance of 10 miles, and the Ibha-Athālif-Muhā'il road between Jebel Hawilah and Hu'ūs Beni Thuwwah, a distance of 15 miles. The territory between these roads is theirs, and their boundary on the north approaches within 5 miles of Muhā'il.

Their neighbours on the north are the Āl Mūsa and Reish, on the east the Balasmar, on the south the Āl Nahyah and Āl Hārith of the Rabī'ah wa Rufeidah, and on the west the Bahr ibn Sekeinah.

The tribe numbers some 2,000 men, of whom two-thirds are settled, the remainder nomad.

They are a bold and fearless tribe who live chiefly by raiding, and unprotected parties, either of the Turks or ordinary travellers, are never safe while in their country. They have never submitted to Ottoman authority, and, since the rise of the Idrisi, have quite got out of hand. Their chief Sheikh, Sheikh Sarwi, is one of the most noted highwaymen of Asir, and has given endless trouble to the Government. They are generally at feud with the Āl Mūsa, Rabī'ah wa Rufeidah, and Balasmar, and are still allied with the Rijāl el-M'a and Balahmar. Their relations with the Bahr Ibn Sekeinah are neutral.

Chief Sheikh : Sarwi. 2,000 men.

(a) Chief villages. 1,300 men.

Ida

Shufut.

Umm Butūh

'Ali ibn Yahya.

Bedlah
Qarein
Āl Umm Ba'eirah
Wādi el-Hāfir
Āl Ghaniyah

Ibrāhīm ibn Musa'ad.
Mushātir.
Mohammed ibn Tālī'.
Ibn Hadhiyah.
Sha'bān.

(b) Nomads. 700 men.

Bodu Āl Ghaniyah
Āl Qabeis
Āl Fidheilah

Abu Jahilah.
Ahmed ibn 'Adwān.
Ahmed abu Hanash.

52. *Beni Ya'lah*

The Beni Ya'lah are a small settled tribe, numbering 500 men, situated along the coast a few miles north of Hali. They are bounded on the north by the Marāhibah section of the Beni Zeid, on the east by the Aulād el-'Alaunah section of the Ahl Hali, and on the south by the Shawārah section of the Ahl Hali.

They are divided amongst themselves, Sheikh Bahrān of Shija'fah favouring the Idrīsi, and the remainder, under Sheikh Beit-'ali Abu 'Atanah, paying allegiance to the Turks.

The Belā'ir and Hali both raid them, and they depend chiefly on the Turks for their existence as a tribal unit, since they are as unwarlike as their only allies, the Beni Zeid.

Chief Sheikh : Beit-'ali Abu 'Atanah. 500 men.

Villages :—

Ya'bāh
Sabt Beni Ya'lah
Arja'
Shija'fah
Kidwah
Melāhah
Nikhī

Mohammed ibn Sālim.
A'ji.
Mohammed ibn 'Abdu.
Bahrān.
Er-Ridwīl.
Musaffir.
Abu Radīyah.

53. *Zahrān*

The Zahrān is one of the largest tribes of Asir and is bounded on the north by the Beni Mālik and Shalāwah, on the east by the Ghāmid, on the south and south-west by the Zobeid, and on the west by the Dhawi Barakāt for a few miles and then the Dhāwi Hasan. Their western boundary approaches in places to within

15 miles of the coast, and inland they go up the main mountain range and beyond the Ibha-Tā'if road.

Their country is a fertile one and is thickly populated, the whole tribe being said to number 30,000 men.

It is divided into two main divisions, the settled and the nomad. each of equal size.

Rāshid ibn Jum'ān is paramount sheikh of the villagers and belongs to the main sub-tribe, the Beni Sadr; Sa'id ibn Aseidān rules over the nomads. The former got his title by inheritance, the latter by his prowess in war; but they are both good men, and have their tribesmen well in hand. When he was a young man, Rāshid ibn Jum'ān sided with the Turks and was made a Bey, but twelve years ago he raised a successful revolt and has barred the country to the Turks ever since. The nomads were always against them and against the villagers for the same reason, but since the revolt the two chief sheikhs have been good friends. Rashid ibn Jum'ān is now a large fat man of 55. He lives at Jebel Dūs and is married to Nafalah of the Aulād el-Emīr Mohammed ibn 'Ā'idh family of the Beni Mugheid.

The Zahrān are purely a fighting race, and never leave their country except to raid. They cultivate and become rich thereby, but they despise all other forms of manual labour.

The Ghāmid are their great and hereditary enemies. They declared for the Idrīsi when he first raised his standard in Asir, and fought for him in 1912 against the Turks and Sherif of Mecca. In May 1915 they wrote to the Idrīsi, proposing to join him, but the Idrīsi, doubtless realizing that they could do little good while hedged in between the Turks at Ibha and the Sherif, advised them to adopt a passive attitude for the present. He, however, sent a Qādhi to them to obtain monetary help, and early in 1916 reported that he was still in friendly communication with them.

The Zahrān, like several other tribes of Asir, trace their descent to Rijāl el-Hajar.

(a) Settled :—

Paramount Sheikh : Rāshid ibn Jum'ān. 15,000 men.

| | |
|-------------|------------------------|
| Dūs | Mohammed abu Sandalah. |
| Āl Bassām | Nāsir ibn 'Aqīl. |
| Āl Dashwān | Bekr ibn Tūrki. |
| Āl Forza | Munīr ibn Hassān. |
| Al Mustanīr | Mohammed ibn Sa'dah. |
| Beni Sadr | Munīr ibn Mohammed. |

(b) Bedouin :—

Paramount Sheikh : Sa'īd ibn Aseidān. 15,000 men.

Āl Wādī el-Ahmar.

Beni Su'eif.

Bel Khasmar.

Beni 'Omar.

Kinānah.

Shubeikah.

Beni Hasan.

Beni Sālim.

54. *Beni Zeid (Northern)*

The northern Beni Zeid focus round Qunfudah and are entirely under Turkish influence.

To the north they inhabit the villages along the Qunfudah-Lith road for some 14 miles, till they reach the boundary of the Āl Difra section of the Zobeid. To the east they stretch along the Barak road for 12 miles, almost to 'Umr of the Nawāshirah section of Belā'ir, and then, keeping always about 10 miles from the coast, their boundary runs south for 20 miles, marching first with the confines of the Mujā'adah section of the Belā'ir and then with the 'Umr Bedawi till it reaches the Beni Ya'lah, when it turns due west to the coast.

They are partly settled and partly nomad, the former numbering about 4,000 men, the latter 3,000.

The villagers are by no means wealthy, but there is a sufficiency of rain to enable them to cultivate in the summer, and their wells provide water to grow vegetables in the dry season. The two nomad sections are the Rabī'ah Weinah and the Marāhibah, the former strung out along the Qunfudah-Barak road, the latter roaming the country to the south of Qunfudah, along the coast and inland. They are rich in camels, and are the chief carriers to Hāli, Muhā'il, and Barak. Most of them carry antiquated rifles, swords, and a curved knife about 3 ft. long, called a *Janbiyān*. They also supply Qunfudah with milk, and are looked down on by the more independent tribes, both for this practice and for their lack of prowess in war.

Hasan ibn Khidhr is the principal Sheikh of the whole tribe, a man of about 30, who has proved a faithful servant of the Turks. He held firm when the Idrisi threatened Qunfudah in 1912, and was given 2,000 rifles by the Turks for defence. The Beni Zeid doubtless owe a great deal to the Turks, for they are on terms of

enmity with their neighbours the Belā'ir and 'Umr, and are raided by such distant tribes as the Beni 'Īsa, Dhawi Barakāt, and Dhawi Hasan, who slip through the Zobeid country and back again before they can be brought to book. The Zobeid themselves regard them with tolerance, and the Beni Ya'lah are their allies.

Chief Sheikh : Hasan ibn Khidhr.

(a) Settled. 4,000.

Chief villages :—

| | |
|-----------------|----------------------|
| Jā' | Hasan ibn Khidhr. |
| Zayālah | Midhish. |
| Ahl Dār el-Wādi | Medīni. |
| Sa'dah | Jemāl el-Leil. |
| 'Abīd es-Sa'dah | Jauhar. |
| Mashā'ikh | Mohammed ibn Misfir. |
| Rahmān | Abu 'Ajīl. |

(b) Nomads.

| | | |
|----------------|----------------------|--------|
| Rabī'ah Weinah | Mohammed Khenein. | 1,000. |
| Marāhibah | Mohammed Abu Jabbār. | 2,000. |

55. *Beni Zeid (Southern)*

A small tribe, numbering about 1,500 souls, inhabiting the mountains immediately to the east of the Beni Hasan. The paramount Sheikh of the tribe and of one of its subsections, the Beni 'Aqal, is Mohammed 'Ali Sebāk. They are on friendly terms with the Beni Hasan, who stand in fear of them, and close allies with the Beni Aslam. They are old enemies of the Beni 'Abs, but sink their differences when fighting for Idrisi, as they are doing now.

56. *Zobeid*

The Zobeid are a detached section of the Harb, and indeed are locally called Harb as often as by their real name. When on the Pilgrimage, they generally visit their northern brethren, and are received with honour, and similarly extend a warm welcome to any Harbi who may be in their country. They are hospitable and well conducted, and appear to possess the bravery of their race without its traditional lawlessness.

Their boundary starts about 7 miles north of Qunfudah and, after running along the coast for rather more than 20 miles, turns inland and follows the Dhawi Barakāt boundary till it reaches the Zahrān.

From there it runs parallel to the coast and about 30 miles inland along the confines of the Zahrān, Ghāmid, Bal'aryān, and Beni Shihir till it reaches a point due east of Qunfudah and then follows the boundaries of the Belā'ir and Beni Zeid to the sea.

The Zobeid are settled in permanent villages and are rich in cattle. Their land near the sea is barren, except in the wadis, but increases in richness and fertility as soon as the mountains are reached.

They are said to number 15,000 men, and their paramount Sheikh is Mu'ādi ibn Khair. The whole tribe is strongly in favour of the Idrisi, and pay him taxes. They are equally strong in their feelings against the Turks, who in spite of their proximity have not ventured to interfere with them for years. Their chief enemies are the Beni Shihir, but they dislike and despise the Beni Zeid. With the Dhawi Barakāt, the Ghāmid, and Zahrān they are friends. The Zobeid go in for gun-running to a certain extent, buying their rifles from Ru'eis near Jiddah, or from Birk, and selling them chiefly to the Zahrān.

Paramount Sheikh : Mu'ādi ibn Khair. 15,000 men.

Clans :—

| | |
|-------------|-------------------------|
| Āl Khair | Hasan ibn Mohammed. |
| Beni Zibdah | 'Ali ibn Halim. |
| Āl Sa'idah | Mubārak ibn Bekhīt. |
| Āl Imlāhi | Mihi ibn Mohammed. |
| Beni Etma | Yahya ibn Sālim. |
| Āl Sula'bah | Ahmed el-Hayyāni. |
| Āl Difra | Hanash ibn Qarāwish. |
| Āl Mashāf | Museibikh ibn Mufarrih. |
| Āl Jamīl | Hādi ibn Er-Rabh. |
| Jadreimah | Mizhar ibn Sihmān. |
| 'Ajelein | Ahmed el-Humrāni. |

C. TRIBES OF YEMEN

1. Āl 'Absi ('Absiyah)

The Āl 'Absi extend from the coast S. of Hodeidah to the fort of J. Bura', about 30 miles from W. to E. and 15 miles N. to S. The E. half of their country is fertilized by W. Sihām, and the southern part by W. Ghadir. Their numbers are estimated at 5,000 to 6,000 men, divided into the following sections : Rabasah (round Hodeidah), Munāfirah (E. of these), Hawwah (round Mandar, on the coast, 10 miles S. of Hodeidah), B. Sālih (under J. Bura'), Ahl el-Khalifah,

Ahl esh-Sha'rah (E. of Marwah), Dār ed-Dōm and Ahl Assabt el-Haradah (near J. Bura').

The principal sheikh is Suleimān Hasan of Mahad. There are important settlements of Seyyids at Marwah and at Mansūriyah.

Principal villages :—

| | |
|-------------------------------|--------------------------|
| 'Asal (Sheikh Yahya Harisah). | Mandar ('Ali Wahhābān). |
| Mahad (Suleimān Hasan). | Khalifah (Moh. 'Atiyah). |
| Mukeiminīyah (Yūsuf 'Ali). | Shar'a (Moh. Suleimān). |

2. *Amariyīn*

A small Zeidi tribe, living round Jebel Qara, on the boundaries of the Hāshid country, about 20 miles NW. of Shehārah. They own 15 or 20 small villages, of which the largest is Beit Jashish. Their chief Sheikh is Sheikh Daghsar, a man of about 55, who has considerable influence in the country round. He is a great friend of the Imam and has frequently tried to make peace between him and the Idrisi.

3. *Aflāh*

A small and unimportant tribe allied to the Khairān, to the east of the Beni Aslam in Hajūr. Half Zeidi.

4. *Beni Ahlās*

A small tribe, numbering about 2,400 souls, of the Dā'ūdīyah sect, settled to the east of the Beni Murrah and Beni Muqātil, with whom they are allied. They are good fighters and support the Turks, chiefly by reason of their hatred of the Imam and his Zeidi followers. Coffee and *kat* are grown in their country. Their chief Sheikh is Nāsir Husein el-Ahlāsi, an old man of about 65, who visited Constantinople just before the deposition of Sultan Abd el-Hamīd.

Chief villages : Seihān, Marābah, Rabitah, and Masna'ah.

5. *Ahl 'Ammar*

A large and peaceful Zeidi tribe about 20 miles NE. of Qa'tabah, living round Shekāb 'Ammar, and cultivating cereals and *kat* in Wādi Bana. They are descended from Ma'az ibn Jebel Qurishi, who originally lived at Medina, and being sent by the Prophet to the Yemen as governor, settled in Wādi Bana, where his descendants still are.

Paramount Sheikh : Tāhir Husein el-Farah, of the clan Beit el-Farah.

They come under the Kaimmakam of Qa'tabah, and are allied with the 'Ūd and the Ahl Shā'ir.

The chief clans are Beit el-Farah (Sheikh Tāhir Husein) and Beit et-Tayyib (Sheikh Hizām es-Sāwi).

6. *Āl 'Ammar*

A large Zeidi tribe descended from Beni Tamīm, owning land round Sa'dah, and leading a nomadic life in the mountains to the E. In the south they go down the W. Amashiyah to the country of the Hāshid, with whom they are on good terms. They are excellent fighters and firm adherents of the Imam, whose representative at Sa'dah is Seyyid Mohammed abu Nuweibah, and generally at feud with the Āl Damaj.

Chief Sheikhs : Seyyid 'Abdullah el-Ma'an, Hādi abu Shihah, and 'Ā'idh ibn 'Ali.

Settled. Chief clans : Beni Merj (Hasan Kumalli), B. Surūr (Sālih 'Atif), 'Abādilah ('Abdullah el-'Abdāli), B. 'Abdān ('Ali 'Abdān).

Nomads. Chief clan : B. Ruham.

7. *'Anazah*

Two sections. Sunni; agricultural.

(a) Between the Wa'zāt and the Najrah, in the mountains. Chief Sheikhs are Ibn Mas'ūd and Husein ibn 'Ali. Neutral towards the Wa'zāt. Favour the Imam.

(b) S. of J. Reima and W. of the Anīs, with whom they are not friendly. They hate the Imam and also the Turks, by whom they have been greatly persecuted. Their chief Sheikh is 'Ali ibn Yahya, a man of 45, who has made overtures to the Idrisi.

8. *Anīs*

The boundaries of the Anīs stretch from a short distance west of Dhamār due north nearly to Wa'lān, keeping always a short distance to the west of the Dhamār-San'ā road. To the west they extend along the B. Matar confines almost to Mefhaq and then, skirting Menākhah, and cutting the W. Sihām, go down a few miles south of Jebel Reima, and then across almost to Dhamār.

The paramount Sheikh is 'Ali Miqdād, who lives at Jebel esh-Sharq. He is a man of about 50, and used to be a firm adherent of the Imam. He fought for him in 1911 and captured the Turkish Kaimmakam of Dhur'ān, Zakari Bey. In August 1916, however,

he was reported to have quarrelled with the Imam and closed the road against him. The Imam accused him of collecting revenues for himself; and dispatched the Dhamār Arabs against him, with what result is not known. The tribe numbers from 8,000 to 10,000 men, but not more than 3,000 can take the field owing to lack of rifles. Their country is fertile, wheat, oats, barley, and *dhura* being the principal crops. They are on good terms with their northern neighbours the Beni Matar. They dislike the Arabs of Jebel Reima, and also the Khaulān, whom they fought 12 years ago. With the Beni Muqātil, who are of the Dā'ūdiyyah sect and opposed to the Imam, they have a long-standing feud. There is a well-known Seyyid at Dhur'ān, their chief town, by name Seyyid 'Ali ibn Ismā'il. He was exiled to Rhodes by Ahmed Pasha Feizi, but was pardoned and is now the Imam's representative with the Anis.

Paramount Sheikh : 'Ali el-Miqdād.

Representative of the Imam : Seyyid 'Ali ibn Ismā'il.

Other Sheikhs are :

| | |
|--------------------------|--------------------------------------|
| Mohammed el-Hadrāni | of Hadrān. |
| Mohammed es-Siblāni | of Jebel esh-Sharq. |
| Sālih Heidra | of Sihām. |
| Fiki 'Ali el-Ani | of Hudra. |
| Mohammed Shaqdam | of Jebel Burhān. |
| Sa'id el-Bā'i | of Qā' el-Haqal. |
| Ahmed Sālih Shaqdam | of Wādi Qūma. |
| Sālih el-Barashi | of 'Udhein. |
| Mohammed 'Abdullah | of Nuweid. |
| 'Ali Hātim | of Beni Hātim. |
| 'Ali Sālih | of Beni Jaradah. |
| 'Abd er-Rābih es-Senhāmi | of Mikhlāf ibn Hātim and half Fersh. |
| 'Omar 'Ātif | of half Fersh. |
| Sa'id esh-Shubai | of Shubai. |

9. *Beni Aslam*

A large Shafei tribe with some 3,000 good fighting men, inhabiting the mountains to the east of the Beni 'Abs, with whom they have a feud which is only relaxed when the Idrisi calls on the services of both. N. are the Khamāsīn; S. the Beni Nashar; E. the allied Zeidi tribes of Beni Ghill, Beni Zāfir, and Beni 'Aziz. They are separated from the Beni 'Abs by Wādi Ghadīr.

Chief village : Sūq Harīqah.

Paramount Sheikh : 'Ali Bedāwi of Sūq Harīqah.

Other Sheikhs : Husein Burt and his brother 'El-Effendi' of Gadr, and Ahmed Sultān of Sūq Harīqah.

10. *Beni 'Awwam*

A small Zeidi tribe south-west of the Beni Husein and Wādi La'ah, and about 50 miles due east of Loheia in the mountains. Their chief Sheikhs are 'Ali Da'ām and Husein ibn Hasan. They come under the suzerainty of the Turks, but are said to be discontented with them and with the Imam.

11. *Beni 'Aziz*

A small Zeidi tribe of Hajar el-Yemen, living at Hubūr Meili just to the south of the Beni Zāfir and Beni Ghill with whom they are allies. Formerly under the Turkish Markaz of Qufl, but came under the Imam by the treaty of 1911. Good fighters. Noted for their fruits, coffee, and *kat*.

12. *Bekil*

See *Hāshid wa Bekil*.

13. *Bura'*

Zeidi tribe living in Jebel Bura', SSW. of 'Ubāl. Chief Sheikh is Husein ibn 'Abd er-Rahmān el-Bura', who is on unfriendly terms with the Imam, and hates the Turks, under whose immediate jurisdiction he is. He is a friend of Nāsir ibn Mabkhūt of the Hāshid. The tribe is allied to the Hufāsh, Sāri, and Mahweit. They are a peace-loving people, numbering about 2,000 men. Yahya 'Abad is the Sheikh appointed by the Turks over Jebel Bura', Hajeilah, and 'Ubāl. He is about 65 years of age and lives at Hajeilah, which, with 'Ubāl, can muster about 400 men. The chief villages are Manwāb, Kamah, Fayish, and Rukab.

14. *Āl Damaji*

A small tribe to the E. of the Āl 'Ammar, with whom it is generally at feud. Little is known of it except that it is Zeidi and under the Imam. The chief Sheikh is Sa'd ibn Sa'd. The chief Seyyids are 'Ali ed-Damaji and Husein Merza'. The chief clans are Āl el-Wādi (Sheikh 'Abdullah), Āl 'Utuf, and Āl 'Awadah (Sheikh Qahtān Damaji).

15. *Garābih*

A small tribe of about 1,000 men settled in Wādi Sardūd, whose chief village is Dhāhi (Sheikh, Yahya 'Izzān). They number 400 fighting men, and their chief Sheikh is Hasan Ahmed es-Sulh.

They are under the jurisdiction of the Kaimmakam of Bājil. Their fighting reputation is good : they are hostile to the Beni Suleil and the Quhrah, their northern and southern neighbours.

16. *Beni Ghill*

A small Zeidi tribe of Hajūr el-Yemen living in Mikhlāf el-Yemen, between the tribes of Beni Zāfir on the north and Beni 'Aziz on the south, with whom they are allied. Formerly under the Turkish Markaz of Qufl, but since the treaty of 1911 under the Imam : good fighters. Noted for their fruits, coffee, and *kat*.

17. *Hajjah*

Small Zeidi tribe in and round the town of Hajjah (Hadda). There is a Kaimmakam in Hajjah, so they come under the direct jurisdiction of the Turks, whom they dislike, and against whom they fought in 1911. Since the Imam made peace with the Turks their relations with him have been strained. Paramount Sheikh is 'Ali ibn Hizām. The tribe is descended from Beni Tamīm.

18. *Hamdān*

There are two sections of the Hamdān, both claiming descent from Qahtān.

(a) Hamdān esh-Shām, a very large Zeidi tribe, almost entirely Bedouin, and roaming over the country a day and a half to the north-east of Sa'dah. They are bounded on the north by the Yām tribes of Nejrān, east by the Bekil, west by Bedouin tribes, and south by Bekil nomads. At present they are on bad terms with the Imam. They are quite independent, and will fight for any one who pays them. Chief Sheikh is Sherif Sālih ibn 'Ali. They are of the same stock as the Hamdān el-Yemen, but too far off to be in touch.

(b) Hamdān el-Yemen.

Living to the W. and N. of San'ā, chiefly in Wādi Dhahir. They are of the same origin as the Hamdān esh-Shām. Owing to close proximity to San'ā, they do not show their real feelings, but are said to dislike the Turks and the Imam, and to have a secret understanding with Nāsir ibn Mabkhūt of the Hāshid. Their chief Sheikh, 'Ali Shawi, is in the pay of the Turks with the rank of mudir.

Chief clans : B. Dhurhān (Sherif 'Ali Hamūd), B. Beshir (Sheikh 'Alāwi), B. 'Afar, B. Dhayyān, B. Hārith, B. Meimūn (Sālih ibn Meimūn), B. Jabrān.

Chief villages : Mehājir ('Ali Matlaq), Luqmah ('Ali Yahya el-Hamdāni), Tubar ('Ali et-Tubri), Qebīl (Ahmed Salāmah).

19. *Hashābirah*

A small Sunni tribe living a few miles south of the Turkish post of Zeidiyah, east of the Kamarān Islands, and coming under the jurisdiction of 'Abdullah Pasha el-Bōni. To their south is the Quhrah tribe. They number between 250 and 300 fighting men, and their chief Sheikhs are Ismā'il 'Ali and 'Abdullah Mashhur. Their chief villages are Qaryah, Dār el-Bahri, and Mahāl.

20. *Beni Hasheish*

A Zeidi tribe immediately to the north-east of San'ā, living in Wādi Sirr, Wādi Sawān, and down to Jebel Nuqūm. They cultivate grapes extensively and also engage in trading. They muster some 1,500 men, but, living so near San'ā, possess few rifles. In sympathy they are pro-Imam. Their chief Sheikh is Muhsin el-Jamrah.

21. *Hāshid wa Bekīl*

It is not clearly established whether the Hāshid wa Bekīl are all of the same descent and therefore one tribe, or a confederation of two tribes of differing origin. The available evidence seems to show that the Hāshid trace their descent back to Himyar and the Bekīl to Qahtān. Whatever the truth, there is no doubt that their names are commonly linked together by natives in Yemen, that they are on terms of close friendship and have been so for many generations, and that together they form one of the most powerful tribal bodies in Southern Arabia. The home country of the Bekīl is to the east in Marashi and Barat, but, as will be seen from the description given below, there are also tribal units living in the midst of the Hāshid country and even so far south and west as Hajjah, Wādi Shīrs, and Mahweit. The Hāshid occupy the country from a few miles north of 'Amrān almost to Sa'dah, and to the west they extend almost to Hajūr. To the east they are settled in Bilād el-Kharf and round Dhibin, but their nomads wander far afield to the north and towards Barat and Jauf.

For many generations the fortunes of the Hāshid wa Bekīl have been intimately connected with those of the Imams of Yemen ; and this must always be so, both on account of their common creed and because some of the chief strongholds of the Imam, such as Shehārah, Qāfilat 'Udhr, and Madān, are set in the midst of the

Hāshid country. The Imams have drawn largely on the confederation for their fighting material, and in return have rewarded its chief men by governorships in different parts of the country. Thus, before the Ottoman conquest, the chief family of the Himrān tribe of Hāshid ruled all the country from Najrah to Wādi La' and Kaukebān, and the head of the Wada' governed Mikhādir just south of Jiblah. The leading Bekil Sheikhs were equally powerful; and the family of Ausat held the overlordship of Ibb, Suhul, 'Udein, Nadrah, and Ta'izz, while the family of Shā'if were Emirs of Hajjah and Zufeir.

The conquest of the Yemen by Mukhtār Pasha in 1872 and the consequent restriction of the power of these Sheikhs left them with a strong hatred of the Turks and a lasting desire to regain their lost territories; and the many Yemenite revolts against Ottoman authority during the last forty years have always seen them taking a leading part. They bitterly resented the declaration of peace in 1911, and the Imam's treachery towards Idrisi; and his proposition that they should pay taxes to the Turks caused Nāsir ibn Mabkhūt, the chief of the Himrān and paramount Sheikh of the Hāshid, to withdraw his tribes and enter into relations with the Idrisi. A truce was arranged in the following year; but there is still bad feeling between the two which is not likely to cease until the Imam declares definitely against the Turks. The defection of so powerful a body of supporters has of course reacted in favour of Idrisi, who during the last few years has been steadily working to make the feeling permanent. He has, however, to contend against a sentiment of loyalty to the Imam, which has been handed down for many generations, and his lack of ready cash has prevented him from doing more than keep relations between the latter and the confederation strained. He has been in constant touch with its chief Sheikhs for the last few years, and has said that money is the only thing required to bring them on his side.

The outstanding figure of the Hāshid wa Bekil confederation is Sheikh Nāsir ibn Mabkhūt. This Sheikh, a man of forcible and ruthless character, has gained almost complete ascendancy over the Hāshid tribesmen and largely influences the Bekil chiefs. He is cruel and unscrupulous, and will join whichever side pays him most. His power is such that, given adequate material help, he can in all probability force the Imam to what terms he likes.

No attempt has been made to estimate numbers in the account which follows, but the confederation is said to have put over 50,000 men in the field against the Turks in 1911.

A. HĀSHID

The boundaries of the Hāshid have already been described. The tribe is largely an agricultural and pastoral one, but certain sections, especially the Himrān, are engaged in trade.

The most important sub-tribes are the Himrān, Dhu 'Udhrah, and Dhu Fari', and most of the tribal policy seems to be guided by Sheikhs Sālih ibn Muslih, Sālih Ma'id, Mas'ūd el-Barak, and Dirhem ibn Yahya, under the direction of Sheikh Nāsir ibn Mabkhūt. The only sections which have stood out against them and solidly supported the Imam are the Ahnum, Āl Ahim, Zuleimah, and the southernmost tribes, the Beni Surih and Arhab.

The country of the Hāshid is by no means uniformly fertile, and, in consequence, there are many nomad sections. Theoretically taxes are payable to the Imam, but of late years they have mostly found their way into the coffers of Nāsir ibn Mabkhūt. The Seyyids are very powerful in the Hāshid country, Hūth being their most important centre in the Yemen after San'ā and Sa'dah. They stand with the Imam, or against him, according to the favours they receive from him. His meanness and parsimony seem to have sent the majority into Nāsir ibn Mabkhūt's camp.

The tribes which follow are placed in the order of what is believed to be their numerical and political importance, irrespective of their geographical position.

i. HIMRĀN

Chief Sheikhs :—

Nāsir ibn Mabkhūt.

Tall, powerfully built, fair skinned with a small white beard. About sixty. Ambitious and unscrupulous. Rules chiefly by fear. Is rich through taxes levied on his people. His two chief sons are Hamūd (age about 35) and Nāsir (age about 25). His chief strongholds are at Hamri, Habūr, and Dhōfir.

Sālih ibn Muslih.

Nephew of Nāsir ibn Mabkhūt and his most important lieutenant. Age about 40. Is rich and generous, and well liked by the people. Lives at Hamri.

Range :—

(a) The majority live in villages between Khamir and Hūth.

(b) There are several small sections in Wādi La'ah and Hajjah.

The Himrān traders travel over most of the Yemen. There are many of them in San'ā and Hodeidah.

Sub-Tribes :—

(a) Settled between Khamir and Hūth :—

Dhu 'Ali, Dhu Mufarrih, Dhu Quteish, Beni Ma'mar, Dhu 'Ainash, Beni Shatir, 'Useimāt, Beni 'Amr, Dhu Hibah, Beni Jadā'an.

(b) Nomads, extending chiefly to the west :—

Beni Qeis, Dhu Mana', Beni Shāwiyah.

(c) Settled in Wadi La'ah and Hajjah :—

Beni Sirah, Deyaba', Āl 'Amr.

ii. DHU 'UDHRAH

Chief Sheikhs :—

Sālih ibn Ma'id el-Moghrabi.

Living in Khartūm. A firm friend of Nāsir ibn Mabkhūt and a well-known warrior. Age about forty.

Mas'ūd el-Barak.

A rich man of about sixty. Is anti-Imam, but reported to be a coward.

'Ali ibn Sālih.

Supporter of Nāsir ibn Mabkhūt.

Range :—

(a) Due north of Hūth to Qāfilat 'Udhr, and to the east and west of the latter place.

Chief villages : Qāfilat 'Udhr, Butanah, Khartūm, Sadān, Haddad.

(b) A small section in Sherāf near Hajūr.

The Dhu 'Udhrah are traders, farmers, and shepherds. Their country is fertile and gives good crops. Those in Sherāf favour the Imam ; the rest are discontented with him, with the exception of the Beni Jukhdim.

Sub-Tribes :—

(a) Settled in the neighbourhood of Qāfilat 'Udhr :—

Beni Jukhdim, Beni Shosah, Beni Barak, Dhu Hatum, Beni Hilāl, Dhu Sukeibāt, Dhu Tamīm, Beni 'Arif, Beni Hadayān, Beni 'Anzah.

(b) Nomads round Qāfilat 'Udhr :—

Beni Hizein, Beni Jarad, Āl el-Wādi, Dhu Hātīm, Beni Miqdad, Beni Bukr, Beni 'Aishan, Beni Sa'd, Hawāzim, Āl Mahsūr.

(c) Settled in Sherāf :—

Beni Hafaj, Beni Shammam, Beni 'Akm.

iii. DHU FARĪ'

Chief Sheikhs :—

Dirhem ibn Yahya Fari'.

One of the chief Sheikhs of Hāshid, and a friend of Nāsir ibn Mabkhūt.

Ahmed ibn Yahya Fari'.

Brother of above. Was subsidized by the Turks in 1911, and refused to rebel with his brother against the Imam. The latter attacked him and drove him out. He now lives chiefly in San'ā. Is in the confidence of the Imam and was chosen by him to take letters to the Sherif of Mecca in the autumn of 1915. He has little influence in the tribe.

'Ali ibn Yahya Fari'.

Brother of the above. Sides with Dirhem.

Hizām ibn Qasīm.

An important Sheikh in the tribe.

Range :—

From Wādi 'Amashīyah through Qā' el-Harf to Dhibin. Chief villages are Madhakah, El-Moghrabi, Khaiwān, 'Unqān.

The majority of the tribe are nomadic and rich in camels, cattle, and sheep.

Sub-Tribes :—

Suweidah, Āl Kethirān, Beni Ibrāhīm, Beit en-Nefeish.

iv. SUFYĀN

*Chief Sheikhs :—*Munāsar el-'Useimi.

'Ali ibn Seilah.

'Abdullah el-Gharbi.

The above support Nāsir ibn Mabkhūt.

Range :—

From Wādi 'Amashīyah to Qāfilat 'Udhr and west to Wādi Ahnum. Chief villages are Hajeirah and Mahāsir.

Sub-Tribes :—

(a) Settled :—

Beni Hilāl, Dhu 'Akam, 'Useimāt, Beni Ghanim, Damaj, Beni Nūf, Dhu 'Ibri, Beni Jurmān, Beni Khazan, Beni Turab.

(b) Nomads :—

'Awāmir, Beni Dhobyān, Āl Thawābah, Beni Fuwāz, Beni Shuheid, 'Ateibāt.

v. AHNUM

Chief Sheikhs :—

Qasim Shebib.

Supporter of the Imam and opposed to Nāsir ibn Mabkhūt.

Seyyid Ahmed el-Madani.

Representative of the Imam.

Range :—

Wādi Ahnum and Bilād el-Hajar. Chief villages are Madān, Sūq el-Hajar, Jashish, Jelilah, and Sameikah.

The Ahnum are a rich trading and agricultural community, and less quarrelsome than most of the other tribes of the confederation.

Sub-Tribes :—

(a) Settled :—

Beni Dubb, Dhu Sukeibāt, Beni Kindāh, Āl Hāyim, Āl Mesh-hadi.

(b) Nomads :—

Beni Mohammed, Beni Harrāsh, Beni Sālih, Dhu Shahi, Beni Murdān, Beni Qureitah, Beni Sa'd, Beni Weil, Beni Hatum, Āl Khubeishah.

vi. BENI 'ARJALAH

Chief Sheikhs :—

Ahmed el-Na'māni.

Sālih 'Arjalah.

Qasim 'Arjalah.

The above are allied with Nāsir ibn Mabkhūt.

Range :—

West of Shehārah. The country is fertile, and they are chiefly settled.

Sub-Tribes :—

(a) Settled :—

Beni Hamzah, 'Aneizah, Beni Saqaf, Beni Dinar, Āl Manāsir, Beni Ahmed, Beni Khureimah, Qawāsīm, Sherāfah.

(b) Nomads :—

Beni Shuqarah and Beni Sha'lān

vii. SULEIMAH.

Chief Sheikh and representative of the Imam :—

Seyyid Lutf Sari.

Range :—

Between Khamir and Habūr. Entirely settled and agricultural. Supporters of the Imam.

Sub-Tribes :—

Beni Tamīm, 'Ajeilah, Āl Shadad.

viii. ĀL AHIM

Chief Sheikhs :—

Abu Nā'ib.

Seyyid Ahmed Dabwān.

'Alī Sahil.

All firm adherents of the Imam.

Range :—

West of Ahnum and north of Hajūr. Mostly settled.

ix. KHIYAR

Chief Sheikhs :—

'Alī ibn 'Ā'idh Shuweit.

An important man. Follower of Nāsir ibn Mabkhūt.

Sālih ibn 'Alī.

Range :—

Round Sūq el-Ghill, their chief market-place, due south of Khamir.

Sub-Tribes :—

Beni Qeis, Wad'ah.

x. JARAF

Chief Sheikhs :—

Seyyid 'Alī and Husein 'Asheish.

Hereditary Sheikhs living at Sinnatein. Rich men. Partisans of Nāsir ibn Mabkhūt.

Range :—

Khamir to Ghail, inhabiting the same country as the Khiyar. Cultivators and traders.

Sub-Tribes :—

Beni Surein, Beni 'Aishah, Beni Mālik, Beni Ghathimah, Beni Muhsin, Dhu Zeid, Beni Sinān.

xi. AHL EL-WĀDI

Chief Sheikh :—

Dabwān ibn 'Anz.

A well-known warrior. Age about 35. Supports Nāsir ibn Mabkhūt. Lives at Debbah.

Range :—

Khish Khash and Jebel Ghurbān to Khamir.

Chief villages are Debbah, Rahābah, and Qa'dah.

Sub-Tribes :—

(a) Settled :—

Beni el-Faqīh, Dhu Husein, Beni Harrāsh, Beni Nāji'.

(b) Nomads :—

Beni Madhkūr.

xii. KHARIF

Chief Sheikh :—

Qā'id ibn 'Ali.

Partisan of Nāsir ibn Mabkhūt.

Range :—

South of Khamir. All settled.

Sub-Tribe :—

Āl 'Amrān.

xiii. BENI SUR'

Chief Sheikhs :—

Sakhr ibn Khālid.

Ahmed Wahnās.

Supporters of the Imam.

Range :—

East and north-east of 'Amrān in the district of Qā' el-Būn.

Sub-Tribes :—

Beni 'Atif, Beni Zuheir, Beni 'Ajlān, Beni Deheish, Beni Hujrah, Beni Suleimān, Beni Mukram, Āl 'Arđan, Beni Harbah, Sharakwah.

xiv. ARHAB

Chief Sheikhs :—

Muhsin el-Qaramāni.

Thābit ibn Yahya Dugheish.

Seyyid 'Ali el-Arhabi.

Seyyid 'Ali ibn el-Mutawakkil } Representatives of the Imam.

Range :—

All settled in the district of Qā' el-Būn. Pro-Imam.

Chief villages are Hijrah, 'Uri, Mahak, Duneidān, Sa'i.

Sub-Tribes :—

Beni Bu'sān, Beni Adham, Beni 'Afar, Beni Mezwād, Beni Laqamah, Beni Jalid, Beni Dugheish, Beni Dhofār, Beni Hideyah, Beni Harash, Beni Qafan.

B. BEKİL

The Bekil are mainly settled in the oases of Barat, Ruhub, and Khabb, which lie some days to the NE. of the Hāshid territory, and they are engaged chiefly in the raising of horses and sheep. The most powerful tribe both in numbers and in military prowess is that of the Dhu Mohammed, whose Sheikhs have nearly all followed the fortunes of Nāsir ibn Mabkhūt. The Bekil tribesmen do not find their home-country sufficient for all their needs, and many have emigrated to Jauf and different parts of the Hāshid country. Thus whole tribes are found in the latter, such as the Beni Mālik near Shehārah and the Beni Jabr round Sūdah, while there are still in Hajjah, Wādi Shīrs, and Mahweit survivors from the old days when the Bekil Sheikhs were all-powerful in those districts. The Bekil and Hāshid Sheikhs are on terms of close friendship with the Dhu Husein of Jauf, so much so that the latter are sometimes spoken of as a part of the Bekil. But there is no doubt that the Dhu Husein are descended from the Ashrāf (Sherifs), and they are therefore dealt with separately. The chief Sheikhs of the Bekil are 'Abdullah ibn Ghazeilān, Yahya ibn Yahya esh-Shā'if, Nāji' ibn Yahya and Abu Harbah. No personal details are known about them except that they rose with Nāsir ibn Mabkhūt in 1911 against the Imam and have followed his fortunes ever since. The influence of the Seyyids of Hūth is almost as strong amongst the Bekil as amongst the Hāshid. The Emir Seyyid Ibrāhīm Muhsin er-Rusās of Hūth is their chief Hākim Sherā'i, and he has agents all over their country collecting tithes.

The chief Bekil tribes are as follows :—

i. DHU MOHAMMED

Chief Sheikhs :—

'Abdullah ibn Ghazeilān, of Dhu Ghazeilān.

Yahya ibn Yahya esh-Shā'if, of Shā'if.

Nāji' ibn Yahya, of Āl Ausat.

Abu Harbah.

Range :—

(a) The majority in Barat. Chief villages : Sūq el-'Anan and Rajuzah.

(b) Small sections in Wādi Shīrs, Mahweit, and Hajjah.
Traders, shepherds, and horse-breeders.

Sub-Tribes :—

(a) Settled in Barat :—

Dhu Ghazeilān, Shā'if, Āl Ausat, Āl 'Anan, Āl Abu Ras, Dhu Nafeishān, Āl Na'mān, Āl 'Arif, Dhu Hadeyān, Beni Hejlān.

(b) Nomads in Barat :—

Sheradrah, Beni Hātim.

(c) Settled in Hajjah :—

Dhu Ghazeilān.

(d) Settled in Wādi Shīrs :—

Āl Tufeyān. (Muhsin and 'Ali Tufeyān.)

(e) Settled in Mahweit :—

Beni Hebeish. (Naqīb Ahmed ibn Hebeish.)

ii. ĀL QA'AITI

Chief Sheikh :—

Yahya el-Qa'aiti.

Range :—

Khabb.

Sub-Tribes :—

Nomads : Ghufārah and Rimanah.

iii. NIHM

Chief Sheikhs :—

Mohammed ibn Misān.

Sālih el-'Awaj.

Range :—

Round Jebel Lōz in Barat.

iv. BENI JABR.

Chief Sheikhs :—

Sa'd ibn Ahmed et-Tarāf.

'Abdullah et-Tarāf.

Range :—

Mostly settled near Sūdah in the Hāshid country.

Sub-Tribes :—

Beit en-Nini, Beni Nini.

v. BENI MĀLIK

Chief Sheikhs :—

Ibn 'Ajmān.

Mohammed el-Kamarāni.

Range :—

Settled south of Beni 'Arjalāh in Hāshid country. Chief villages are Rahābah, Harfah, Sayat, Heifah.

*Sub-Tribes :—**(a) Settled :—*

Beni Sinān, Beit el-Haddi, Dā'ūdāh, Beni 'Askār, Beni Iswid, Beni Thaḡāfah, Beni Kenānah.

(b) Nomads :—

Beni Dā'ūd, Beni Fadl, Beni Misbah.

22. *Beni Hubeish*

A Zeidi tribe about 40 miles west of San'ā. Revolted with the Kam'ālāh and other Zeidi tribes under Emīr esh-Shibi against the Turks in 1914.

23. *Beni Hibah*

A small Zeidi tribe under the Imam to the east of the Beni Aslam in Hajūr.

24. *Hufāsh*

A tribe between Jebel Melhān and Bājil. They are Zeidis and belong to the Imam, though they come immediately under the authority of the Turks, whom they hate. They are allies of their northern neighbours the Sāri and Mahweit, and also with the Bura' of Jebel Bura'. Chief Sheikh is 'Ali ibn Yahya.

25. *Beni Husein*

A small Zeidi tribe just to the NW. of Hisn Jemimah and west of the Beni 'Udhāqah and Jebel Meswar. Pro-Imam. Sheikh, Ahmed Husein. Formerly under Seyyid Ahmed ibn Mohammed el-Kaukebāni, Emir of Kaukebān and the surrounding country. Seyyid Ahmed was defeated by Mukhtār Pasha and died in captivity at San'ā. His family, Beit Sherāf ed-Dīn, fled to Hūth. There is a small Turkish garrison at Hisn Jemimah.

26. *Dhu Husein*

The Dhu Husein are a powerful tribe of Sherifal descent inhabiting the fertile oasis of Jauf. Although somewhat isolated by reason of the distance which separates them from the main centres, they have always kept in close political and commercial touch and have played an important part in the history of the Yemen. Their relations have always been intimate with the Hāshid wa Bekil, so much so that they are sometimes spoken of as forming an integral part of that confederation. The troubles between the latter and the Imam have had their effect on the Dhu Husein and drawn them into two opposing camps, of which the larger seems to have remained faithful to its old allegiance.

There are several Sheikhs who appear to rank equally in importance. Of these, Sherif Ahmed ibn Husein has always supported the Imam and gave him valuable help against the Turks in 1911. Sherif Muhsin ibn 'Abdullah is also a trusted friend and was sent by the Imam to Aden on a political mission in August 1914. Previously he had commanded an army against the Idrisi.

The chief opponent of the Imam and a close friend of Nāsir ibn Mabkhūt is Husein ibn Thawābah.

The tribe is noted for its fighting qualities, and its Sheikhs are better educated than is commonly the case in Yemen, their capital, Matamah, being a well-known centre of learning. The Dhu Husein go in largely for horse-breeding, and own perhaps the best pedigree stock in Southern Arabia.

The chief sub-tribes are :

Āl Thawābah (Sheikh Husein ibn Thawābah); Beni Furyān (Sheikh Suleimān ibn Ahmed); Dhu Gheilān; Āl Wajhah (Sheikh Nāsir el-Akhram); Dhu 'Akam; Beni 'Aseyān; Beni Hāshim.

27. *Beni Ismā'il*

A small Shafei tribe in the mountains round Menākhah, numbering about 2,500 souls, and neutral during its siege in 1911. They are now under Turkish domination. They are brave and well armed. Their country is fertile, producing coffee and cereals. The chief Sheikh is 'Ali Muhsin Yahya. The chief clans are : Āl Jaradi, Āl Jebāli, Beni 'Atiyah, Beni Bisher, and Beni Rajab. The chief villages are Masāribah, Jalbein, Jurn Ja'dal, and Jurn 'Arah.

28. *Jāmi'*

A Shafei tribe just north of Loheia and east as far as Zāhirah, which is their chief village. In 1911 they fought the Turks on

behalf of Idrīsi, but they are now close allies of Ibn El-Heij of the Wa'zāt. The chief Sheikh is Mohammed Zeid, who comes from the Ashrāf of Sabia, and is Mudīr of Zāhirah. He is under his cousin Sherif Hamūd, the Kaimmakam of Loheia, who lives at Mutāridh, and governs the Beni Jāmi' and Wa'zāt.

29. *Jemīmah*

A small Zeidi tribe living round Jebel Jemīmah, about 15 miles east of Qufl in Hajūr. They are outside Turkish jurisdiction, and are ruled by the Imam's nominee, Seyyid Ahmed ibn Qasīm. Their chief Sheikh is 'Ali ibn Nāsir.

30. *Beni Juma'ah*

A powerful and independent Zeidi tribe, partly nomad but chiefly settled, living in the country north-east of Abu 'Arīsh almost to Jebel Razah. Eight years ago the important Sheikh, Seyyid ed-Dahyāni, at that time Emir of Sa'dah and district, quarrelled with the Imam and fled to the Beni Juma'ah for protection. Since then he has lived with them and established a firm place for himself amongst them. He is a great friend of the Idrīsi, whom the Beni Juma'ah also support.

31. *Kam'ālah*

A Zeidi tribe about 40 miles west of San'ā, which revolted with the Beni Hubeish and others against the Turks in 1914 under Emir esh-Shibi.

32. *Khaulān*

There are two branches of this tribe.

(1) Khaulān et-Tawāl. A Zeidi tribe to the east and south of San'ā, inhabiting the country on either side of Wādi Meswar. They are settled and agricultural, and number 7,000 to 8,000 fighting men. Kibs, 3 hours due east of San'ā, is their chief town, and the head-quarters of the influential Seyyid family of Kibs. Seyyid Ahmed Mab'ūth el-Kibsi and his brothers Seyyid Husein and Seyyid Mohammed ibn Ismā'il are the heads of the family. The Khaulān have always fought for the Imam. The representative of the Imam, who is responsible for the collection of tithes, is Seyyid 'Abbās. The Khaulān dislike the Anīs, and fought them 12 years ago owing to the expulsion of a Khaulāni from Anīs.

They trace their descent to Ghassān. Sālīh ibn Mohammed at-Tawāl is the most important Sheikh of this tribe.

The chief clans are: Beni Jābir ('Abdullah ibn Sa'īd el-Jabri), Beni Kibs (Seyyid Hasan ibn Mohammed el-Kibsi), Yemanyatein ('Abdullah es-Sufi), Beni Dhobyān ('Ali Mahdi Shudeiq), Sihmān ('Ali ibn Yahya el-Qādhi), Beni Sihām (Muhsin ibn Muhsin en-Nini), Sa'b (Sālīh ibn Mohammed Talwah).

The chief villages are: Husn Dhobyatein, Dhobeinah, Qada', Beit Nini, Qarwah, Marbūk, Tanam, Shafiq.

(2) Khaulān esh-Shām. A strong fighting Zeidi tribe in the fertile country between Jebel Murran and Jebel Razah due west of Sa'dah. They are related to the southern Khaulān, but are too far off to be in touch with them. They have a good fighting reputation and are allied with the Beni Murran, the Āl 'Ammar, and the Sahār in opposition to the pro-Idrisi tribes of Jebel Razah. The Imam has a fortress at their chief village, Saqein, from which his representative and one of his chief military leaders, Seyyid Qasim Seifi, governs the tribes of the district. Here lives also the Paramount Chief, Sheikh Jum'ān ibn Safiq. The country is said to contain gold, and is rich in wheat and coffee, of which last a large quantity is exported into Asir through Dahrān.

Chief divisions: Beni Quteim (Sheikh El-Jā'fari), Āl Thureim (Sheikh El-Hajj), Beni Kumamah (Sheikh Abu Qutābah), Beni Juma'ah (Sheikh Jum'ān ibn Safiq), Kadubah, Marwah (Seyyid 'Abd el-Bāri), Mansūriyah (Ahmed Yahya Bahr), Quti' (Mohammed Hamūd), Ghanamiyah, Āl Fudhah and Beni Qobah (Sheikh 'Abd el-'Aziz ibn Fudhah), Beni Hāshim (Sheikh 'Abdullah 'Adham), 'Anazah (Sheikh Dabwān). Seyyid Ahmed Yahya Bahr is of great influence in the Tihāmah and looked on by the Suleil, Qahrah, 'Absi, and Zaranik as their religious leader.

Chief villages: Saqein, Tawilah, and Shi'bah.

33. *Kheirān*

A small and unimportant tribe, allied to the Aflāh, to the east of the Beni Aslam, in Hajūr. Half Zeidi.

34. *Beni Khotab*

A small Zeidi tribe settled about three hours' journey S. of Menākhah. They number about 2,300 souls, and are under the Turks. Chief Sheikh: Husein el-Mudmāni. Chief villages: Hasabar, B. 'Atab, Juda, Beit Madar, Mujwarat el-Kirham.

35. *Kokha*

A tribe near Mocha, which fired on a ship's cutter of H.M.S. *Lama* and killed two men late in 1915. The Sheikh was made prisoner, but disavowed complicity, and after being taken to Aden was released. Commerce between Aden and Kokha was forbidden. The Sheikh is a figurehead and powerless, but inimical to the Turks.

36. *Mahweit*

A Zeidi tribe just south of Jebel Milhān. They are directly administered by the Turks, but are in favour of the Imam, and are allies of their southern neighbours the Hufāsh, Sāri, and Bura' of Jebel Bura'.

37. *Makārimah*

A small remnant, numbering about 2,600 men, of the house of Makrami, the ruling family of Yām, still left in the district of Haraz. For 12 years the Makramis held the Emirate of Heima, Haraz, Menākhah and district by gift from the Imam Muhsin, but they were expelled by Mukhtār Pasha in 1872. Their followers who remained behind have little political importance now, and are chiefly engaged in trade. Like the rest of their tribe they are of Ismā'īliyah sect. In 1911 they fought for the Turks against the Imam. They occupy the villages of Mughāribah, Safīyah, Beit el-Hūd, Khiyam, Beit el-Ghail, Beit el-Akhbari, and Qushamīn. Their chief Sheikh is Qā'id el-Luf, who lives at Mughāribah. They are continually at feud with the Shafei, Zeidi, and Dā'ūdiyyah tribes of the vicinity.

38. *Manāri*

The mercantile tribe of the district between Loheia and Hodeidah, peace loving and settled. Their chief village is Munīrah; Seyyid Mohammed en-Niha is their principal Sheikh. They come under 'Abdullah Pasha el-Bōni and possibly are a section of the Beni Suleil.

39. *Beni Marhab*

A small Zeidi tribe immediately to the west of Zufeir, who come under the Kaimmakam of Hajjah, and are of no political importance.

40. *Masār*

A Zeidi tribe in the mountains round Menākhah, who were neutral during its siege in 1911. They inhabit the Masār block of hills which bears WNW. of the town and ends west of it. The

chief sheikh of Masār and the villages round it is Ahmed el-Jans, a man of about 55 and a large landowner.

41. *Beni Matar*

A strong Zeidi tribe in the fertile country between Wa'lān and Mefhaq, just north of the Anīs, with whom they are on good terms. They are hostile to the Imam, who assassinated their chief Sheikh, Ibn Rumāh, whilst a guest of his at San'ā in 1905. At present Mohammed ibn Hasan Rumāh is their head, appointed Mudir by the Turks. 'Ali ibn 'Ali es-Salāmi of Hijrat Ibn Madi is another important chief.

42. *Mekhādir*

A small Zeidi tribe half an hour south of Jiblah. For many years they were ruled by representatives of the Wad'ah section of the Hāshid, until Mukhtār Pasha subdued Yemen and banished Ahmed ibn Muqbil el-Wada'i to his own country.

43. *Mesrūh*

A small Zeidi tribe under the Imam, just to the south of the Khamsīn, in the mountains about 30 miles east of Mīdi.

44. *Metwah*

A tribe in the mountains round Menākhah, which was neutra during its siege in 1911. Of the Dā'ūdīyah sect.

45. *Ahl Milhān*

These live in a mountain district N. of Wādī Sardūd and E. of the Suleil country. It is a small district but very fertile, with a population estimated at 10,000. The principal Sheikh is Ibrāhīm Hasan es-Sujaf of Khuslah. The clans are: Ma'zibah, Habbāt, Beni Useifri, Hamdān, Beni 'Ali, Jubah, Yamamiyah, Beni Wahnāb, Āl 'Asabah, Āl Khuslah, Surub, and Āl Mahras.

46. *Beni Mohammed*

A small tribe east of Kamarān. South of the Beni Qeis and between Zeidiyah and the hills. Sheikh, 'Ali Saghīr. 250 fighting men.

47. *Muqātil*

A warlike tribe in the hilly country between Menākhah and Mefhaq, Hīsn 'Awwād being their chief fortress. During the siege

of Menākhah in 1911 their country was overrun by the Imam's troops, and they fought against him in self-defence. They bear no love to the Turks, but on that occasion were glad to receive arms and food from the Kaimmakam of Menākhah in return for their help. They are of the Dā'ūdīyah sect and are markedly hostile to their Zeidi co-religionists, such as the Anīs. They muster between 2,400 and 2,700 fighting men, and are allied with the Beni Murrah and Beni Ahlās.

48. *Beni Murrah*

A small tribe of the Dā'ūdīyah sect, inhabiting with the Muqātil and Beni Ahlās, their allies, the country between Menākhah and Mefhaq. They have no love for the Turks, and equally little for the Imam and his followers, whom they fought in 1911. They number about 2,500 souls and their mountainous country produces coffee and *kat*. The chief Sheikh is Hibah Murrah, a rich old man. The chief villages are: Luqmat el-Qādhī, Hamīdi, Luqmat el-Miq'ab, Hisn Ibn ez-Ziyād, and Zayah.

49. *Beni Murran*

The Beni Murran inhabit the rich coffee country round Jebel Murran which lies a few miles W. of Sa'dah. Their chief village is at Tawilah on the slopes of Jebel Murran. The tribe, reported strong, supports the Imam and fought for him against Idrisi in 1911. Hizām ibn Qā'id et-Tawāfi is Paramount Chief, and the Imam's representative is Seyyid Qasīm ibn Yahya. The chief divisions are Beni Sa'd, Beni Dheiba'i, Hawāzim, Hijrah, and Hadahidah.

50. *Qafalīyah*

A small Zeidi tribe attached to the Imam, north-east of the Beni Aslam in Hajūr.

51. *Beni Qeis*

The Beni Qeis occupy Wādi Maur and Wādi La'ah from their confluence near Raighah for a day's march E. The country is well watered with springs and running streams. Their hill camels take over caravans coming from the plains and carry up the traffic through the difficult passes leading to Sūq Shiris and Hajjah. The principal Sheikh is 'Abdullah Pasha el-Bōni of Raighah, whose father was Kaimmakam and very influential. But the Beni Qeis now incline towards the Idrisi. They are about 2,000 men. The principal villages are Raighah, Tōr, and Musallam.

52. *Quhrah*

An important tribe on the first stages of the Hodeidah-San'ā road from the sea, for about 50 miles E., as far as Hajeilah. Their neighbours are : on the N. the Jarābihah ; E. the tribes of Jebel Haraz and Jebel Bura' ; and S. the 'Abs. Between the coast and Bājil, 25 miles, the country is mostly desert, and the inhabitants live in temporary huts in the Khabt : but E. of Bājil there is cultivation. The Quhrah own many camels, and transport from Hodeidah to Hajeilah is mainly in their hands. They can put from 3,000 to 4,000 men in the field, and they gave valuable help to the Turks in 1911 when these occupied the Zahab heights. They are generally at feud with the Beni Suleil.

The chief Sheikh is Mu'āfa Sherāf. Others are Hasan 'Abdullah and Ibrāhīm 'Ali. The chief villages are : Bājil (Sheikh 'Ayad ibn 'Ali Humeidah), Buhāh, 'Ubāl, and Hajeilah (Seyyid Husein 'Ali).

53. *Rada'ah*

A Zeidi tribe living round the town of the same name ESE. of Dhamār. They are descended from Qahtān, and are chiefly cultivators and traders. Their chief Sheikh is Hamūd ibn Moham-med, who comes under the Turkish mutesarraf of Rada'ah.

54. *Rahāminah*

A small tribe south-west of Zebīd between Zebīd and Wādī Suweirah.

55. *Ahl Razah*

A Zeidi tribe living round Jebel Razah to the west of the Khaulān esh-Shām and Sa'dah. They are supporters of Idrīsi, and their country was the scene of the first fighting between Idrīsi and the Imam in 1912. Their chief fortress is Hīsn en-Nazīr, situated on the slopes of Jebel Razah. The country is fertile, and coffee is largely grown, while there is said to be gold in the mountains. They claim descent from Khazraj, and acknowledge as chiefs Sheikh Ahmed ibn Sālih and Seyyid 'Ali ibn Huseini. The chief clan is the Dhu Hātīm (Sheikh Sa'd 'Abdullah). Seyyid Yahya 'Arār ibn Nāsir, one of Idrīsi's chief muqdamis, administers the country of both the Ahl Razah and the Beni Juma'ah.

56. *Ahl Reimah*

The Ahl Reimah occupy the fertile Reimah massif, always spoken of by Arabs as the finest district in Yemen. Coffee, fruits of all

sorts, and cereals are produced. The district is bounded on the N. by J. Bura' and Wādī Sihām; E. by Salfiyah and J. 'Utmah; S. by Wādī Reimah, and W. by the 'Abs and Zaranik districts. The Sheikh is Murshid ibn Mohammed el-Jābi, who is Turkish Kaimmakam. The Mudir is Seyyid Mahmūd. There are said to be seventy Sheikhs and seventy districts in J. Reimah, and a total strength of over 50,000 men. The principal clans are: Beni Waghid, Jad, Sa'id, Walid, Mukhtār, Tuleibi, Mas'ab, Ghuzi, Nomah, Yafuz, Ahl Dalamlam, Beni Harazi, Ahmed, Khudam, Ahl Jābi, and Beni en-Nahāri. The last defeated a Turkish expedition sent to collect taxes in 1914 and captured the Kaimmakam of Menākhah. Their chief Sheikh is Seyyid 'Abdullah en-Nahāri. His brother, the late Sheikh, Yahya, was defeated by the Turks, and died a captive. This clan is generally on bad terms with the Anīs.

Principal villages: Jābi (head-quarters of the district and of Sheikh Murshid), Raubat en-Nahāri (Sūq of Sheikh Murshid), Kusmah, 'Alujah (Sūq of Sheikh Mahmūd), and Hadiyah.

57. *Beni Sa'fān*

A tribe in the mountains WNW. of Menākhah, and separated from it by the Masār block of the Dā'ūdiyah sect. They helped the Turks in 1911, and 'Abdullah Beshir, their Sheikh, by his friendly co-operation, enabled the Turks to turn the Imam's flank and relieve Menākhah. He is about 65, an experienced fighter. The tribe is a large one, numbering nearly 10,000 souls. It is generally on bad terms with the neighbouring Shafei, Zeidi, and Ismā'īliyah tribes.

The chief clans are: Beni 'Ali Yahya and Beni Hārūn. The chief villages are: Metwah, Za'lah, 'Ashkar, Jari, Sharaji, Mujwan, and Hijri.

58. *Sahār*

The Sahār are a fairly numerous tribe, of which the settled portion lives in and round the town of Sa'dah and is engaged in agriculture and trading. Owing to internal disunion and an absence of tribal feeling it does not possess the political importance which its numbers should warrant. The villagers are all under the authority of the Imam, but the nomads are almost completely independent and are accustomed to range far afield to the north and east in the direction of Nejran and Barat. The tribe keeps on good terms as a rule with its neighbours, the Hāshid and the Arabs of Khaulān esh-Shām.

'Ali Ma'wad is the chief Sheikh of the settled portion. Seyyid Ahmed and Qasīm el-Hāshimi are the representatives of the Imam.

Settled :—

Chief clans : Beni Hāzim (Sheikh Tabrān Muqbil), Beni Sa'd (Sheikh Taheir), Beni Hamdān and Āl Nuqeim (Sheikh Hamdān el-Jirbi), Beni Dhufair (Sheikh 'Abdullah Dahmi), Beni Sineidar (Sheikh Ahmed Sineidar), Beni Hurān and Beni 'Umarah (Seyyid Qasīm), Beni Jurmān (Ahmed el-Hāshimi), Beni Juma'ah (Sheikh Dahmash).

Nomads :—

Chief clans : Āl Sinān and 'Amālaqah (Sheikh Sālih Qādir), Beni 'Ajlāh and Beni Hureimah (Sheikh Ibn el-'As), Beni Shāmi and Beni Beddar (Sheikh 'Ali el-Wada'i), Beni 'Awad and Beni Haddād (Sheikh Mansūr el-Haddād).

59. *Sāri*

A tribe just north of the Hufāsh and south of the Ahl Jebel Milhān, whose chief Sheikh is Sālih ibn Muslih. They are Zeidis and under the Imam, but their country is administered by the Turks, whom they hate. Allied with their northern neighbours, the Mahweit, also with the Hufāsh and Bura'.

60. *Senhān*

A small Zeidi tribe stretching from just south of San'ā to Mehāqarah and the northern edge of the Bilād er-Ruhus. On the east they are bounded by the Khaulān. They are entirely devoted to cultivation, and number about 700 men. Seyyid Mohammed Sibsib of Mehāqarah is the chief Sheikh. The tribe is loyal to the Imam, who has his representative, the Qādhi Lutf ez-Zubeir, living there.

The chief villages are : Na'd, Jūzah, Qulfān, Hazyaz, Lubād, Safiyah, Mehāqarah, and Sha'asān.

61. *Serbih*

Their stronghold is Da'ān, 3 hours north of 'Amrān. Their chief is Sheikh Rājih, who was granted the grade of Mirmirān before the Constitution and was made Pasha to secure his loyalty, but he remained staunch to the Imam and fought against the Turks in 1911. Peace was signed at Da'ān between 'Izzet Pasha and the Imam in 1911.

62. *Ahl Sha'ir*

A large and peaceful tribe inhabiting the district round Jebel Sha'ir in Southern Yemen. They cultivate *kat* and cereals in the fertile valley of Wādi Bana. Their paramount Sheikh is Sālih ibn Yahya Hizām, of the Beni Hizām, who comes under the Kaimmakam of Qa'tabah. Sheikh Hajj el-Kabs of the Beni Kabs and Yahya el-Qeishi are also important men in the tribe.

63. *Shamar*

A small Zeidi tribe attached to the Imam, north-east of the Beni Aslam, in Hajūr.

64. *Shemsān*

A small Zeidi tribe numbering about 1,000 souls, east of the Beni Ghill in Hajūr. They pay outward allegiance to the Imam, but are said to favour the Idrisi. Their chief is Seyyid Yahya ibn el-Hādi.

65. *Beni Suleil*

The Beni Suleil occupy a large area from the coast opposite Kamarān to the foot of the hills below Jebel Milhān. On the north they have the Bu'ajah, Za'liyah, and Beni Qeis, on the east the Beni Qeis, and on the south the Hashābiri, who are perhaps really only one of their sections.

The main road, which runs north and south through the Tihāmah near the foot of the hills, passes through their country, as well as that of those other tribes mentioned above, and they and the Beni Qeis control the caravan trade going up to the Wādi Maur. Estimates of their numbers vary from 1,500 to 10,000 fighting men. The western part of their territory is desert, but they have a good deal of cultivable land under the foot-hills in the east.

The tribe supports the Turks, and their two chief men, 'Abdullah el-Bōni and 'Abdullah Kauzi, have each received the title of Pasha and been appointed Kaimmakam of Zeidiyah and Mudir of Kenāwuz respectively. They are friendly with the Wa'zāt but independent of them. Towards the Quhrah they are always hostile.

Their chief villages are: Zeidiyah (Sheikh 'Ali Nukar), Kenāwuz, Ibn 'Abbās, and Salif on the coast. There are important salt-works at the last named, and a jetty where sea-going ships come alongside.

66. *Ahl el-'Ūd*

A large and peaceful tribe living about 13 miles north-west of Qa'tabah, and coming under the Turkish Kaimmakam of that place.

They live round Jebel Madra, and cultivate *kat* and cereals in Wādi Bana. Hizām es-Sayādi is their chief Sheikh.

67. *Udhāqah*

A Zeidi tribe who claim descent from 'Anazah and 'Adnān, and live round Jebel Meswar to the west of 'Amrān, where there is a strong fortress at present occupied by the Turks. Their Emir is Seyyid Mohammed ibn El-Hādi, a servant of the Imam.

68. *Wa'zāt*

The Wa'zāt occupy the country to the north of Loheia, which has been the scene of the recent fighting between the Turks and the Idrīsi. To the north Wādi 'Ain and Wādi Wārith form the boundary between them and the pro-Idrīsi tribe of Beni 'Abs; to the east are the Beni Nashar; to the south their boundary is the Wādi Maur, including Mutārīdh and Ghanamah, but not Zāhirah, which belongs to the Beni Jāmi'. Their chief villages are Mu'lūq, near Jebel 'Izzān in the district of Jarb, and Deiramshuma, a fortified Turkish post about an hour south of Wādi el-'Ain. The paramount Sheikh is Hādi ibn Ahmed el-Heij, a staunch supporter of the Turks who, always anxious to encourage the Sunni opponents of the Idrīsi, have made him Pasha and Mudir of the district. He comes second to the Sherif Hamūd, one of the Ashrāf of Sabia who have seceded from the Idrīsi, and who as Kaimmakam of Loheia governs the Wa'zāt and their allies, the Beni Jāmi'. Ibn El-Heij has long been opposed to the Idrīsi, and three years ago the Idrīsi captured his brother 'Abdullah and still holds him prisoner. With the Beni 'Abs the Wa'zāt have an ancient feud. During the Turko-Italian War Ibn el-Heij wavered in his allegiance and took money from the Italians, but in the past two years he has been most active on the Turkish side. In September 1915 he raided the Beni 'Abs and was wounded. The Idrīsi retaliated by cutting off his supplies, and Ibn el-Heij, finding himself short of food, and his followers beginning to desert, appealed to the Imam for help. The latter sent the discouraging reply that he would send troops if they were fed.

The Wa'zāt are reported to number between 1,500 to 3,000 fighting men. Sheikh 'Ali Ibrāhīm is the most important Sheikh after Hādi ibn Heij.

69. *Ya'bir*

A tribe of the Ismā'īliyah sect in the district of Haraz, which sided with the Turks against the Imam in 1911.

70. *Yām*

The Yām tribes form a powerful confederation. They stretch from the northern boundary of the Bekil in Barat up the Wādi Nejrān and Wādi Habūnah far to the north in the direction of Tathlith and Wādi Dawāsir.

Joseph Halévy, the only European who has visited their country, found it in 1870 a fertile and productive region inhabited by a well-to-do population. In religion they are Ismā'īliyah and are known to the rest of Yemen as the Mu'tazilah or isolated sect; but as Wādi Nejrān was the last refuge of Christianity, and has remained far removed from external influence, it is possible that traces of the ancient worship still exist. Halévy was not long enough in the country to verify this, but the tolerance and even favour which he found extended to the Jews in Mikhlāf were hardly in the spirit of strict Mohammedanism. The religious chiefs are probably more orthodox than the bulk of the inhabitants, since they are in communication, not only with the chief Ashraf of Yemen, but with the Āgha Khān, their spiritual head.

The ruling family is that of Makrami, descended from their famous ancestor who in the middle of the eighteenth century preached his reforming gospel from Nejrān to Hasa. About the middle of the nineteenth century they developed ideas of expansion and obtained from the Imam Muhsin in 1860 the Emirate of Heima, Haraz, and Menākhah. Their tenure, however, was short-lived, as in 1872 they were defeated and banished to their own country by Mukhtār Pasha. There is still a small remnant of the tribe, calling themselves the Makārimah, in the Haraz district, who fought for the Turks in 1911 but are chiefly traders and have little political importance.

The present Emir of Nejrān is Ismā'il el-Makrami, who owes no allegiance. His tribesmen, however, are willing as a rule to serve as mercenaries with either the Imam or the Turks, if well paid. They have a reputation for ruthless bravery. Idrisi has been in negotiation with them at various times during the present war, hoping with their help to force the Imam's hand against the Turks, but up to the present without result.

71. *Beni Zāfir*

A small tribe of Hajar el-Yemen living in Mikhlāf esh-Shems which is noted for its fruits, coffee, and *kat*. Formerly they were counted as in the Turkish Merkaz of Qufl, but after the treaty of 1911 between the Turks and the Imam they came under the juris-

diction of the latter. They are Zeidis, good fighters, and allied with the neighbouring Zeidi tribes of Beni Ghill and Beni 'Aziz.

72. *Za'liyah*

A small tribe immediately to the south of Loheia and the Wādi Maur down to the Beni Suleil. They are independent of the Wa'zāt, their northern neighbours, and come under 'Abdullah Pasha el-Bōni. Sheikh Hādi 'Ali, living at Dār el-Muhannab, is their chief Sheikh. They number 400 men.

73. *Zaranik (Dharāniq)*

A powerful and warlike tribe divided into two sections, the Zaranik esh-Shām and Zaranik el-Yemen, and occupying the country between the sea and the hills from a few miles north of Beit el-Faqīh almost to Zebīd. The Zaranik have for long been a thorn in the side of the Turks, especially during the Turco-Italian War. Repeated expeditions have failed to subdue them, but latterly there have been reports that part of the highland section, under Sheikh 'Ali ibn Hamūd, have succumbed to Turkish bribes. Mohammed Yahya Fashik, the chief of the lowland section and paramount over the whole tribe, living at Huseiniyah, nine miles north of Zebīd, has, however, continued to hold out stoutly. In November 1915 he made common cause with the Idrisi in taking active measures against the Turks, and has succeeded in effectually cutting all communications in the Tihāmah from north to south. At the beginning of 1916 he was attacked by an irregular force from Mocha, increased by 300 Arabs under the leadership of Abela Effendi, the brother of Elias 'Osmān, Kaimmakam of Mocha, but unsuccessfully. In May 1916 he again took the offensive and looted the Turkish serai in Beit el-Faqīh. The two most important Sheikhs after Sheikh Fashik, and closely allied with him, are Shāmi and Munāsar Saghīr of Kokar, chiefs of the Highland section. Other Sheikhs, of whom nothing is known save their names, are 'Abdullah Munāsar of Huseiniyah, Nāsir Jurmush, Ismā'il Ahmed, Sheikh of Qaramshah, 'Abdullah Duneidinah of Zebīd, Ahmed Risqallah of the Āl 'Ali, Hasan Rish of Jiz, Samūd of Āl Mūsa, Hasan Mubārak Umm Faza', and Ibrāhīm Dhumbi of Direihimi.

74. *Zufeir*

Small Zeidi tribe 5 miles north of the Hajjah, with whom they are allied. They come under the Kaimmakam of Hajjah, but are said to dislike the Turks and to have lost confidence in the Imam.

CHAPTER XV

SETTLED TRIBES OF THE SOUTH

A. ADEN PROTECTORATE

1. 'Abdālī

THE Ottoman attack on Aden in July 1915 resulted in the occupation of the 'Abdālī country by the Turks, the fall and sack of Lahej, its capital, the death of the ruling Sultan, and the retreat of most of his subjects to the Aden lines.

Previous to that event the 'Abdālī tribe occupied the country immediately round Aden. Its boundaries extended about 35 miles inland to the Haushabi tribe on the north, to the Fadhli Sultanate on the east, and the Subeihi tribe on the west. Formerly it held the Aden peninsula, until an outrage perpetrated on a shipwrecked crew and the absence of any satisfaction led to the British bombardment and occupation of Aden in 1839.

The Sultan of Lahej, who is the head of the 'Abdālī, still receives a yearly subsidy from the British Government for its occupation of the town of Sheikh 'Othmān, and leases to it a large area of land in the neck of the isthmus. The present Sultan, Abd el-Kerim ibn Fadhl ibn 'Ali, is a man of 35, of sedentary habits, who has up to the present shown no marked ability. He is fairly well educated according to Arab standards, but knows no English. He is very popular with the tribe. He succeeded his cousin H. H. Sultan Sir 'Ali ibn Ahmed ibn 'Ali, K.C.I.E., on July 13, 1915, when the latter was accidentally shot during the Ottoman occupation of Lahej.

The tribe owes its importance more to its wealth than to its military prowess. It is entirely settled and agricultural, with the exception of the Ahl Bān, who are chiefly pastoral but have arable land westwards in Abiyān near the Fadhli Sultanate. The population is estimated at 14,500.

The late Sultan of Lahej controlled the first stage of the main caravan road from Aden to Yemen up the Wādī Tiban, and maintained armed and fortified posts at Zeida, Sha'qah (Shaka), and 'Anad. He also had a customs post for the Aden traffic at Dār

el-Amīr. He was then able to put into the field about 2,000 men, who were of doubtful fighting value but strong enough to repel any tribal attacks, knowing that British troops would come to their aid in the event of serious trouble.

‘ABDĀLI

| <i>Tribe.</i> | <i>Sub-Tribe</i> | <i>Clan.</i> |
|--|-------------------------------------|--|
| ‘ABDĀLI. Sultan Abd el-Kerīm ibn Fadhl ibn ‘Ali | <i>Ahl Bān.</i> <i>‘Udheibi.</i> | <i>Mūsabein.</i> <i>Mansūri.</i> Sh. Sālih Mansūr. ‘Ali Mansūr. Mohammed Mansūr. |

2. ‘Abd el-Wahīd Sultanate

The ‘Abd el-Wahīd confederation lies immediately to the east of the Upper and Lower ‘Aulaqi Sultanates, with whose tribesmen it is at constant feud.

Tribally it is divided into the Sultanates of Bālhāf, Habbān, and Izzān.

The Sultan of Bālhāf, who lives in the town of that name on the sea-coast, is Sālih ibn ‘Abdullah, who used to be officially recognized at Aden as the head of the ‘Abd el-Wahīd confederation, and who received a small subsidy from Government. He is well conducted, anglophile, but without much influence over his turbulent tribesmen. The latter have an hereditary feud with the Ba Kāzim, but lack their resolute grit and hardihood. Passage from one country to the other is dangerous, and supplies from Aden ordinarily come by sea.

The Sultan of Habbān, the chief mercantile town of the district, is Nāsir ibn Sālih. He is untrustworthy, and strongly opposed to any European penetration of his dominion. He is unpopular with his tribesmen and frequently has trouble with the Lakmūsh and Ahl Iswad, two small but turbulent vassal tribes who lie between him and his hereditary enemies, the Ahl Ma‘an of Upper ‘Aulaqi.

The chief of the Izzān Sultanate, which lies 25 miles to the east of Habbān, is Muhsin ibn Sālih. He is a man of about 45, unpopular with his tribes, a robber and a bad governor. He was expelled by the tribesmen in the early nineties, and after taking refuge with the Ahl Ma‘an, went to Aden, Jibuti, and Hodeidah. Having tried in vain to raise money by pledging his Sultanate in turn to the French and the Turks, he returned *via* San‘ā and managed to reinstate himself. In 1898 he again came into disfavour by endeavouring to blackmail the Austrian Expedition.

He is now recognized by the Aden authorities as paramount and receives a subsidy of Rs. 720 per annum. He is also supreme at Bālhāf, but shares the dues with Sālih ibn 'Abdullah.

Officially recognized Sultan, Muhsin ibn Sālih of Izzān.

Subsidiary Sultans :

Nāsir ibn Sālih of Habbān.

Tribes :

Ahl Iswad.

Lakmūsh.

Sālih ibn 'Abdullah of Bālhāf.

3. *Ahl Karab*

The Ahl Karab is a nomad tribe ranging the desolate tracts north of Upper 'Aulaqi and penetrating as far west as Beihān el-Jezāb and the Mūsabein country. They are a tribe of marauders and robbers, and though nominally vassals of the Upper 'Aulaqi Sultan, are always at war with the Ahl Hammām.

Their chief is Hāmid ibn Nāsir abu Kateyān, who lives at Shabwah, a town of about 3,000 inhabitants, some 55 miles north-east of Nisāb, built on the ruins of an ancient Himyarite city. They muster 400 men.

4. *Ahl es-Sa'idi*

The Ahl es-Sa'idi are a small confederation bounded on the north by the 'Audillah, on the east by the Oleh, on the south by the Oleh, and on the west by the Yāfa'.

They are chiefly to be found near Dakhlah and the Sa'idi plain, and are the original owners of the soil under the tenure of the Sultan of Upper 'Aulaqi, whose influence extends as far as Qarn Murshid. A land-tax is due to him from them, and is always withheld until he comes down to fetch it with a large force. This happens about every five years.

The chief 'Āqil is Mohammed 'Ali abu 'Awad, who resides at Nūbat es-Suwa, and also holds supreme authority over the Yazid, who pay taxes to him. The Confederation numbers about 300 men, and are the nucleus of the following sub-tribes :

- (1) Ahl Diyān. Living at El-'Ain and Hamra. Their 'Āqil Nasr Hāmid, lives at El-'Ain and receives a small tax from them, but at Thuwarein they pay a far larger tax or '*ushr*' to Mohammed ibn 'Ali, a chief of the Ahl es-Sa'idi, whose grandfather was formerly 'Āqil on condition of receiving '*ushr*' from the Ahl Diyān, which was levied on land which

they tilled, belonging to the Ahl es-Sa'idi. The 'Aqilship passed from that family, but the *'ushr* is still paid. The Ahl Diyān muster about 200 men and are an offshoot of the sub-tribe at Khaura, but may now be considered as a component part of the Ahl es-Sa'idi Confederacy.

- (2) Ahl Yazīd. Living at Dakhlah. They muster about fifty men.

There are three more actual sub-divisions of the Ahl es-Sa'idi, but they barely muster between them 100 men and are scattered throughout the neighbouring villages in a most confusing manner.

There is a settlement within their territory called Hafa, which is peopled by Sādah (or *Seyyids*), whose origin is from Waht ('Abdālī country), where is the shrine of a well-known saint, 'Amr abu 'Alī, who, it is stated, formed a friendship with 'Amr abu Sa'id (now enshrined at Mijdah) and was granted by him a small tax on the land round Dakhlah, which these Sādah collect. It is payable in kind, as are all these ecclesiastical contributions, and is about 5 per cent. on the year's crop. There is a shrine at Hafa (Fātimah bint Ahmed), and its attendants form the balance of the population.

5. 'Aqrabi

A small and peaceably disposed tribe, numbering about 700 souls, ranging north of Aden lagoon and west of Bir Ahmed, the tribal capital. Here is the residence of the local Sultan, the tall mud tower of which can be plainly seen from Aden harbour. The inhabitants are agricultural and pastoral. Their chief is Sheikh Fadhl ibn 'Abdullah Ba Haidarah, who succeeded his father in 1905. He is now about 31 years old, and is said to be fairly intelligent. His uncle, 'Alī Ba Haidarah, a shrewd old man of nearly 70, unsuccessfully pressed his claim to the Sheikhship in 1905, but later worked in harmony with the present chief.

In the present war pressure from their powerful northern neighbours, the Subeihi, and from the Turks has brought them in temporarily on the side of the latter.

Their Sultan is said to be a prisoner in Turkish hands.

6. 'Alawi

A small tribe of 1,200 souls whose chief village is at Suleiq, about 55 miles north of Aden. They live just south of the Quteibi tribe. Sheikh 'Alī ibn Nāshir ibn Sheif, who lives at Kasha', is the present chief. He has the tribe well in hand in spite of the chronic disputes

with the Quteibi. A middle-aged man of no particular influence, he was at first loyal and amenable to advice, but for some years his hatred and jealousy of the Quteibi, combined with excessive indulgence in *kat*, led him into trouble. The animosity between him and the Quteibi finally cooled down and a permanent settlement was effected between them in 1913 by the late 'Abdālī Sultan, Sir Ahmed Fadhī. He succeeded to the Chiefship in 1898 and signed an agreement for the safety of the trade routes in July 1914, under which his stipend was raised from Rs. 600 to 1,200 per annum.

Early in January 1916 he and his tribe were reported to have submitted with the Quteibi to the Turks and to be marching against the Fadhli Sultan.

7. *Amīri*

The Amīri is a pastoral and agricultural tribe numbering 5,000 souls and occupying the country round and south-east of Dhāla, their capital.

The original Emirs of Dhāla were Muwallads or half-caste slaves of the Imams of San'ā. When the power of the latter was broken up, the Dhāla district was in the hands of certain Seyyids, from whom it was seized by the forefathers of the present chief. There has been a long line of Emirs, and since the occupation of Aden by the British these chiefs have been in receipt of a subsidy, except during the period from 1873 to 1878, when the Ottoman Government made a strong aggressive effort to place the district under their own control.

By allegiance or conquest several additions have been made to what may be called the district of Dhāla proper. These consist of Kharāfah, Jebel Harir, the valley of the Suheibīyah as far south as Qaflah, the Dhubayyāt hill (only nominal), Sufyān, and Zobeid.

The population of the Amīri territory is of a mixed nature. Firstly, there are the descendants of the original Amīrs, constituting a large clan, although, as at present, not always united; secondly, such Sheiri Sheikhs as are content to acknowledge the authority of the Emir; thirdly, the various settlers who have from time to time become possessed of land which they cultivate; fourthly, the ever-present Seyyids or descendants of the Prophet; and, lastly, a colony of Jews.

The Emir is Nāsir ibn Shā'if ibn Seif, who lives at Dhāla. He became Emir in 1911 and is the son of Shā'if ibn Seif 'Abd el-Hādī, who attended the Delhi Durbar during the Boundary Commission of 1902. He is a man of 36, good-natured, but weak and avaricious

and of little ability. He has two brothers, 'Abd el-Hamīd and Seif, the latter of whom is said to possess a considerable amount of energy and character. The ruling house is unpopular with the tribesmen.

When the Turks appeared in 1915 they took from him some fifteen hostages and deprived him of his position. Towards the end of the year they summoned him to Lahej and made a settlement by which they released the hostages, keeping his son in their stead, and reinstated him with the gift of 50 rifles and a subsidy. It is doubtless owing to this that the neighbouring tribes of Quteibi and 'Alawi were coerced into joining them. Sheikh Qasim of Zobeid, who accompanied him to Lahej, received a gift of 10 rifles.

Emir, Nāsir ibn Shā'if ibn Seif; 'Abd el-Hamīd ibn Shā'if ibn Seif, Seif ibn Shā'if ibn Seif.

| <i>Sub-Tribes.</i> | <i>Sheikhs.</i> |
|--------------------|--|
| Sheiri | (1) Ahmed Muthanna of Āl Beishi. Friend of Emir. Former tribal influence has passed to Sheikh of Melāhah. Has custom-house at Khoreibah. |
| Deiri Muflahi | (2) Sāmih Sālim. Yahya ibn Sālih in Radfān hills. Influential and well disposed. Seyyid 'Abd er-Razzāq ibn 'Abd er-Rahmān of Jebel Harir. Loyal and influential in tribal disputes. Seyyid Mohammed Tahar. Spiritual master of J. Jihāf. Old but loyal and revered by people. 'Ali ibn 'Ali ez-Zindāni of Sarir. Loyal but uninfluential. Seyyid 'Ali Ridhwayn es-Safāni of Jebel Dhubayyāt. Influential in tribal affairs. Seyyid Fadl ibn 'Alāwi of Radfān hills. Popular. A hypocrite but useful. Ghālib ibn Ahmed Hidiyān Naqīb of Jebel Kifa, south of Jebel Jihāf. On bad terms with Emir. Loyal to us. Muqbil Nāji', of Zindāni family on Jebel Jihāf. Was pro-Turk, but made overtures to Aden in 1914. |
| Azraqi | Hasan ibn Ahmed. Loyal to us. Declares himself independent of the Emir, to whom his adherence is very important. |
| Mihraḇi | |
| Ahl Ahmed | |

8. 'Audillah

The 'Audillah is a predatory tribe mustering 5,000 fighting men (including *'asākir*) and inhabiting the Kaur, the main ridge of the Aden Hinterland. It is bounded on the north by the Beida Sultanate, on the south by the Oleh confederation of Dathinah, on the east by the 'Aulaqi, and on the west by the Yāfa'. The tribesmen are mainly pastoral, but cultivate barely sufficient for their needs.

They hold a weekly market at Laudar, near the south foot of the Khaur, which the neighbouring tribes attend under a mutual understanding of neutrality. Here lives their Sultan, Qasim ibn Hamid el-Ghābir, a man who is powerless to curb their freebooting tendencies, but who provides the only ready channel by which the tribe can be approached. He made overtures for treaty relations in 1902, but was not at the time considered of sufficient importance for these to be encouraged. In 1912 he renewed his request, and as it was confirmed that the Turks had been making advances to him, a protectorate treaty was concluded in September 1914. The tribe has remained loyal during the present war. The only man who exercises any influence is Mohammed ibn Mohammed 'Abdullah, 'Aqil of the Kaur, a powerful chief whom, owing to the natural strength of his fortress, it is almost impossible to reach or constrain.

The chief tribe is the Ahl Demān.

'Audillah Confederation, 3,000.

Sultan, Qasim ibn Hamid el-Ghābir.

'Aqil, Mohammed ibn Mohammed 'Abdullah.

'AUDILLAH

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|--|-------------|----------------------------|--|
| AHL DEMĀN | 1,800 | <i>Ahl Lamaki</i> | Lower reaches of Wādi Ruqub. Agricultural. |
| 'Aqil, 'Ali 'Amr (living at De- mān) | | <i>Ahl Lukfa</i> | Mountains N.E. of Demān. Bedouin. |
| | | <i>Ahl Kafai</i> | S. of Demān. Part agricultural, part Bedouin. |
| | | <i>Ahl Seyyari</i> | NE. of Demān. Bedouin. |
| | | <i>Ahl Nāhein er-Rahab</i> | Half-way between Sauma'ah and Demān. Bedouin. |
| | | <i>Ahl Buker er-Reidah</i> | S. of Ahl Nāhein. |
| | | <i>Ahl Wahesh</i> | NE. of Ahl Buker. |
| | | <i>Ahl Yazid</i> | N. of Ahl Wahesh. |
| | | <i>Ahl Es-Seil</i> | E. of Sauma'ah. |
| AHL BUKER EL- HĀDHIN | 300 | | NE. of Mijdah. Bedouin. |
| AHL BU TAHIF | 200 | | Between Ahl esh-Shā'ah and Ahl Buker el-Hādhin. |
| AHL HĀDHIN | 200 | | E. of Ahl Buker el-Hādhin. Bedouin. |
| AHL 'ALI MOHAM- MED | 200 | | Summit and N. of Kaur along road to Sauma'ah. Bedouin. |
| AHL ESH-SHĀ'AH | 100 | | N. of Mijdah. Agricultural. |

'AUDILLA (*continued*)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks</i> |
|------------------------|-------------|--------------|--------------------------------|
| MISHERI | 100 | | NE. of 'Ali Mohammed. Bedouin. |
| BIRKĀN | 100 | | E. of 'Ali Mohammed. Bedouin. |
| AHL GHAI MELĀN | | | W. Tilhāk. |
| AHL MARZŪQ (MERZOQ) | | | |
| AHL ELHĪN | | | |

With 'asākīr, and a few scattered clans not mentioned above the total strength is said to be 5,000.

9. *Upper and Lower 'Aulaqi*

The 'Aulaqi country is inhabited by a large tribal confederation, divided for political purposes into the Sultanates of Upper and Lower 'Aulaqi, but maintaining close intertribal relations and uniting in the event of any aggression from outside.

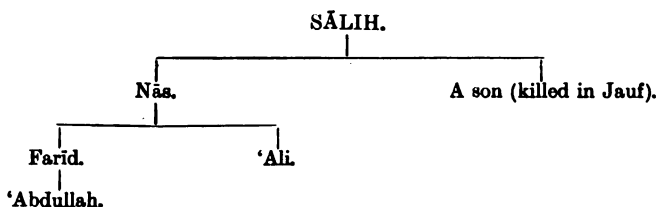
It extends from the edge of the Ruba' el-Khālī to the Aden Gulf, and is bounded on the east by the 'Abd el-Wahīd Sultanate and on the west by the Sultanates of Beida, 'Audillah, Oleh, Yāfa', and Fadhli. The inhabitants are mainly pastoral and semi-nomadic, but there are large tracts of arable land, while the main wādīs all have their settled population.

The history of the confederation is as follows: From the Prophet's epoch (or still earlier), the Nisāb Sultanate was in the hands of the Umm-Rusās dynasty of Beida, while the whole of Wādi Yeshbum (then called Wādi Kahai) was under the Sultanate of 'Abd el-Wahīd, whose capital was then at Habbān. Wādi Yeshbum seems to have then been inhabited chiefly by *raya*, who paid taxes to the 'Abd el-Wahīd dynasty.

The Ba Kāzim were then confined to Heid Herif (a part of the Utheili system), while Ahwar and district was in the hands of a tribe called the Ahl Zeidi.

Soon after the Prophet's death considerable political dissension seems to have occurred in the land of Jauf, where dwelt the remnants of the ancient and powerful Minean dynasty, which flourished before the Sabeian kingdom, owing to the death of the paramount chief, named Ma'an. The house of Ma'an was much persecuted

and fled the country, together with two branches of a former ruling chief named Sālih, whose descent was as follows :



These three clans, the Ahl ‘Abdullah, Ahl ‘Ali, and the Ahl Ma’an, wandered across the outskirts of the Great Desert until they came upon Wādi Yeshbum, where they settled side by side with the *raya* of ‘Abd el-Wahīd on the spot where now stand Wāsītah and Sa‘īd. They had, of course, to become *raya* themselves, as they were aliens under the protection of another Sultanate, and for many years they paid tribute to the Sultan of Habbān.

In the course of time, however, they increased enormously in numbers, and the Ahl Ma’an left the wādi and adopted a pastoral and semi-nomadic life in the mountains, leaving the two branches of Manāsir Bu Sālih still settled in the Yeshbum Valley. About the middle of the sixteenth century these latter became very discontented with their lot owing to excessive taxation, and in A.D. 1590 they persuaded the Ahl Ma’an to join them in an attack on the Umm-Rusās dynasty at Nisāb, with a view to the annexation of the whole of that district. The Ahl Bunyar, who now inhabit the plateau of Dahr but then occupied the Nisāb district as well, fought desperately for their Sultan, but could not stand before the rush of the Ahl Ma’an, who were fighting for their very existence as a tribe. The then representative of the Umm-Rusās dynasty at Nisāb fled for his life, and the Ahl Bunyar were chased up Wādi Khaura with great slaughter. The Ahl ‘Abdullah received the Sultanate, and from them the present Sultan is descended.

Many of the Ahl Ma’an settled in this new Sultanate, as will be shown later on when considering the distribution of the various sub-tribes. The remainder returned to their pastoral life near Wādi Yeshbum, the Ahl ‘Ali going back to their settlements in the wādi.

The Ba Kāzim now realized that this alien race was becoming a formidable power, and, having also views of expansion, sent a deputation to the Ahl ‘Ali asking for their assistance in wresting

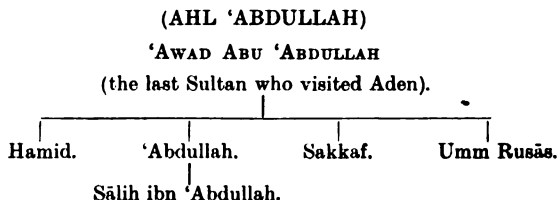
Ahwar from the Zeidi, offering them the Sultanate of that district.

A famous diplomat and ascetic, Sheikh Abeid, whose name is still revered in both Upper and Lower 'Aulaqi, arranged the treaty between the two parties. It was agreed that the Ba Kāzim should have three-quarters of the arable land at Ahwar and the Ahl 'Ali the other quarter, the latter receiving the Sultanate. In the attack on Ahwar the Zeidi were completely defeated. Some tendered their submission, and are there to this day as mere tributary *raya*, and the rest fled towards the north-west, and no trace of them remains, although it is said that a small colony of them are settled at Jauf.

The Ba Kāzim then spread all over the country now known as Lower 'Aulaqi, but never seem to have submitted to the suzerainty of their nominal Sultan, whose dynasty they regarded as aliens whom they themselves had pitchforked into power.

After the Ahl 'Ali had left Yeshbum, one of the two divisions of the Ahl Ma'an abandoned their pastoral life and settled in the wādi. This was the Ahl 'Ali Bu Hamid. the other division, the Ahl Mohammed Bu Hamid, still following their nomadic life in the mountains.

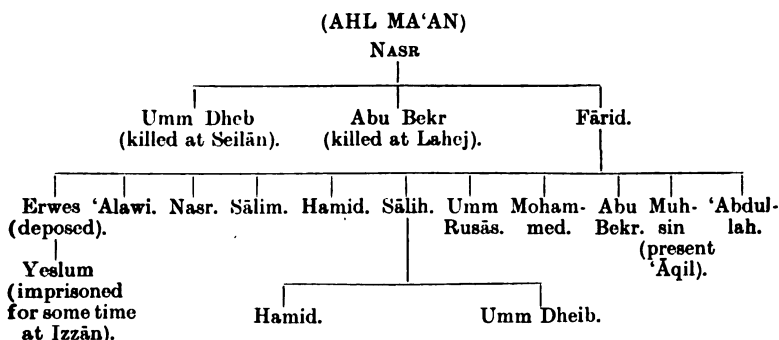
The Upper 'Aulaqi Sultan is Sālih ibn 'Abdullah, who lives at Medāq, a short distance from Nisāb. He is a man of about 55, energetic and with considerable influence over the tribes. He was a signatory by proxy of the Aden Treaty in 1904, and has maintained his Anglophile attitude during the present war by refusing to join the Turks in their attack on Aden. His descent is as follows :



His tribesmen are inclined to be predatory, and although he does not give his official sanction to their raids, he nevertheless connives at them and generally receives some of the plunder in an unostentatious manner. At the same time he keeps a firm control over his subjects, and only permits measures to be taken against turbulent and aggressive tribes whom it is necessary to punish. The 'Audillah are always blockading the roads through his country, and

the Ahl Demān have an evil reputation for acts of violence and oppression perpetrated on petty traders. The Elhīn and the Ahl Diyān are similar offenders. The ethics of such measures are, of course, doubtful, but it can at least be said that many tribes and sub-tribes abstain from predatory acts, deterred by the fear of bringing wholesale ruin and disaster on themselves and their fellow tribesmen.

The two chief tribes are the Ahl Ma'an and the Ahl Mehājir. The Ahl Ma'an, with the exception of a large detached section, the Ba Thubān near Wādī Khaura, east of Nisāb, inhabit the fertile valley of Yeshbum and its surrounding hills. They are noted for their bravery and fighting qualities, and can muster about 5,000 fighting men. Their ruling family is the Fārid; its present representative Muhsin ibn Fārid. He is a man of about 45, and has always been Anglophile. He signed the Aden Treaty in 1903, and was granted a stipend of Rs. 1,440 per annum. He succeeded his elder brother Erwes, who was deposed by the tribes in about 1895 for intriguing with the then Sultan of Habbān, Muhsin ibn Sālih, and committing them to the sack of Habbān, a venture which they refused to undertake. His family is as follows :



The Ahl Mehājir have no paramount chief. They can raise about 4,000 fighting men, but their strength is not concentrated like that of the Ahl Ma'an. They lead a more nomadic life, and range the country from the northern boundary of the 'Audillah and the Kaur el-'Aud to the desert stretches north of the Nisāb and the wild country of the Ahl Karab and the Mūsabein, who pay a nominal allegiance to the Sultan of Upper 'Aulaqi, but are ever swift to raid his tribesmen when an opportunity occurs.

The most northern section of the Mehājir, the Ahl Hammām,

are themselves inclined to be predatory, and scour the Hammām Desert on the look-out for caravans. When the depredations become too frequent and obtrusive, the Sultan of Nisāb marches his troops into their country and quickly restores order, dealing out condign punishment on any raiding parties met with. The Hammām 'Aqil, Husein abu Ahmed, has not much control over his people and cannot check marauding.

In addition to his own tribesmen, the Sultan exercises suzerainty over the following :

1. The Bal Hārith, who pay immediate allegiance to the Sherif of Beihān, who in turn is under Nisāb influence and pays a private, semi-voluntary tribute.

2. The Mūsabein, merely nominal.

3. The Ahl Karab, also nominal.

4. The Ahl es-Sa'idi, who pay him land tax under pressure. A further description of the above will be found under their names.

5. The Ahl Nasiyīn, who derive their origin from the almost extinct race of Beni Hilāl, a few surviving representatives of which may be found at Heid Hādhinah. They number 700 men, and their territory stretches from Hajar to Heid Jehūr and towards the south-east. Its limit occurs at Jaul (or Jāl) Heirūr, and may be said to lie along the Wādi Markhah within the limits named. The Sultan is Nasr abu Thālib, who belongs to the Abu Thālib dynasty, an offshoot of the Nisāb dynasty. His sway is, of course, subject to the jurisdiction of Nisāb.

6. Three clans who are termed 'Asākir. They do not come directly under the Sultan, but are bound by treaty with the Ahl Ma'an to give their services in battle in case of a war.

- (a) Ahl Ba Zal, leading a pastoral life in the Kaur el-'Aud near the source of Wādi Marbūn.

- (b) Ahl Wahar, living at Heid Keneb and Hisn Makūsrah, agricultural.

- (c) Ahl Reid, who occupy a district north-east of Arq (the frontier village of Lower 'Aulaqi). They lead a pastoral life along the banks of the Wādi Reid, which joins the Wādi Rafal just above Arq, under the name of Wādi Maleik.

7. Ahl Ba Feyyād, a powerful tribe, who are not related to the Ahl Ma'an, but are bound to them by a mutual offensive and defensive alliance. They muster 600 men and live along Wādi Yeshbum, between Safāl and the gorge of Nakabah. Origin not known.

8. Ahl Ba Hadah, another treaty tribe of the Ahl Ma'an, who number 300 men and extend from below the Nakabah gorge to within a short distance of Habbān.

9. Khalifah, a treaty tribe living on the western slopes of Heid Hādhinah, a range to the west of the Hammām Desert, and mustering about 1,000 men.

The fighting strength of the Sultan, including his 'Asākir or standing army, is as follows :

| | |
|---|--------|
| Troops at Medak, Nisāb, Wādi Dhura, Wādi Abadan (or | |
| Ābdān), Wasat, and Beihān | 1,100 |
| Ahl Ma'an and Treaty Tribes | 4,900 |
| Ahl Mehājir and Nasayin | 4,400 |
| | <hr/> |
| | 10,400 |

In case of a great emergency the Sultan would, as suzerain, secure the services of the desert tribes lying east and north-east of the Hammām as far as human life can be supported in the desert. The Beihān tribes would join as a matter of policy, for they are too close to escape being crushed by the fall of the 'Aulaqi dynasty. The people of Jauf would certainly throw in their lot with the 'Aulaqi, for it has always been the policy of the Nisāb Sultans to keep in touch with the parent tribeship, and Jaufi chiefs are often entertained at Nisāb. The Khalifah of Hādhinah would also come forward, as a serious reverse to Upper 'Aulaqi would cut them off from all their trade routes to Nisāb, Yeshbum, and Habbān.

Lower 'Aulaqi would follow the lead of the Ahl Ma'an, as between Umm Rusās abu Fārid and 'Ali abu Muhsin, the paramount chief of the Ba Kāzim, there is firm friendship and also a defensive treaty. Only in the case of aggression against the 'Abdāli Sultan would the Ba Kāzim keep out, there being a close alliance between 'Ali abu Muhsin and the 'Abdāli Sultan.

If the position of Dathinah is considered, it will be seen that the Oleh confederacy must join in or be annihilated, and, besides, their sympathies are with the 'Aulaqi.

Under such circumstances the forces may be estimated as follows :

| | |
|---|--------|
| Upper 'Aulaqi | 10,400 |
| Lower 'Aulaqi | 4,800 |
| Jauf and tribes between them and Beihān | 12,000 |
| Beihān | 6,000 |
| Desert tribes, Ahl Karab, &c. | 8,000 |
| Khalifah of Hādhinah | 1,000 |
| Oleh of Dathinah | 3,200 |
| | <hr/> |
| | 45,400 |

The Ahl Bunyar, who number about 4,000, are excluded, as they would follow the Beida Sultan, and some tribes, whose forces are not known, are also omitted.

The supply of breech-loading rifles amongst these tribes has increased enormously during the last few years, and they have some good mounted troops. Their military spirit is undeniable, their history for the last century being full of martial episodes.

The Ba Kāzim with its numerous subdivisions compose the entire tribal population of Lower 'Aulaqi, and can put into the field about 5,000 men. They are a hardy and turbulent race, always engaged in petty feuds amongst themselves, or raids on their immediate neighbours, the 'Abd el-Wahid, Fadhlī, and Oleh. They have a bad reputation with the other tribes on account of their fondness for drink and their slackness in religious observances, but are redeemed by their genuineness and bravery.

They have no paramount chief, such influence as the tribe will permit being exercised by the brother chiefs of the Ahl 'Ali section at Ghidabah, Fadhl and 'Ali Muhsin.

The late Sultan of Lower 'Aulaqi, Bu Bekr ibn Nāsir, lived at Ahwar, about five miles from the coast, and had very little influence over the Ba Kāzim tribesmen. His successor has not yet been appointed.

UPPER 'AULAQI

AHL MA'AN.

Ahl 'Ali Bu Hamid. Wādi Yeshbum from Wāsītah to Safāl, 2,200.

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------|-------------|--------------------------|---|
| AHL BU BEKR | 1,000 | <i>Ahl Yeshbum Erwes</i> | Ruling house of Ahl Ma'an. Present representative Muhsin ibn Fārid. They inhabit Sa'id and Wāsītah. |
| | | <i>Ahl Bu Bekr</i> | Pastoral and nomadic, Kaur Edth and Wādi Khaiwān. |
| | | <i>Ahl Sālim</i> | Inhabit Qarn Mabir and Heid Shūq (see vicinity of Yeshbum Sūq). Settled and agricultural. |
| | | <i>Ahl 'Abdullah</i> | In Heid Rafal, where they are pastoral and nomadic; also in lower reaches of W. Sha'bah, near its junction with W. Yeshbum. Here they have a little land. |

UPPER 'AULAQI (*continued*)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------|-------------|------------------------|--|
| AHL ATIK | 500 | <i>Ahl Ajūz</i> | At Arashān and Mehlāl along W. Shabdh. Settled and agricultural; small proportion pastoral and semi-nomadic. |
| | | <i>Ahl Merwān</i> | At Arashān, settled and agricultural there, but at least half of them are pastoral. A few reside at Mehlāl. |
| | | <i>Ahl Mehrān</i> | In upper reaches of W. Sha'b. Pastoral. |
| | | <i>Ahl Ga'ar</i> | In Hisn Sha'b, close to junction of W. Sha'b and W. Sha'bah. Settled and agricultural. A few follow pastoral life farther up the wādi. |
| AHL MADHAJI | 400 | <i>Ahl Masās</i> | Upper reaches of Wādi Hasbah. Pastoral. A few inhabit Jehdil and Hejil. |
| | | <i>Ahl Lijam</i> | Jehdil and Modal. Settled and agricultural. |
| | | <i>Ahl Hanash</i> | At Hejil. Settled and agricultural. |
| | | <i>Ahl esh-Shawāhi</i> | At Edat Shems. Settled and agricultural. |
| AHL BA RAS | 300 | <i>Ahl Hādi</i> | At Kaulah. Settled and agricultural. |
| | | <i>Ahl 'Awad</i> | At Shreij. Settled and agricultural. |
| | | <i>Ahl Sālim</i> | Small settlements under Heid Tahm at entrance to Rajalān Pass, chiefly pastoral; in wet weather become nomadic, ranging about the Ba Ras limits in order to make use of numerous grazing grounds which then afford luxuriant pasture throughout the tribeship. |

AHL MOHAMMED BU HAMID, 1,650.

| | | | |
|---------------|-----|------------------|--|
| AHL SULEIMĀN | 800 | | Divided into several <i>afkhādh</i> , but names not known. Live far up the Rajalān Pass towards Hādhinah. Bedouin. |
| AHL MATOSALAH | 300 | <i>Ahl Jeduh</i> | All Bedouin, no <i>husūn</i> . Kaur el-'Aud. |

UPPER 'AULAQI (continued)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------|-------------|--|---|
| | | <i>Ahl Ba Sheir</i> <i>Ahl Ba Rajelah</i> <i>Ahl Mudun</i> | Kaur el-'Aud. Kaur el-'Aud. Pastoral and agricultural. Some large tracts of arable land in the upper reaches of Wādi Khumar. |
| AHL HĀMED | 150 | | Live at Hisn es-Surr and vicinity of W. es-Surr. No <i>afkhādh</i> . Settled and agricultural. |
| AHL BA THOBĀN | 200 | | Occupy country SE. of Jaul el-Heirūr on the Nasin border and extend S. to near junction of W. Hajar and W. Subhān. |
| AHL MAKRAHĀH | | | Stretch S. and SW. of the Ahl Ba Thobān. |

AHL MEHĀJIR.

(Mehājir is an abstract title given to this group of tribes.)

| | | | |
|-------------|-------|--------------------|--|
| AHL HAMMĀM | 1,200 | | The Hammām is the most powerful of the Ahl Mehājir, and their 'Āqil, Husein Abu Ahmed, is one of the mainstays of the Ansab Sultan. Territory extends westwards to Heid Qabr and Hisn er-Ruqbah and NW. as far as junction of W. Markhah and W. Hammām. Their limits are somewhat vague as they are entirely nomadic and pastoral. |
| | | <i>Ahl Shemlān</i> | Occupy the country E. of Heid Mejah. |
| | | <i>Ahl Diyāb</i> | Extend from NE. of Heid Mejah into the desert. |
| | | <i>Ahl Husein</i> | E. of Hisn er-Ruqbah, and in time of drought graze and water their camels in Wādi Abadan. |
| | | | Other <i>afkhādh</i> names not known. |
| AHL MERĀZIQ | 900 | | Northern limit an imaginary line drawn from Ansab east- |

UPPER 'AULAQI (*continued*)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------|-------------|--------------|--|
| | | | wards through Qarn Lemah. S. limit border of Ahl Nito-salah in Jaul ed-Dahrah. They may be practically said to inhabit the mountain system that runs along the E. borders of Jaul el-Mutti and Jaul ed-Dahrah, both these plains being uninhabitable except in very wet weather, when they afford fair pasturage. They are pastoral. |
| AHL ER-RABIZ | 600 | | Bounded on N. by Ahl Dakar; on S. their limits reach to Hisn Jabra; on the E. Wādi Hanak forms their frontier line. A powerful tribe, but much diminished by small-pox. Above number represents fighting strength in 1910. Partly pastoral, partly settled and agricultural. |
| AHL DAYA' | 700 | | Inhabit the Khaura district. Settled and agricultural. |
| AHL DAKAR | 100 | | Inhabit the vicinity of Abadan, bounded on the N. by the Ahl Mabīth and on the E. by Wādi Hanak. |
| AHL LAQIT | 150 | | Inhabit the mountains of Laqit, which extend from W. Sa'd to W. Jibah. Bedouin and pastoral. |
| AHL MABĪTH | 70 | | Live between Ahl Dakar and Ansab. Entirely pastoral. |

LOWER 'AULAQI

Ba Kāzim, 4,789i

| | | | |
|------------|-----|--|---|
| AHL SHAMMA | 300 | <i>Ahl er-Rashīd</i> <i>Ahl ez-Zenu</i> <i>Ahl Hawāfil</i> | Settled and agricultural. At Kubth, but moving towards Lebākhah. Jidhābah. |
|------------|-----|--|---|

LOWER 'AULAQI (continued)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------|-------------|-----------------------------|---|
| AHL KARLAH | 400 | <i>Ahl Konah</i> | Kubth. |
| | | <i>Ahl 'Alī</i> | Kubth and Mehfid. |
| | | <i>Ahl Sālīh bu Nasr</i> | Kubth. |
| | | <i>Ahl Husein</i> | Kubth. |
| | | <i>Ahl Mohammed bu Nasr</i> | Jidhābah. |
| | | <i>Ahl Gawil</i> | All settled and agricultural. |
| | | <i>Ahl Dahas</i> | At Arakein. |
| | | <i>Ahl Ba Hāl</i> | At Lebākhah. |
| | | <i>Ahl Mansūr bu Sālīm</i> | At Lebākhah. |
| | | <i>Ahl Ba Weden</i> | Arakein (these are Sa'dah). |
| AHL MANSŪR | 450 | <i>Ahl Shauf</i> | Arakein and vicinity. |
| | | <i>Ahl Hādī</i> | Lebākhah. |
| | | <i>Ahl Humeid</i> | Lebākhah. |
| | | | Chiefly Bedouin, but a few <i>husūn</i> . |
| | | <i>Ahl Muhlik</i> | Low down in Wādī Rafal. |
| | | <i>Ahl Makrum</i> | In Wādī Kafah below Heid (Leimūn). |
| | | <i>Ahl Haidarah</i> | Upper reaches of Wādī Meriyah |
| | | <i>Ahl Mas'ūd</i> | Below Ahl Haidarah in Wādī Mera. |
| | | <i>Ahl Lehwik</i> | Upper reaches of Wādī Faki. |
| | | <i>Ahl Khalīl</i> | Below Ahl Lehwik in Wādī Faki |
| AHL BA KRAD | 130 | <i>Ahl Nubah</i> | In Wādī Kafah above Ahl Makrum. |
| | | <i>Ahl Nasr</i> | Between Ahls Nubah and Makrum. |
| | | <i>Ahl Sa'd</i> | Bedouin and pastoral. |
| | | | Slopes of Heid Salr (a little land and one <i>hian</i>). |
| | | <i>Ahl Hādī</i> | Wādī Legib (flows into Wādī Kafah from Heid Herif). |
| | | <i>Ahl Yeslum</i> | On eastern border of the Dathinah. |
| | | <i>Ahl el-Lefiyah</i> | S. of above. |
| | | <i>Ahl Gabr</i> | Kaur el-Utheili. |
| | | <i>Ahl Ligrab</i> | Heid Raham. |
| | | | Partly agricultural and partly Bedouin. |
| AHL MANA | 25 | <i>Ahl Lisāmah</i> | Land on left bank of Wādī Meriyah near Kaurat el-'Aliyah. |
| | | <i>Ahl Daur</i> | Kaurat el-'Aliyah. |
| | | <i>Ahl Sa'd</i> | Kaurat Ahl Mana. |
| | | <i>Ahl 'Awad</i> | Half-way down Wādī Faki. |
| | | <i>Ahl Sālīh</i> | Kaurat es-Sifālah. |

LOWER 'AULAQI (continued)

| Tribe. | Nos. | Clan. | Remarks. |
|----------------|------|--|---|
| AHL SA'ID | 20 | <i>Ahl Makasa</i> } <i>Ahl Salāmin</i> } <i>Ahl Sālim bu Qamar</i> | Partly agricultural and partly Bedouin. At Bir esh-Shukab where they have land and <i>husūn</i> . Near Seilat en-Nettakh (pastoral). |
| AHL BA SELĀHAH | 24 | <i>Ahl el-Awar</i> <i>Ahl Heidarrah</i> <i>Ahl el-Hindi</i> <i>Ahl Lidwa</i> <i>Ahl Ba Bedu</i> <i>Ahl Dedwah</i> <i>Ahl 'Aqab</i> <i>Ahl Bil Ed</i> | All follow a pastoral life on Heid Hamr, a system E. of Heid Raham. |
| AHL LAHAH | 500 | <i>Ahl Heitham</i> <i>Ahl Tamūs</i> <i>Ahl Mareith</i> <i>Ahl 'Alī Bu Sa'id</i> <i>Ahl Sabrah</i> <i>Ahl Jedah</i> <i>Ahl Zomah</i> <i>Ahl Kahtar</i> <i>Ahl Husein</i> <i>Ahl Mokah</i> <i>Ahl 'Uyūn en-Nabah</i> <i>Ahl Dheb el-Aswad</i> | Partly Bedouin and partly agricultural. All in the district of Ludi, a well-watered country S. of Lebākhah. Extent uncertain, but its S. line probably approaches the barrier range which runs parallel with the coast. |
| AHL LESHAR | 100 | | Live half-way down Wādi Leikah and are also scattered among the mountain ranges towards Dathinah. Bedouin. |
| AHL AHTALAH | 900 | <i>Ahl Yeslam</i> <i>Ahl Haidarah</i> <i>Ahl el-'Afu</i> <i>Ahl Luthfah</i> <i>Ahl Baseniyah</i> <i>Ahl el-Asad</i> <i>Ahl Ambur</i> | Partly Bedouin and partly agricultural. At Ahwar and lower reaches of Leikah. In Wādi Gahr (or Jahr), near junction with Leikah. At Ahwar. Wādi Tisabah (comprises Dathinah systems and joins Wādi Gahr). Upper reaches of Wādi Gahr. Below Ahl Heidarrah in Wādi Gahr. East of Ahl Luthfah. |

LOWER 'AULAQI (*continued*)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Clan.</i> | <i>Remarks.</i> |
|---------------------------|-------------|--------------------|---|
| | | <i>Ahl Umerthi</i> | At Ahwar and Hisn 'Ariyah |
| | | <i>Ahl 'Ali</i> | 'Ali (or bu 'Ali). Left bank of Wādi Leikah. |
| AHL AJAM (Ajara) (Dār) | 150 | | Between Ahl Mansūr and Ahl Ahtalah. Bedouin. |
| AHL HAMID (Dār) | 300 | | |
| AHL HAIDARAH (Dār) | 250 | | |
| AHL MANAS (Dār) | 220 | | Southern slopes of Heid Raham. |
| AHL BU BUL (Dār) | 180 | | Between Heid el-Aswad and Bīr Subbāhiyah. |
| AHL BAHAN (Dār) | 200 | | East of Ahwar. |
| AHL YAHĀWI | 150 | | Settled and agricultural. |
| | | <i>Ahl Gabr</i> | At Misāni S. of Ahwar. |
| | | <i>Ahl Soban</i> | At Hanad. |
| AHL BEDU (Dār) | 230 | | At Hanad. |
| AHL HAMID (Dār) | 160 | | At Hanad. |
| AHL UMM BUSHTI (Dār) | 100 | | SE. of Ahwar on right bank of the Wādi. |

10. *Bal Hārith*

See Beihān.

11. *Beida*

The Beida is a plateau Sultanate north of the Kaur, impinging on the Yemen along its western boundary and reaching northwards to Beihān ed-Daulah. To the east is the Upper 'Aulaqi Confederation and on the south the 'Audillah.

Formerly its power was more wide-reaching, and in the Prophet's time, or even earlier, all the land round Nisāb was in the hands of the Umm Rusās dynasty of Beida and his chief tribe, the Ahl Bunyar. This they held until the year 1590, when they were forced back up the Wādi Khaura and to the Dahr plateau by the Ahl Ma'an and other tribesmen who now form the Upper 'Aulaqi Confederation.

The Sultan resides at Beihān Umm Rusās, and can muster about 1,000 men of his own retainers and 'Asākīr. An unsuccessful

attempt was made some years ago to enter into relations with him. He still stands out from treaty relations with us and is in correspondence with the Imam.

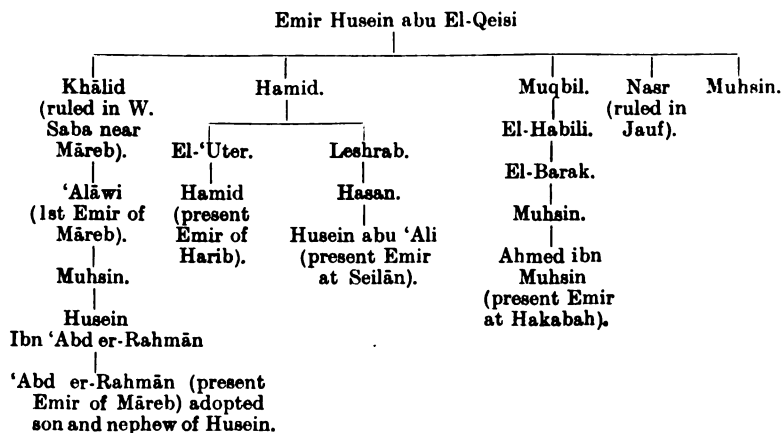
The principal tribe is the Ahl Bunyar, occupying Soma (or Sauma'ah) and the Dahr plateau. Their chief is 'Abd en-Nebi Husein, who lives in the fortress of Dhimrah, which guards the thriving trading town of Soma from attack. He is a man of about 50 years and carries his influence beyond his borders to the 'Audillah and Upper 'Aulaqi tribes. He commands some 4,000 men. Farther north come the tribe of the Beni Yūb, who used to exact customs dues on the Beihān Jezāb and Yeshbum caravan road until prevented by the Ahl Hammām. They range along Wādi Markhah and up to Rahwat er-Ribbah. The Azani, the third chief tribe, are chiefly pastoral, with the exception of the Ahl 'Omar, who are a trading and agricultural community.

| <i>Tribe.</i> | <i>'Āqil.</i> | <i>Sub-Tribes.</i> |
|-----------------------|----------------------|--|
| AHL BUNYAR. 4,000 men | 'Abd en-Nebi Husein. | |
| BENI YŪB | | |
| AZANI. 1,500 men | | <i>Ahl Sa'id.</i> <i>Ahl Omar.</i> <i>Ahl 'Obeid.</i> <i>Ahl Yahya.</i> <i>Ahl Wahish.</i> <i>Ahl Sei.</i> <i>Ahl Kesiyin.</i> <i>Ahl Mohammedin.</i> |

12. *Beihān*

Beihān is the name given to the district adjoining Wādi Beihān from the point where it leaves the mountain system of Beida down to the region where it loses itself in the Great Desert. Commencing from the upper reaches, the land on both sides of the wādi is in the hands of the Beida Sultanate. Farther down are the limits of the Mūsabein, chief town Hajarah. Below them the Sultan of Nisāb has some land, and farther down are the tribal limits of the Bal Hārith, in which are the towns of Durb, Hakaba, and Seilān; the two latter belong to the Ashrāf of Beihān and Durb belongs to a large and influential family of Sādah. The above towns have also a large population of *raya*, or trading classes, all of whom pay taxes to the Sultan of Upper 'Aulaqi. The Ashrāf and Sādah also pay a private semi-voluntary tribute (*Jibār*) to him, and he

exercises considerable influence in the district. The position of these Ashrāf requires some explanation ; they are descended as follows :



The chief Emir at Beihān is Ahmed ibn Muhsin of Hakaba, who also resides at Beihān el-Jezāb. He is an old man of about 67, crafty, but less powerful than he pretends. He is comparatively wealthy, entertains lavishly, and is very popular with the Bal Hārith, among whom he lives for a great part of the year as a Bedouin, in the lower reaches of Wādi Beihān. He acts as an arbitrator and dispenses justice. As regards his outside relations, he is on bad terms with the Sherif of Māreb. He has always been anglophile and signed the Aden Treaty in 1903. More recently he has expressed anxiety to extend the British sphere of influence northwards over Beida, Māreb, and Jauf. The Sheikh of the Bal Hārith is Shammakh ibn Ghannam, a middle-aged man who visited Aden in 1904 and confirmed the treaty concluded with Ahmed ibn Muhsin in the preceding year.

Neither he nor any of the Ashrāf have any influence with the Mūsabein. The Bal Hārith, Sādah, and Ashrāf number together 2,000 men. The Mūsabein are said to muster more than 4,000 men. The sand-dunes which surround Beihān on three sides prevent anything in the nature of a cavalry dash for raiding purposes, but marauding parties (especially from the Hammām), frequently slip through on saddle-camels and play havoc with the Mūsabein. The Bal Hārith and their Sādah and Ashrāf are, however, never molested.

13. *Dhāmbari*

A small tribe north of Aden, about 40 miles east of the Haushabi, whose Sultan claims suzerainty over them, a claim which they only admit when it suits them. They have always given trouble, and in 1903 a British column meted out punishment to them for raiding the mail, and destroyed their fortress at Nakhlein. The chief Sheikh is Sālim Husein. They are reported to have recently joined the Turks.

14. *Fadhli*

The Fadhli are a large and warlike tribe, numbering about 8,000 fighting men, who are probably well armed owing to their large seaboard and resources. They are pastoral and agricultural, and extend from Maqātīn (the Lower 'Aulaqi boundary) to the Fadhli border and British frontier line at 'Imād, where the tribeship is a mere coastal strip and uninhabited. To the north is the Ōleh confederation, over whom the Sultan claims a suzerainty, which is not admitted. In actual practice his power does not extend inland of the maritime ranges. The Sultan is Husein ibn Ahmed, resident at Shūghrah (Shuqrah). He is an old man of 90, and in 1877 was deported to India and confined in the fort of Ahmednagar for 9 years, having been implicated in the murder of his brother Heidiyah, who was then Sultan. Heidiyah was succeeded by Sultan Husein's son, Ahmed ibn Husein. The latter died in 1907, after giving much trouble to the authorities, and Husein was proclaimed Sultan. He is unpopular with his subjects, and his grandson 'Abdullah Dīn ibn Ahmed has greater influence and is anxious to supplant him. He has a son aged 31 named 'Abdullah ibn Husein, who acted for him during his absence in Delhi at the Durbar in 1911, and again in 1913 when he visited Jerusalem. Sultan Husein visited Aden late in 1915, afterwards returning to Shūghrah. In January of this year he was summoned to Lahej and received by Sa'ūd Pasha with much honour. After remaining there for some time he returned to Shūghrah and reopened correspondence with Aden, claiming to have been compelled by *force majeure* to visit Lahej. His subsidy has been withheld and an embargo been placed on Shūghrah. He has been ordered to Aden to state his case, but it is not expected that he will comply until the situation is clearer.

The Fadhli Sultan is in a favourable position, owing to the convergence of several caravan routes from the northern and eastern districts, to collect onerous transit dues and hamper traffic generally.

The cadets of his house in Abiyān, which owes its fertility to W. Banna and other streams between the Fadhli and Aden, have always been independent of him, and bleed the unfortunate traders a second time before they can pass.

The chief tribe is the Merqūshi (Markashi), who live round J. 'Uris and the neighbouring hills.

FADHLI

| <i>Sultan.</i> | <i>Tribes.</i> | |
|--------------------------------|--|-------------------------------|
| Husein ibn Ahmed of Shū-ghrah. | Merqūshi (Markashi). Ahl Haidarah Mansūr. | Round J. 'Uris. In Abiyān. |

15. Haushabi

The Haushabi are a powerful tribe extending from Dareijah to Nūbat Dakim, and controlling the Yemen caravan road along the Wādi Tiban, north of the 'Abdāli territory. They claim suzerainty over the Dhāmbari, which that tribe admits only when it suits them. They are agricultural and pastoral and number about 6,000 souls.

The capital is Musemir, a town 60 miles north of Aden, situated on a small plateau overlooking the left bank of the Wādi Tiban. The Sultan, 'Ali ibn Mani, threw in his lot with the Turks when they appeared in 1915, and accompanied them south in their attack on Aden. He is said to be under the influence of Mohammed Nāsir Muqbil of Māwiyah. He had always shown signs of weakness and irresolution, and although his conduct improved just before the war broke out he had the misfortune to be in the hands of ill-disposed and irresponsible advisers, of whom the chief is Fadl ibn 'Ali Humādi.

16. Hajariyah

The Sheikh of this district is Ahmed Na'mān, formerly a tax-farmer and made a Kaimmakam by the Turks. He maintains a Zeidist levy of 500 men, and raised a larger force to help the Turkish expedition against Aden. Sub-Sheikhs under his influence attacked us at Sheikh Sa'id late in 1914. Early in 1915 he attacked Sh. Mohammed Hasan, the chief of a religious fraternity at Jebel Habashi, near Ta'izz, for refusal to pay tithe. More lately he has been reported to have been killed and succeeded by his son Mohammed, who was formerly A.D.C. to the commandant of Ta'izz, and is said to be energetic and anti-British.

17. *Quteibi*

A small tribe, about 50 miles north of Aden, whose head-quarters are at Dhi Hajarah. The Sultan of the Amīri, who rules immediately to the north, claims suzerainty over them, but cannot enforce it, nor do they admit the claim.

The tribe rebelled in 1903 and a British expedition was sent against them. Their Sheikh, Mohammed Sālih el-Akhram, nursed a grievance about this for some years, but was eventually won over. He has not much influence over a restless and quarrelsome tribe. He was at odds with the 'Alawi until 1912, when the 'Abdālī Sultan effected a reconciliation. The real power lies with his nephew, Sheikh Muqbil 'Abdullah, who has always been an unreliable factor. Sheikh Mohammed Sālih endeavoured to remain neutral when the Turks advanced in 1915, and as late as November in that year wrote to the Resident, Aden, saying that the Turks were exercising pressure on him, and that he was afraid of invasion. He was still holding out in March 1916, but his nephew had been to Lahej to treat and temporize with the Turks.

18. *Māwīyah*

The Sheikh of Māwīyah, Qa'tabah, and Shurmān is Mohammed Nāsir Muqbil, a powerful chief on the Yemen boundary, whose influence extends from Qa'tabah to Sheikh Sa'id on the west, and south-east to the Haushabi country. He was originally a tax-farmer, whom the Turks made Kaimmakam of Shurmān and Kama Ira. He opposed us in 1901 and, after an initial success against the Haushabi, was defeated by a British column which blew up his fortified tower at Darajah. On our protest to the Ottoman Government he was officially degraded as scapegoat, but was promoted later.

In February 1915 he signed an agreement with the Resident, Aden, agreeing in return for a subsidy to expel the Turks and recalcitrant chiefs from the Liwa of Ta'izz. Subsequently he joined the Turkish advance, bringing with him his permanent levy of 500 Feidis and some fighting men from the neighbouring tribes. Latterly he has been reported as being at Lahej with the Haushabi.

19. *Mūsabein*

A wild, semi-nomad tribe between the country of the Sherif of Beihān, who has no influence over them, and the Bal Hārith tribe. Their head-quarters are at Hajarah and they range east to the Ahl Karab country. They are nominally vassals of the Upper

'Aulaqi tribe, but are on bad terms with the Ahl Hammām, who frequently send small raiding parties against them through the difficult sand-dune country which surrounds them. They are said to have 4,000 men.

20. *Oleh*

The Oleh are a powerful confederation of tribes, descended from a chief of that name, in a district known as Dathinah, which, however, only occupies the centre of the confederation. Its limits are rather vague. The boundaries of the confederation are, on the north Upper 'Aulaqi, on the south the Merqūshi (Markashi) section of the Fadhli Confederation, on the east Lower 'Aulaqi, and on the west and north-west the 'Audillah, with whom they have an hereditary feud.

They number about 3,000 fighting men of good material, but undisciplined and lacking cohesion. They have no paramount chief, but Sheikh 'Ali ibn 'Alāwi of the Elhīn, who claims descent from the common ancestor, Oleh, influences tribal policy to a certain extent. He has the right to adjust disputes between any tribes of the confederation.

There are three main family divisions of the Oleh, their family names being at the present time merely abstract titles denoting the branch from which each tribe was originally descended. They are the Ahl Ba Leil, the Ahl Armān, and the Ahl Sa'id. The Ahl Ba Leil are the most numerous division, mustering nearly 1,500 fighting men. They occupy the south-eastern portion of the confederation and have a bad name for raiding caravans, although such acts are by no means common. Their 'Āqil is 'Awad ibn Haidarah of the Ahl Hanash. They are all nomadic and pastoral, but own a few fortified villages and possess a little arable land.

The Ahl Armān number 700 men and are mountaineers, pastoral and semi-nomadic. The Ahl Sa'id dwell in the plain of 'Amūdiyah and are the richest and most civilized portion of the confederation. They are agricultural, settled and trading.

OLEH CONFEDERATION

Ahl Ba Leil. 'Āqil, 'Awad ibn Haidarah of the Ahl Hanash.

| <i>Tribe.</i> | <i>Nos.</i> | <i>Sub-Tribe.</i> | <i>Remarks.</i> |
|---------------|-------------|-------------------|---|
| AHL HANASH | 300 | | S. of Heid el-Hamra, nearly to Heid Lamas. |
| AHL JADĪNAH | 300 | | SW. of Ahl Hasanah, between them and Ba Kāzim frontier. |

OLEH CONFEDERATION (*continued*)

| <i>Tribe.</i> | <i>Nos.</i> | <i>Sub-Tribe.</i> | <i>Remarks.</i> |
|------------------|-------------|-------------------|---|
| AHL BA KUN-NĀSHI | 150 | | S. of Hanashi borders. Eastward of Heid Lamas. |
| AHL MARŪMI | 150 | | Between Heid Lamas and Hamra on N. Hanashi border. |
| AHL AWENI | 70 | | Due S. of Jadīnah, Ba Kāzim on the E., Hanashi on the W., Ba Kunnāshi on the S. |
| AHL MEHWARI | 100 | | Range the N. and NE. slopes of Jebel 'Aris. |
| AHL MAHĀTHIL | 100 | | E. of Surr between Ardh en-Nahein and Hanashi. |
| AHL SHUWEINI | 300 | | Entirely isolated. Many years ago friction between them and the Ahl Hanashi; they migrated westwards. Now in mountains NW. of Mis-hāl; graze their flocks along the great plain occupied towards NE. by the Ahl es-Sa'idi. Yāfa' frontier on W. |

AHL ARMĀN

| | | | |
|--------------------------|-----|----------------------|---|
| ELHĪN 'Ali ibn 'Alāwi | | | Most important tribe of Confederation; descended in direct line from common ancestor Oleh. Occupy large range of country between Wādīs Khaura and Dhura (or Durra). Bounded on N. by Upper 'Aulaqi frontier and on S. by 'Audillah. |
| | | <i>Ahl edh-Dheib</i> | Near source of W. Dhura and westwards. |
| | | <i>Ahl el-Merda</i> | N. of the Ahl edh-Dheib. |
| | | <i>Ahl es-Sakri</i> | W. of the Ahl el-Merda and Ahl edh-Dheib. Western limit W. Khaura. |
| AHL FATHAN | 200 | | Northern limit Hisn Gabrah, southern the big 'Aqabah. |
| | | <i>Ahl el-Kahal</i> | E. of Ahl edh-Dheib. The Fathani 'Āqil belongs to this <i>fakhdh</i> ; lives at Hisn el 'Atfah on the mountain route to Dathinah. Owing to position of his <i>hisn</i> |

OLEH CONFEDERATION (*continued*)

| <i>Tribes.</i> | <i>Nos.</i> | <i>Sub-Tribe.</i> | <i>Remarks.</i> |
|----------------|-------------|----------------------------|--|
| | | | and enclosed nature of the route he is in a position to tax caravans relentlessly. |
| | | <i>Ahl Hāmid bu Mansūr</i> | E. of Heid Wajr. |
| AHL 'ARWĀL | 200 | | S. and SW. of Ahl Fathan. Southern limit just to SW. of Hisn Hanīb. |
| | | <i>Ahl el-Melh</i> | Near Hisn Dhelamah. |
| | | <i>Ahl Suleimān</i> | N. of the above. |
| | | <i>Ahl Hejlān</i> | Between the above and the Elhin border. |
| | | <i>Ahl el-Faqīr</i> | At Hisn Hanīb. |
| | | <i>Ahl el-Hauti</i> | East of above. |
| AHL HĀTIM | 100 | | SW. of the 'Arwālī on the crest and S. slopes of Heid Maran. |
| | | <i>Ahl el-Makshum</i> | Range the summit of Heid Maran. |
| | | <i>Ahl en-Nesr</i> | Lower slopes of above and in Heid Thuwwah. |
| AHL SA'ĪD | | | |
| MEYĀSIR | 400 | | Plain of 'Amūdiyah. |
| 'Āqil, Umm | | <i>Ahl Faraj</i> | At Jiblah and El-Qarn. |
| Heithami | | <i>Ahl Sālīh</i> | At 'Aqbābah and NE. to Hisn Maran. |
| Abu Fadhl | | | At Mamrad. |
| | | <i>Ahl Mamrad</i> | Under the E. and SE. spurs of Heid Khamah. |
| | | <i>Ahl Shemlah</i> | |
| HASANAH | 600 | | Plain of 'Amūdiyah. |
| 'Āqil, Mijālī | | <i>Ahl Nasr</i> | At Quleitah. |
| Abu Misudah | | <i>Ahl Ba Kām</i> | At Dobah and Qaus. |
| | | <i>Ahl 'Uleid</i> | On Heid Wajr. |
| | | <i>Ahl Sheid</i> | At Jiblah, Waznah, and N. of of Quleitah. |

The Meyāsir and Hasanah live side by side on the broad plain of 'Amūdiyah and are the plain-dwellers of the Confederation. There is no distinct border between the two, but an imaginary line joining the SE. spurs of Heid Gamrah and Heid Sumr will show the Meyāsir limit; then comes a stretch of neutral ground and then the Hasan border, beyond whom to the SE. lie the Jadinah, and on the W. and NW. the Ba Kāzim frontier.

21. *Subeihi*

The Subeihi are a large tribe numbering nearly 20,000 souls and inhabiting the country bordering on the sea from Ras Imrān Bāb el-Mandeb to within a few miles of Aden. They are bounded on the

north by the Maktāri, Sharjābi, Athwāri, and other tribes under Turkish suzerainty.

Of all the tribes in the vicinity of Aden the Subeihi approach most nearly to the typical Bedouin in character. True 'Children of the Dawn', as their name by some is said to imply, they by preference select that hour for their attacks on wayfarers. They are divided into a large number of petty clans, and there is no paramount chief. Except for some arable land near Umm Rija, they pay little attention to agriculture, nor do they engage in commerce to any extent. Many members of the tribe, however, earn a livelihood by becoming *muqaddams*, or leaders, of caravans from other districts which pass through the Subeihi country *en route* for Aden. On account of their frugal diet, which consists of little else than *jowari*, they are very spare in frame, but possess great powers of endurance and have a high reputation for courage, unfortunately blemished by their character for treachery. In consequence of their poverty, few of them own camels, none horses, but the camels in the district are considered equal in speed to the latter animal, in consequence of the great attention which is paid to their breeding.

They were placed under the sovereignty of the 'Abdāli in 1881, but overthrew his control and resumed their old position of independent relations with the Residency in 1886. Agreements were made with the Dubeini, Mansūri, Makhdūmi, and Rujei subdivisions of the tribe, whereby, in consideration of a monthly allowance, the traffic passing through their districts was freed from transit dues and protection granted to travellers.

They were one of the first tribes to join the Turks in 1915 and took part in the attack on Lahej.

| <i>Sub-Tribe.</i> | <i>Clan.</i> | <i>Sheikh.</i> |
|-------------------|--------------|--|
| Mansūri | | Shahīr ibn Seif. About 22 years old. Elected in 1901 on death of his father, Seif ibn 'Abdullah Ba Khadra. His relative, Sālih ibn Ahmed, ruled for him till 1913. Resides at Mashārij. Drew a stipend of Rs.600 a year. Is of family formerly paramount over whole tribe. Respected by tribesmen. |
| Bruhīmi | | 'Ali ibn Ahmed Umm Tomi. Aged 49. Was stipendiary. |
| Bureimi | | 'Alāwi ibn 'Ali. Aged 42 years. Lives at Mujābah. Non-stipendiary. |
| Dubeini | | Muqbil Hasan. Stipendiary. Lives at Tāfih on the Aden-Mafālis caravan route. |
| „ | Jerciwi | Derwish Battāsh. Aged 43 years. Ambitious to be Sheikh over all Dubeinis. Sometimes useful. |
| „ | | Seif Diban. Muqaddam for caravans. |

SUBEIHI (*continued*)

| <i>Sub-Tribe.</i> | <i>Clan.</i> | <i>Sheikh.</i> |
|-------------------|--------------|--|
| Dubeini | Mashāki | Haza' Qasim. Young, intelligent, formerly well disposed. |
| 'Atifi | 'Aweida | 'Ali Ba Sālih Ba Rājih. Aged 42 years. Lives at Khatabiyah or Kadthi. Stipendiary. Weak and unable to control his unruly following, who are a clan of nomadic robbers. |
| Jurabi | Masfari | Seyyid Mohammed Ya'qūb. 52 years old. Lives at Gharaqah. Has some influence. Generally on good terms with Aden, but his avarice led him astray. Non-stipendiary. |
| " | " | Ahmed Sa'id. Mansab of Weli Sanāwi shrine on the Subeihi Humeidi boundary. Aged about 51 years. Is revered for his sanctity. Lives at Hābil es-Sabt or Sanāwi. Was useful to Boundary Commission and afterwards visited Aden; intelligent. News reporter for district to Aden. |
| Mutarrifi | " | 'Abdallah Ba 'Imād. Aged about 58 years. Lives at Mulchiyah. Has some influence with his sub-tribe, which is nomadic. |
| Wahāshah | Ma'mei | Ahmed Umm Basūs. Joint Sheikh. Aged about 57 years. Lives at Umm Shreijau. Relations with Aden were satisfactory on the whole. Frequently visited Aden. Non-stipendiary. |
| " | " | Seyyid Ja'fār, joint Sheikh with above. Aged 52 years. Rendered some service in obtaining recovery of mail bags looted by 'Atifis in January 1906. Means well, but weak. |
| " | Juleidi | 'Imād ibn Ahmed. Aged about 48 years. Resides at Shawar. A man of stubborn disposition and intriguer. Non-stipendiary. |
| Makhdūmi | " | Murshid Ba Nāsir. Aged about 55 years. Stipendiary. Lives at Wādi Marasa. Influential and regarded by his sub-tribe and Mansūri as a prudent and pious leader. |
| Humeidi | " | 'Ali Ba Sālim. Aged about 63 years. Lives at Jebel Asharwān near Haushabi border. Influential with sub-tribe, which is mainly nomadic. Non-stipendiary. |

22. *Upper Yāfa'*

The Confederation of Upper Yāfa' is situated to the NE. of Aden, and is bounded by the Lower Yāfa' Sultanate on the south, the Beida and 'Audillah on the east, and the Amīri and Dhāmbari on the west.

The inhabitants are warlike and hardy mountaineers, always ready for active service, which they seek in different parts of the world. As a confederation they lose power owing to the lack of

cohesion and a uniform policy and the personal ambition of the different Sultans.

Like many other tribes in the south of Arabia, they were formerly subject to the Imams of San'ā. The tribe is called after their ancestor 'Afif'.

Although known as 'Upper Yāfa' in English, the confederation is called in Arabic Yāfa' es-Sufla, or 'Lower Yāfa'.

The rightful Sultan of Upper Yāfa' is 'Omar Qahtān, who succeeded his father in 1913, but was expelled by the tribe for coming to Aden to make a treaty with us, as they were jealous of his selection. He belongs to the Dhubi section, though originally of the house of Sheikh 'Ali Harharah. He was opposed by his brother, Sālih ibn 'Omar, and, despite English influence, failed to get himself reinstated. The Government accordingly refused to recognize him as Sultan and gave him a year within which to bring about his rehabilitation. They, however, continued to pay the stipend received by his father, Qahtān, who was a man of little influence and in his later days an exile from his capital. His brother Sālih ibn 'Omar, who is a man of much stronger character, was recognized in 1911 by the Maflahis as their Sultan and receives tribute from Rub'atein.

There are four chief tribes: the Mausata, Maflahi, Sheibi, and Dhubi. The Sheikh of the Mausata is Muhsin 'Askar. He is a man about 75 years old and comes of a family of intriguers, but wields undoubted influence. He signed the treaty with the Bombay Government in 1904 as joint signatory with his brother 'Ali 'Askar. The latter died in 1907 and was succeeded by his son Nāji 'Ali 'Askar, but most of the power has remained with his uncle Muhsin 'Askar.

The Sheibi are the most northerly tribe of the Confederation and impinge on Ottoman territory towards the Bana. Their Sultan is 'Ali Mauna es-Sakladi.

The Sheikh of the Dhubi is Sālim Sālih ibn 'Ātif Jābir. He is a stipendiary and his predecessor was the first Upper Yāfa' Sheikh to conclude a treaty with us (1903).

Two other stipendiaries of this section are the brother Sheikhs Mohammed and 'Omar ibn Muthanna ibn 'Ātif Jābir. The latter has little influence and has not justified his selection as stipendiary. He is grasping and a master of intrigue. Rub'atein is an appanage of the Dhubi tribe. The three principal Sheikhs are Yahya ibn 'Askar, Sālih ibn Ahmed, and Yahya Nāsir. Before the war they were all fearful of Turkish intrigue and desired closer relations with the British Government.

Another important tribe is that of the Maflahi, whose chief is

'Abd er-Rahmān ibn Qasīm. He is a stipendiary and has always been a well-wisher of the English. His residence is at Jurba.

The conduct of the Upper Yāfa' Sheikhs has not been entirely satisfactory lately. Some of the non-stipendiary Sheikhs have long resented their exclusion from the list of recipients of doles and have turned to the Imam of San'ā. The descent of the Turkish forces opened an avenue for securing loot and monetary consideration from Sa'id Pasha. The stipendiaries have been outwardly loyal, but there is evidence to show that some sort of secret understanding exists between them and the transborder Arabs. A section of the Mausata have actually gone over to the enemy, and the rest will follow where they think that their interest leads them.

UPPER YĀFA' CONFEDERATION

| <i>Tribe.</i> | <i>Chief.</i> | <i>Clan.</i> |
|---------------|-----------------------|--------------|
| MAUSATA | 'Ali 'Askar | |
| | Muhsin 'Askar | |
| SHEIBI | Salīm ibn 'Amr | |
| DHUBI | Sālim Sālih | |
| | Mohammed ibn Muthanna | |
| | 'Omar ibn Muthanna | Khalaki. |

23. Lower Yāfa'

The district of Lower Yāfa' is inhabited by the Beni Qāsīd tribe. Their late Sultan, 'Abdullah ibn Muhsin, who died early in 1916, was a man of eccentric habits and disliked both the British and the Fadhli. The newly elected Sultan is as yet an unknown quantity, but is said to be Turkophobe. His tribes are out of hand and several have addressed themselves to Aden asking to know the policy of the Government. They have long been at variance with the Fadhli, and a short time ago were in danger of having their supplies cut off from Shūghrah. Sa'id Pasha, however, intervened and succeeded in arranging a three months' truce between them.

B. HADHRAMAUT

1. Akābarah

A small nomad tribe, descended from Himyar, along the sea-coast west of Makalla and between Makalla and the Beni Hasan. They number 500 fighting men.

2. 'Amūdi

A nomad tribe which was formerly powerful and owned the Wādi Dō'an almost up to Meshed. They were almost annihilated

about 15 years ago by the Sultan of Makalla. The survivors, numbering only about 150 men under Sheikh Sālih ibn 'Abdullah, are still suffered to live in the Wādi Dō'an.

3. *Awābthah*

An independent nomad tribe of Himyar, living in Wādi 'Ain, south-east of Haurah. Their chief Sheikh is 'Abdullah ibn Ahmed and they number about 2,000 men. They are allied with the Seibān and with them maintain a continued warfare with the Hamūmi. The chief families of Ashrāf are the Ahl Ba Wazīr and Beni Sheibān.

Paramount Sheikh : 'Abdullah ibn Ahmed.

Sub-Tribes.

BANIS.

'Abdullah ibn Ahmed.

BAZAR.

Ibn Kurdūsah.

4. *'Awāmīr*

A strong nomad tribe to the north of Terīm. They pay a nominal allegiance to the Sultan of Seyyūn and Terīm and unite with the Kathīri against aggression from outside.

5. *Dein*

A tribe, chiefly nomad but partly agricultural, in the country north-west of the Nu'a and between them and the Āl Hamīm. They trace their descent from Kindah. They are entirely independent, but maintain friendly relations with the Nu'a and Āl Hamīm. Sālim Bamar is their chief Sheikh with a following of about 2,000 fighting men.

Paramount Sheikh : Sālim Bamar.

Sub-Tribes.

BAMSADUS.

Sālim Bamar.

BA HENHEN.

'Abdullah ibn Ahmed.

BA SUWEIDĀN.

'Abdullah ibn Mubārak.

YĀS.

Ahmed ibn Yislam.

BA KARSHUM.

6. *Āl Hamīm*

A powerful and warlike Bedouin tribe, north-west of the Nu'a and Dein, living in the country round Shura and Wādi 'Irmah and ranging the country north to the Empty Quarter. They possess many horses and were of great assistance to the Nu'a in their fighting against Ghālīb ibn 'Awad el-Ka'aiti, Sultan of Makalla. They can muster from 8,000 to 10,000 men under Thābit ibn 'Omar, their Paramount Chief.

7. *Hamumī*

A strong and warlike nomad tribe descended from Himyar in the country north of Makalla. They are entirely independent, can put nearly 10,000 men in the field, and are always at war with the Sultan of Makalla, the Awābthah, and the Seibān. Their chief Sheikh is Sheikh Halreish. The principal sub-tribes are Beit Jerzat, Beit 'Ali, and Beit Sa'id.

8. *Beni Hasan*

A small nomad tribe descended from Himyar, and numbering 200 men, in the country along the coast between the Mohammedin and the Akābarah west of Makalla.

9. *Jābirī* (pl. *Jawābir*)

A strong nomad tribe, south of Seyyūn, having a defensive alliance with the Kathīri and paying a nominal allegiance to the Sultan of Seyyūn and Terim.

10. *Jada*

The Jada are an independent Bedouin tribe, tracing their descent from Kindah, and living in the Wādi 'Amd to the south-east of Haurah. They number 3,000 men.

Chief Sheikh, Ibn Shemlān.

Clans.

Beni Shemlān.
Beni Humeid.
Beni Mādhi.

Ibn Shemlān.

11. *Kathīri*

The Kathīri tribe is one of the most warlike and powerful tribes in the Hadhramaut and is the chief menace to the ever-increasing power of the Sultan of Makalla. They are partly settled and partly nomad, and occupy the country between Terim and Seyyūn. Their chief towns, almost up to the Sultan of Makalla's frontier city of Shibām. The feud between the two arose in the early seventies of last century and has ever since dominated the politics of the Hadhramaut. At that time the Kathīri Sultan of Seyyūn borrowed three lakhs of rupees from the head of the Ka'aiti family, and afterwards repudiated the debt. Recourse was had to the Political Resident of Aden, and after arbitration had proved abortive, Shiheir and Makalla, then in the possession of the Kathīri Sultan, were bombarded by a British ship and handed over to the Ka'aiti. Since

then there has been an increasing feud which has at times led to actual warfare.

The present Kathīri Sultan is Mansūr Kathīri, a man who has been unable to enforce his will on his independent tribesmen; the latter are said to number 10,000 to 15,000 fighting men, and with their allies the 'Awāmir, Tamīmi, and Jābiri, who can put into the field another 5,000 warriors, they form a very powerful confederation. Like all tribal confederations, however, jealousies and an innate independence prevent them from making full use of their power.

12. *Manāhil*

A warlike and independent nomad tribe, roaming the country to the north of the Hamumi, numbering between 5,000 and 6,000 men. They are allied to the Hamumi in opposition both to the Seibān and the Sultan of Makalla.

13. *Mohammedīn*

A small nomad tribe, numbering 300 men, between the Nu'a on the west and the Beni Hasan on the east. They trace their descent to Himyar. Sa'id ibn Suleimān is their Sheikh, living at Haseisah, the main tribal centre.

14. *Nahad*

The Nahad are a Bedouin tribe, descended from Kindah, numbering from 3,000 to 4,000 men and occupying the country due north of Haurah. They are on friendly terms with the Sultan of Makalla's representative at Haurah, but are bitter enemies of the powerful tribe of Sa'ar to their north. Their Paramount Chief is Sheikh Ibn Minif.

15. *Nu'a*

The Nu'a are a Bedouin tribe, descended from Himyar, with head-quarters round the valley of Wādi el-Hajar. They are bounded on the west by the tribes of the 'Abd el-Wahīd Sultanate, on the north-west by the Dein and Āl Hamīm tribes, on the north by the Numan, and on the east by the Seibān and Mohammedīn.

Between Bir 'Ali and Haseisah they come down to the sea. They cultivate *dhura* and wheat in Wādi Hajar and raise dates, but their chief wealth is in camels, of which they are said to possess about 6,000, and in sheep and goats. The Sultan of Makalla cast covetous eyes on their possessions and for 12 years strove to wrest the Wādi Hajar from them. He met with no success, and two years ago relinquished his attempts and made peace. The Nu'a can put

from 5,000 to 6,000 men in the field, all armed with rifles. Their chief Sheikh is Ahmed ibn Qādim, who lives at Lubnah, a man of about 45, strong and well liked by his tribes. He keeps on good terms with the Sultan of Bālhāf and with the Dein, and is allied with Thābit ibn 'Omar, the chief of the Āl Hamīm, who helped him in his war against the Sultan of Makalla. The Ashrāf are strong in the district, and Sherif el-Beit of Kanīni is much sought after as an arbitrator in quarrels between the different clans.

Paramount Sheikh : Ahmed ibn Qādim.

Sub-Tribes.

| | |
|------------|----------------------|
| BAQARWĀN. | Ahmed Abeidan. |
| BA DIYĀN. | Sa'id ibn 'Ali. |
| BA FAQASH. | |
| BADBAS. | 'Ali ibn Mohammed. |
| BURSHEID. | Ahmed ibn Qādim. |
| BASAM. | Sa'id ibn 'Ali. |
| BA HAMISH. | Mohammed ibn Sālīm. |
| BA HAKIM. | 'Abdullah ibn Sa'id. |
| LIMUS. | 'Omar ibn Ahmed. |

16. *Numan*

A nomadic tribe, numbering about 1,000 men, descended from Himyar, who roam the country north of the Nu'a and Wādi el-Hajar. Their chief Sheikh is Sālīh ibn Selīm ibn Qutam.

17. *Sa'ar*

The Sa'ar are probably the most numerous tribe in the Hadhramaut ; but though completely independent and lawless, they are too far removed to play a very important part in its politics. They roam the country north of the Nahad and Haurah right up to the edge of the Ruba' el-Khāli and are said to number 20,000 men. An old feud exists between them and the Nahad. Their chief is Ibn Jarbu. They claim descent from Kindah.

18. *Seibān*

A Himyarite tribe of nomads inhabiting the desolate plateau to the west of the upper reaches of the Wādi el-'Aisār. They are bounded on the north by the 'Amūdi, on the south by the Akābarah and Beni Hasan, and on the east by the Hamumi.

'Omar ibn Ahmed is their chief Sheikh, but they come also under the suzerainty of the Sultan of Makalla. They are friendly with the Nu'a and the small tribes on their south. With the Hamumi they have a long-standing feud which leads to continual fighting.

They put about 2,000 men in the field. Abd er-Rahmān esh-Shatri has great influence over them.

Paramount Sheikh : 'Omar ibn Ahmed.

Sub-Tribes.

BASARAH.
BASARIYAH.
BA QŪR.
SAMŪH.

'Omar ibn Ahmed.
'Omar ibn Ahmed.
Mohammed ibn Suleimān.
Mohammed ibn 'Alī.

19. *Tamīmi*

A nomad tribe to the east of Terīm and the Kathīri, with whom they are allied for purposes of defence.

20. *Yāfa'*

The Yāfa' tribe, whose real home is in the Sultanates of Upper and Lower Yāfa' to the north-east of Aden, are represented in the Hadhramaut by the influential and wealthy family of Ka'aiti. Some six generations ago the Seyyids of the Abu Bekr family, at that time the most powerful in the Hadhramaut, were seriously threatened by the Bedouin tribes, and in their extremity invited the assistance of the Yāfa' Sultan. The Ka'aiti were sent to the rescue, and, having repulsed the enemy, established themselves in the country, where they have been ever since. Their power has steadily grown and was notably increased in 1874 by the expulsion of the Kathīri Sultan from Makalla and Shiheir and the presentation of these two towns to them by the British Government in settlement of a debt which had been repudiated by the Kathīri. They now own Makalla, Shiheir, Shibām, Haurah, and Hajarein, and exercise a suzerainty, which at times is only nominal, over the tribes of 'Amūdi, Seibān, and Nahad.

Their wealth comes chiefly from the Straits Settlements, whither many Hadhramis migrate, leaving their own sterile country to seek their fortunes abroad. Their connexion with Haidarabad is also very close, the Nizam maintaining a Hadhrami bodyguard, which is always commanded by one of the Ka'aiti family.

The present head of the house, styled Sultan of Makalla, is Ghālib ibn 'Awad el-Ka'aiti, a man of fifty, who is anglophile and maintains close relations with Aden. He keeps a permanent bodyguard of 1,000 men, but frequently has recourse to hiring mercenaries both to maintain himself against his implacable enemies the Kathīri and their allies, and the Hamumi, and also in furtherance of his

ambition to add fresh territories to his dominions and become the ruling force in the Hadhramaut.

He has three brothers, 'Omar, Husein, and Manassar—all of whom he has quarrelled with and expelled from the country.

C. OMAN

1. 'Abābid (sing. 'Abbādi)

A tribe of the Oman Sultanate, numbering 250 souls ; Hināwi in politics and Ibadhi in religion ; settled at Felej Shirāh in Wādi Fara', in Western Hajar.

2. 'Abādilah (sing. 'Abdūli)

A tribe of Trucial Oman, numbering 1,200 souls ; Hanbali in religion and Ghāfiri in politics ; settled at Shārjah town, Ghāllah in Shameiliyah, Khaleibiyah, near Wādi Hām, and on Sheikh Shu'aib Island.

3. 'Abriyān (sing. 'Abri)

A tribe of Nizāri descent in the Oman Sultanate, belonging to the Ghāfiri political faction ; in religion they are mostly Ibadhis, but a small minority are Sunnis. They are found in Dhāhirah at 'Arāqi ; in Western Hajar at 'Awābi, at 'Aqair in Wādi Shāfān, at Zāmmah and Hāt in Wādi Beni 'Auf, at Beit el-Qarn in Wādi Fara', at Tabāqah in Wādi Beni Ghāfir, and at 'Amq, Fashah, Maqamma, and Mabu in Wādi Sahtan ; in Oman Proper at Bahlah, Farq, Ghamr, and Hamra : their number is estimated at 6,500 souls. They cultivate dates and corn and are generally a well-behaved and peaceable tribe. They are the real masters of 'Awābi, but Bahlah is their tribal capital and Hamra their largest separate village.

4. Beni 'Adi (sing. 'Adwāni)

A tribe of the Oman Sultanate, numbering about 5,000 souls ; Hināwi in politics, settled chiefly in Western Hajar at the villages of Sawālih, Murbah, Qasra, Ghashab, and Wabil in Wādi Fara', but also found on the coast at Quryāt and at Ghuweisah in the sub-vilayet of Saham.

Those at Ghashab belong to a section called Beni Bakr.

5. 'Ajām, or Persians (sing. 'Ajmi)

A tribe of the Oman Sultanate, numbering about 10,000 souls, mostly now arabized Shiahhs ; settled at Muscat town and in

Bātinah at Masna'ah, Suweiq, Sūr esh-Shiyādi, Ghuweisah, Liwa, and Sohār ; also in Ru'ūs el-Jibāl at Bakhah.

6. *Āl 'Ali* (sing. '*Āliyi*)

A tribe of Trucial Oman, numbering 6,750 souls, including 140 families of Bedouins ; Ghāfiri in politics and professedly Hanbali, though virtually Wahabite, in religion. The settled portion are at Umm el-Qaiwein, Shārajah, and Ras el-Kheimah ; the Bedouins between Umm el-Qaiwein and Jezīrat el-Hamra and inland to Felej Āl-'Ali. They claim connexion with the Muteir of Nejd. There is a branch 3,500 strong in the Shībkūh district across the Gulf.

7. *Beni 'Ali* (sing. '*Alawi*)

A tribe of the Oman Sultanate, numbering 4,500 souls ; Hināwi in politics and Ibadhi in religion ; settled in Western Hajar at Wuqbah, Heil Beni 'Ali, Yanqul, Murri, and Felej Sedeiriyyin, and in Bātinah at Saham town. Their tribal capital is Yanqul. They are a leading Hināwi tribe who have generally supported the present ruling family of Muscat. They grow grain and dates.

8. *Beni Bu 'Ali* (sing. '*Alawi*)

The principal Ghāfiri tribe of the Ja'lān and Sharqiyah districts in the Sultanate of Oman. They are partly nomadic and partly settled : the Bedouin portion inhabit Ja'lān and possess considerable herds of camels and goats, while the settled portion cultivate dates and corn in the Beled Beni Bu 'Ali oasis, and are found also at Sūr and at Ras er-Ruweis, Suweih, Khōr Beni Bu 'Ali, Jumeilah, and Lashkarah, on the SE. coast of Oman, where they are mostly mariners and fishermen. A few occur at Khabbah in Wādi Khabbah.

Some authorities connect the Beni Bu 'Ali with the Āl 'Ali of Trucial Oman and the Shībkūh district of Persia.

They number in all about 7,000 souls, of whom 1,000 are Bedouins. They became Wahabites at the time of the Nejd invasions of Oman about a century ago, and as late as 1845 were strict if not fanatical in the observance of Wahabite principles. They have since relaxed somewhat and now smoke tobacco, but they continue to be exact in the forms and times of prayer and are accounted the most religious tribe in the Oman Sultanate. They belong to a Wahabite sect known as Azraqah.

They are on the average men of middle size with short features and quick, deep-set eyes ; gloomy and determined in expression and

character ; warlike and independent, with a high reputation for courage and dash.

Their favourite weapon was originally a thin, straight, two-edged sword, sharp as a razor and attached by a leather thong to a shield 14 inches in diameter; in addition to which they carried matchlocks ; their armament is now more modern, but they still have few breech-loaders (1905).

They are the only tribe of the Sultanate who have met a British force on land. On November 9, 1820, they defeated a force of British Indian Sepoys at Beled Beni Bu 'Ali, and on March 2, 1821, suffered severe retribution near the same place. On the latter occasion the tribe lost heavily in killed and wounded, the town and fort were destroyed, and a large number of prisoners were taken, including the principal Sheikh, Mohammed ibn 'Ali ; but the date-groves were spared—an act of clemency that was much appreciated and is still remembered. The prisoners, after being kept for two years at Bombay, were repatriated and received grants of money from the Indian Government to enable them to rebuild their houses and restore irrigation. Since this episode the tribe have uniformly shown themselves well disposed to the British and have treated hospitably more than one British traveller, but they have never fully regained their position in tribal politics.

They have a chronic feud with their neighbours the Beni Bu Hasan.

The following are the chief sections, &c., of the tribe :

| <i>Section.</i> | <i>Subsection.</i> | <i>Fighting strength (1905).</i> |
|-----------------|---------------------|----------------------------------|
| Fahūd | Fahūd | 50 |
| | Muwāridah | 60 |
| | Ruwātilah | 50 |
| | Ghanābis | 200 |
| Ja'āfarah | Beni Ibrāhīm | 120 |
| | Āl Abu Muqbil | 200 |
| | Aulād Sakhilah | 40 |
| | Salābikhah | 50 |
| | Āl Hamūdah | 200 |
| Razīq (Beni) | Aulād Hasan | 100 |
| | Aulād 'Abd el-Jalīl | 40 |
| | Aulād Khanjar | 40 |
| | Majāghamah | 60 |
| Sinadah | Mazāmilah | 100 |
| | Aulād Scif | 50 |

In addition about 1,000
Bedouins.

9. *Āl Bu 'Amīm* (sing. *'Amīmi*)

A small tribe of Trucial Oman, numbering 120 souls ; settled in Abu Dhabi town, now merged in the Beni Yās, originally belonging to the Beni Tamīm.

10. *Beni 'Arābah* (sing. '*Arābi*)

A tribe of the Oman Sultanate, numbering 1,000 souls, of unascertained politics and religion, found chiefly in Wādi Tāyīn at Sibal, Qurr, Hammām, and Shāt. They are said to have been a large tribe once, but cholera killed off a great number. They have been at feud with the Siyābiyīn for many years, but relations are less strained now. The singular form '*Arābi* is avoided because it means a hill donkey.

11. *Beni 'Auf* (sing. '*Aufi*)

A tribe of the Oman Sultanate, numbering in all 1,000 souls; Ghāfiri in politics, Ibadhi in religion. They are found in Oman Proper at Farq in Wādi Kalbu; in Western Hajar at Qasmitein and Teikha in Wādi Beni 'Auf, at Fara', Misfāh, and Nāziyah in Wādi Fara', and at 'Awābi in Wādi Beni Kharūs.

12. '*Awāmir* (sing. '*Amiri*)

A large tribe of the Oman Sultanate, numbering probably 10,000 souls; of Nizāri descent, but now Hināwi in politics and Ibadhi in religion; about 6,500 are settled and 3,500 are Bedouins.

To take the settled portion first: in Oman Proper they possess the villages of 'Aqīl, Qal'at el-'Awāmir, Felej, Hameidhah, Quriyatein, Qārūt, Khurmah, Shāfa', Seiyāhi, and Sūq el-Qadīm, and are found at Nizwa; they occur also at Muscat town, Beit el-Felej, and Ruwi in the Muscat district; at Ghallah and Sād in Wādi Bōshar; at Heil Āl 'Umeir, Sīb, and Ma'bilah in Bātinah; at Khōdh in Wādi Semā'il and at Khubār and Luwiz in Dāghmar. Their sections are Aulād Ahmed, Aulād 'Ali ibn Hamad, Aulād 'Ali ibn Khalf, Aulād Amīr, Harāmilah, Ja'āfarah, Aulād el-Jā'id, Khanājirah, Mohammed, Aulād Mūsa, Rakhbah, Aulād Rāshid, Aulād Saba, Aulād Seif, Aulād Salim, Aulād Sand, Sarāhīn, Sarāhīn el-Muweilah, and Aulād Shīrāz; at Sīb a section called Aulād Maheyyi is found.

The Bedouin portion range the borders of the Ruba' el-Khālī from Trucial Oman in the north, which they occasionally visit in small numbers, to the district of Dhofār on the southern coast of Arabia. A term 'Afār frequently used in connexion with the 'Awāmir appears to denote a portion of the tribe inhabiting a territory, called 'Afār, between Mahōt and Dhofār; it includes representatives of many sections. The 'Afār are popularly supposed to feed upon carrion: they deny this, but they wear skins and admit that they are not infrequently reduced to devouring them.

The 'Awāmir are reputed brave and warlike but crafty, treacherous,

and predatory ; they are said to plunder indiscriminately all whom they meet, not excepting members of their own tribe with whom they happen to be unacquainted.

They speak a peculiar dialect of Arabic, which varies to such an extent that the westernmost Bedouin sections are hardly understood by their settled brethren in Oman Proper.

The 'Awāmir are at feud with the Jannabah and the Darū'.

13. 'Awānāt (sing. 'Awāni)

A tribe of Trucial Oman, now practically extinct ; about 50 are found at Khatt and Jezirat el-Hamra. Some even deny that these 50 are genuine 'Awānāt.

14. Āl (or 'Ayāl) 'Aziz (sing. 'Azīzi)

A small tribe, numbering 700 souls ; settled in Dhank town in Dhāhirah ; in politics Ghāfiri, in religion Ibadhi and Sunni. They are usually reckoned as Na'im (see p. 581), but their true origin is not known.

15. Beni 'Azzān (sing. 'Azzāni)

A very small tribe, numbering 20 souls ; settled in Nakhl in Western Hajar ; in politics Ghāfiri, in religion Ibadhi.

16. Badā'ah (sing. Bada'i)

A small tribe, numbering 120 souls ; settled in Bidit in Wādi Mabrah in Western Hajar ; in politics Ghāfiri, in religion Ibadhi.

17. Āl Badar (sing. Badari)

A tribe of the Oman Sultanate, numbering 1,200 souls ; Hināwi in politics and Ibadhi in religion ; settled at Barkah and Billah in Bātinah.

18. Bahārīnah (sing. Bahrāni)

Bahrāni does not mean 'native of Bahrein'. It is the name of the race, or class, to which nearly all the Shīahs of the Bahrein Islands, of the Hasa and Qatif oases, and the Qatar promontory belong. The Sunni inhabitant of Bahrein describes himself as Ahl el-Bahrein. As employed along the western coast of the Persian Gulf the term Bahrāni is practically a synonym for a Shīah whose mother tongue is Arabic.

Altogether the Bahārīnah number not less than 100,000 souls, of whom only 850 are in Oman, viz. 250 in Sohār town in the Oman

Sultanate and 600 in the towns of Abu Dhabi and Dibai in Trucial Oman. They are all Shiahhs, unwarlike in character and engaged in peaceful pursuits; the richer living by trade and the poorer by husbandry, pearl-diving, and various handicrafts.

The local tradition is that they are descended from Arab tribes who were converted to Shiism 300 years ago, but some European writers are inclined to regard them as aborigines conquered by the Arabs.

19. *Beni Bahri* (sing. *Bahri*)

A small tribe of 500 souls; settled in Western Hajar at 'Aliya and 'Awābi in Wādi Beni Kharūs and at Hibra in Wādi Ma'āwal; in politics Ghāfiri, in religion Ibadhi.

20. *Balūchi, or Balūsh* (sing. *Balūshi*)

In Baluchistan the word *Balōch* is strictly used to designate certain respectable middle-class tribes of the country only; but in the Gulf of Persia and Oman it is used in a wider sense to include all immigrants from Baluchistan and persons whose mother tongue is the Baluchi language.

In the Oman Sultanate there are 20,000 Baluchis excluding Jadgāls, who in Baluchistan are reckoned as Balōchis but here are designated under their proper name from other Balūsh. In Trucial Oman they number 1,400.

In religion they are seldom Shiahhs, even abroad, and they settle more readily among Arab than Persian communities. They were originally introduced as mercenaries, and are still largely in military service. The rest incline to sea-faring occupations, and some have amalgamated with the Arabs inland.

Their distribution is as below:

In the Sultanate:—

| | |
|-----------------------|--|
| Muscat District . . . | Muscat town, Matrah, Sidāb, Qābil 'Ali ibn Zamān, Mizra' el-'Alawi. |
| Bātinah . . . | Sib, Barkah, Sūr el-Balūsh, Saham, Sūr Heyyān, Masna'ah, Wudām, Suweiq, Shilu, Sallān, Majīs, Sohār, Haseifin, Liwa, Shinās, Haseifin Sūr el-Balūsh. |
| Western Hajar . . . | Buweirid in Wādi Fara'. |
| Eastern Hajar . . . | Quryāt. |
| Dhāhirah . . . | 'Arāqi and Aflāj Beni Qitab. |
| Ja'ālān . . . | Dīdu. |

In Trucial Oman at:—

Dibai town.
Ghāllah.
Ras el-Kheimah.

21. *Beni Battāsh* (sing. *Battāshi*)

A tribe of the Oman Sultanate, numbering 7,000 souls of Yemeni descent; Hināwi in politics and Ibadhi in religion; settled in Wādi Tāyīn, where they occupy a large number of villages including Heil el-Ghāf, and found also in Wādis Maih, Hilu, and Beni Battāsh, at Daghamar and Quryāt, and at one or two other places on the coast of the Muscat district. They bear a good character and are peaceable, concerning themselves chiefly with trade and the cultivation of dates. It is said that they used to breed horses for the Indian market on grazing grounds near Quryāt, but they have long ceased to do so.

They are sometimes at feud with the Siyābiyīn.

Their sections are the following :

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Location.</i> | <i>Remarks.</i> |
|-----------------|---------------------------|--|---------------------------|
| Beni Dhakar | 150 | Wādi Beni Battāsh | |
| Aulād Fāris | 200 | Wādi Beni Battāsh | |
| Beni Ghasein | 80 | Madeirah in Wādi Tāyīn | Shepherds |
| Aulād Hazam | 60 | Madeirah in Wādi Tāyīn | Shepherds |
| Aulād Ju-ma'ah | 50 | Mazāra' in Wādi Tāyīn | Carriers and date-growers |
| Ma'āshirah | 550 | Yiti, Bandar Kheirān, and Kheisat esh-Sheikh on the Muscat coast; Mizra' el-'Alawi, Mizra' el-Hadri, and Rijsa' in Wādi Maih. Hiwar and Felej el-Hilam in Wādi el-Hilu | |
| Aulād Mālik | 120 | 'Aqair, &c., in Wādi Beni Battāsh | Carriers and date-growers |
| Aulād Salt | 120 | 'Aqair, &c., in Wādi Beni Battāsh | Carriers and date-growers |
| Beni 'Umr | 650 | Hida, 'Uqdah, 'Ajma, Malahlah Gheiyān, Sīdafi and Rikākiyah in Wādi Tāyīn | |
| Aulād Ward | 30 | Lashkhar in Wādi Tāyīn | Date-growers |

22. *Bawārih* (sing. *Bārihi*)

A tribe of the Oman Sultanate, numbering 120 souls; Hināwi in politics and Sunni in religion; settled at 'Adeibah in the Muscat district.

23. *Bayāsirah* (sing. *Bayāsar*)

A community or tribe of inferior social status, found everywhere in Oman, but specially at Nakhl, Bahlah, and Nizwa, and in the coast towns of Muscat, Matrah, Saham, and Sohār; they also

occur at various places in Wādi Semā'il and at Misinnah and Mali in Wādi Beni Ghāfir. Their origin is doubtful ; some authorities state that they are of Hadhramaut origin, but most of them appear to be the children of Oman Arabs by slave mothers. They are not united either in religion or politics. They are peaceable and industrious and some have accumulated wealth, but the Arabs do not entrust them with command, and they are accustomed to remove their sandals before kissing the hand of a Sheikh.

They number perhaps 10,000 souls, and are connected among others with the following tribes :

Beni Hasan, 400 houses.
 Beni Ruwāhah, 70 houses.
 Beni Battāsh, 30 houses.
 Habūs, 20 houses.

A few have emigrated to Dhofār Proper and are settled in cultivation at Hamrān.

Their sections are :

Aulād Barakein.
 Aulād 'Abdu.
 Aulād Subāh.
 Āl Khaseib.
 Aulād Hamad.
 Aulād 'Ubeidān.

24. *Bidāh* (sing. *Bidāhi*)

A small tribe of 100 souls of Yemeni origin ; settled at Dūt in Wādi Dhank in Dhāhirah and at Bidit in Wādi Mabrah in Western Hajar ; in politics Ghāfiri. Their religious sect is not ascertained ; they are sometimes at feud with the Miyāyihah Ibadhis.

25. *Bidūwāt* (sing. *Bidwi*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Hināwi in politics and Sunni in religion ; settled at Fuleij Bin Qafeyyir in Western Hajar and at Khadrawein in Bātinah. A few Bedouins among them.

26. *Āl Bōshar* (sing. *Bōshari*)

A tribe of the Oman Sultanate, numbering 300 souls ; settled in Wādi Semā'il ; Hināwi in politics and Ibadhi in religion.

27. *Yāl Breik* (sing. *Breiki*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Hināwi in politics, in religion partly Sunni and partly Ibadhi ; settled in Bātinah at Masna'ah, Shirs, Qasbiyāt Yāl Breik, Dīl Yāl Breik, Umm el-Ja'ārīf, and Saham town.

28. *Daheilāt* (sing. *Ad-heili*)

A tribe of Trucial Oman, numbering 200 souls ; settled in Abu Dhabi town ; by some regarded as a section of the Āl Bu Maheir.

29. *Dahāminah* (sing. *Dahmāni*)

A tribe of Trucial Oman, numbering 150 souls ; Sunni in religion, Ghāfiri in politics ; settled in Wādi el-Qōr at Raha, Fashrah, and Nuslah, and close by at Manei'i.

30. *Dalālīl* (sing. *Dallal*)

An inferior caste who trade in cattle ; they really belong to various tribes, and their name is simply taken from their occupation. They number 800 souls, and are settled in Western Hajar at Mahādhār and Hawājiri in Wādi Fara'. In politics they are Ghāfiri.

31. *Darāmikah* (sing. *Darmaki*)

A tribe of the Oman Sultanate, numbering 600 souls ; Ibadhi in religion and Hināwi in politics ; settled in Oman Proper at Saddi and Izki and in Bātinah at Mureir es-Saghīrah.

32. *Darū'* (sing. *Dara'i*)

A tribe of the Oman Sultanate, belonging to the Ghāfiri faction : originally they were all nomads of the Ruba' el Khāli, but some are now settled at Tana'am and other places in Dhāhirah and a few at Barkah in Bātinah. Estimates of their numbers differ very widely : those in Dhāhirah may amount to 3,000 souls, of whom about one-third are settled.

The Bedouin portion now frequent the neighbourhood of Jebel Hamra. They are a wild and predatory race, and hardly a rising of the eastern tribes occurs in which they are not involved. They rear large numbers of camels, which they graze on the confines of the great desert.

The Bedouin Darū' are said to be Ibadhis ; the settled portion are Sunnis.

The Darū' are divided into the following sections : Badiwei, Batūn, Farādīs, Hāl Bu Hādi, Janīn, Hāl Khamīs, Yāl Khamīs, Mahābinah, Mahāridah, Majāli, Makhādir, Marāziqah, Hāl Moham-med, Mutāwihah, 'Ayāl Nafāfi, 'Ayāl Salīm, Shamātah, 'Ayāl Sultān, Thuweil and Zuweyyah.

33. *Dawakah* (sing. *Daweiki*)

A tribe of the Oman Sultanate, numbering 300 souls ; Hināwi in politics and Ibadhi in religion ; settled in Bātinah at Barkah. There is a small Bedouin portion ranging round Fuleij in Sharqīyah. They are clients of the Hirth.

34. *Beni Dāwud* (sing. *Dāwudi*)

A small tribe of 200 souls, found in Eastern Hajar in the hills between Sūr and Kalhāt ; Ghāfiri in politics, in religion Ibadhi.

35. *Dhabābihah* (sing. *Adhbeibi*)

A tribe of Trucial Oman, numbering 200 souls ; settled in Wādi Sfuni and its tributary Wādi Neidein. Their descent is unknown and they are said to be aborigines.

36. *Dhahūl* (sing. *Dhahli*)

A small tribe of 700 souls ; settled in Western Hajar at 'Awābi and Tau esh-Sheikh in Wādi Beni Kharūs and in Bātinah at Liwa town ; Ghāfiri in politics, in religion Ibadhi.

37. *Dhahūriyīn*

A tribe of the Ru'ūs el-Jibāl district in the Oman Sultanate, numbering about 1,750 souls, settled in the villages of Film (60 houses), Hablein (25 houses), Mansal (6 houses); and Maqāqah (100 houses), in Ghubbah Ghazīrah ; Midah (1 house), Qānah (40 houses), Sham (25 houses), and Sibi (7 houses), in Khōr esh-Shām ; Beled (20 houses) in Ghubbah Shābūs ; Muntaf (15 houses) and Shisah (15 houses) in Ghubbah Shisah. There are about 200 of them in Lārak Island also, closely connected with the people of Kumzār.

The Dhahūriyīn are practically a part of the Shihūh tribe, by whom they are surrounded, but they claim connexion with the Dhawāhir of Bireimi and do not admit that they are in any way subordinate to the Shihūh. They are Ghāfiri in politics ; in religion

they are Hanbali, except those at Film and Mansal, who are Shafei.

In the cold weather they live by fishing; in spring, leaving only caretakers behind, they migrate bodily to Khōr Fakkān, Dibah, and Khasab, where they attach themselves to some of the permanent residents and bivouac in the date plantations.

38. *Fawāris* (or *Āl Fāris*) (sing. *Fārisi*)

In Oman this name is used to designate arabized Persian immigrants and their descendants. They number 5,000 souls; Sunni in religion; settled in Bātinah at Suweiharah, Sohār, Sallān, Sharu, and Fanjah.

39. *Fazāra'* (sing. *Fazāra'i*)

A tribe of the Oman Sultanate, numbering 400 souls; Hināwi in politics and Ibadhi in religion; settled in Bātinah at Makhailif and Khōr el-Hamām.

40. *Beni Fileit* (sing. *Fileiti*)

A small tribe of 400 souls; settled at Wāsīt in Wādi Ma'āwal in Western Hajar; Ghāfiri in politics, in religion Ibadhi.

41. *Futeisāt* (sing. *Futeisi*)

A small tribe of 450 souls; settled at Furfārah in the Liwa sub-ilyet of Bātinah; Ghāfiri in politics, in religion Ibadhi.

42. *Ghafeilāt* (sing. *Ghāfli*)

A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics, Ibadhi in religion; settled in Bātinah at Bu 'Abāli.

43. *Ghafalah* (sing. *Ghafilī*)

A Bedouin tribe of Trucial Oman, numbering 500 souls; Hanbali in religion and Ghāfiri in politics; well disposed to the Sheikh of Abu Dhabi. They own 700 camels and inhabit the plain country inland of Ras el-Kheimah and Umm el-Qaiwein, not extending into the hills. Their favourite haunt is the Jiri plain and near it.

44. *Ghafalah* (sing. *Ghafli*)

A small tribe of 500 souls; settled at Liwa town in Bātinah; Ghāfiri in politics, in religion Sunni.

45. *Beni Ghaith* (sing. *Ghaithi*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Hināwi in politics, Ibadhi in religion ; settled in Western Hajar at Halāhil, Rābi, Heil Ibn Suweidān, Gharrāq, and Sihlat, and in Bātinah at Waqibah and Fitnah.

46. *Ghawārib* (sing. *Ghāribi*)

A tribe of the Oman Sultanate, numbering 350 souls ; Hināwi in politics, Ibadhi in religion ; settled in Bātinah at Bu 'Abāli and Barkah.

47. *Habūs* (sing. *Habsi*)

A tribe of the Oman Sultanate, numbering probably 7,000 souls, of whom 100 are Bedouins ; Hināwi in politics, Ibadhi in religion ; settled in Western Sharqiyah in Baldān el-Habūs, in Wādi 'Andām at Wāfi and Muteili', in Oman Proper at Manah in Wādi Mi'aidin.

They are a wild, uncivilized tribe, less wealthy and important than their neighbours the Hirth, with whom they have an alliance or the Hajriyin They own camels, but are chiefly engaged in growing dates. The small Warūd tribe is tributary to them.

Mudheibi is their political capital and Rōdhah in Wādi Samad their largest settlement, both in Baldān el-Habūs.

Their principal divisions are :

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Section.</i> | <i>Fighting strength.</i> |
|-----------------|---------------------------|---|---------------------------|
| 'Ayāl 'Abdu | 100 | Nājiyah | 100 |
| 'Āsirah | 100 | Beni Bu Sa'id | 60 |
| Yāl Dhanein | 200 | Sawālim | 140 |
| Ghanānimah | 200 | Yāl Shabīb | 80 |
| Ghasāsimah | 100 | Shamātarah | 80 |
| Aulād Haban | 100 | Beni Thāni | 100 |
| Jawābir | 200 | This last section is Bedouin, owning 60 camels, 30 donkeys, 50 cattle, and 2,000 sheep and goats. | |
| 'Ayāl Mahrah | 160 | | |
| Maqādamah | 30 | | |

48. *Hadādabah* (sing. *Haddābi*)

A tribe of the Oman Sultanate, numbering 2,500 souls ; Ibadhi in religion and Hināwi in politics ; settled at Shirs in Bātinah and Sharu and Fanjah in Wādi Semā'il in Eastern Hajar. Those at Fanjah are sometimes at feud with the 'Abriyin.

49. *Beni Hadhram* or *Hadharmi* (sing. *Hadhrimi*)

A small and scattered tribe of 500 souls ; settled in Western Hajar at Hadash in Wādi Mistāl, Nakhl in Wādi Ma'āwal, and Kafarah

in Wādī Semā'il; in Oman Proper at 'Izz and Nizwa; in Muscat at Matrah. They are Ghāfiri in politics, and in religion probably Ibadhi.

50. *Aulād Hadīd* (sing. *Hadādi*)

A small tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Sīb and Laghshibah in Bātinah.

51. *Hādiyīn* (sing. *Hādi*)

A tribe of the Oman Sultanate, numbering 1,400 souls; Ibadhi in religion, Hināwi in politics; settled in Eastern Hajar in Wādī 'Andām and in the Muscat district at Khafeiji in Wādī Maih and Quram in Wādī 'Adai.

52. *Hajriyīn* (sing. *Hajari*)

A tribe of the Oman Sultanate, numbering 7,500 souls; Ibadhi in religion, Hināwi in politics, and Yemeni in descent. They inhabit the whole Badiyah division of the Sharqiyah district, are found also at Mudheibi and deal with the port of Sūr. They are rapacious and turbulent and have not a good name for honesty, nevertheless they are one of the wealthiest and most enterprising communities in this part of the country. They are engaged in cultivation and trade and own a number of boats: some of them visit Bombay and Zanzibar. Their tribal capital is Wāsil in Badiyah, but at present they have no *tamimah*. It was the Hajriyīn who in 1813 attacked Mutlaq, the Wahabite leader, slew him and expelled his force from the country; Sa'd, the son of Mutlaq, in revenge completely broke their power, and they have never entirely recovered their former position.

The subdivisions of the tribe are as follows:

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Location.</i> |
|------------------------|---------------------------|---------------------------|
| Bahārinah | 200 | Wāsil, Heili, and Hātūh |
| Bahārinah Habābasah | 80 | Wāsil, Dabik, and Qā' |
| Aulād Bu Heid | 300 | Rāk and Mintirib |
| Mahādinah and Mahāddah | 400 | Yāhis, Shāraq, and Shāhik |
| Mahāsinah | 400 | Ghabbi and Mintirib |

53. *Halālamah* (sing. *Hallāmi*)

A tribe of Trucial Oman, only 75 souls; Maliki in religion; settled in Abu Dhabi town, and attached to the Beni Yās.

54. *Āl Hamād* (sing. *Hamādī*)

A tribe of the Oman Sultanate, 500 souls, with some Bedouins amongst them ; Ibadhi in religion, Hināwi in politics ; settled at Barkah in Bātinah. The Bedouins range in Sharqīyah.

55. *Beni Hamīd*

A few at Heir in Shameiliyah.

56. *Beni Hamīm* (sing. *Hamīmī*)

A tribe of the Oman Sultanate, numbering 200 souls ; Ibadhi in religion, Hināwi in politics ; settled at Nizwa and Bahlah in Oman Proper and at Rostāq in Western Hajar.

57. *Beni Hammād* (sing. *Hammādī*)

A tribe of the Oman Sultanate, numbering 900 souls ; Sunni in religion and Hināwi in politics ; settled at Wudām in Bātinah.

58. *Hanādhilah* (sing. *Handhali*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; settled in Eastern Hajar at Ghubrat et-Tām in Wādi Tāyīn ; at Samā'iyah, Khabbah, and Waljah in Wādi Khabbah ; Ghāfiri in politics, in religion Ibadhi.

59. *Harāsis*

These are few in number and only visitors to Murbāt in Dhofār. Their proper habitat, religion, &c., are unknown.

60. *Beni Harrās* (sing. *Harrāsī*)

A considerable tribe of the Oman Sultanate, numbering 4,000 souls ; settled in Western Hajar at Jammah (500 houses), Buweirid (25 houses), Mansūr (40 houses) in Wādi Fara' ; at Hillah Beni Harrās (100 houses) in Wādi Semā'il ; at Nakhl (65 houses) and Hibra (40 houses) in Wādi Ma'āwal ; at 'Awābi in Wādi Beni Kharūs and at Fīq in Wādi Mistāl. They also occur at Teimsa (40 houses) in Oman Proper. The ruling family is called Aulād Thineyyān ; the tribal capital is Jammah. In politics they are Ghāfiri, in religion Ibadhi.

61. *Beni Hasan* (sing. *Hasanī*)

A tribe of the Oman Sultanate, numbering 2,000 souls ; Ibadhi in religion, Hināwi in politics ; found in the Muscat district at

Qantab, Matrah, Dārseit, Sāru, Khuweir, and Ghubrah, all on the coast ; at Jāl, Bōshar Ibn ‘Amrān, Sād Felej, Ghallah, and Fuleij esh-Shām, all in Wādi Bōshar ; at Quram in Wādi ‘Adai and at Mizra‘ el-‘Alawi in Wādi Maih.

One of the sections is called ‘Amāriyah.

62. *Beni Bu Hasan* (sing. *Hasani*)

A tribe of the Oman Sultanate, numbering 5,000 souls or, with some subordinate tribes mentioned below, 7,000 souls ; Hināwi in politics and Ibadhi in religion with the exception of the Ahl Jebel section which is Azraqah Wahabite in religion. Their principal settlement is Beled Beni Bu Hasan in Ja‘lān, where they number about 4,000 souls ; about 500 are settled at Barkah and Hadhib in Bātinah, and a few at Jināh near Sūr and at Fita in Eastern Hajar. The subordinate tribes are mostly Bedouin, ranging near ‘Aqibah and in Jebel Mashā’ikh in Ja‘lān, and, except for one tribe, the Hāl ‘Umr, they are all robbers.

The settled portion grow dates and grain, and are well provided with camels. In language and appearance they do not differ from their Bedouin neighbours. They are nearly all armed with rifles of various kinds and are constantly fighting with the Beni Bu Hasan and the Beni Bu ‘Ali. Their divisions are :

| <i>Sections.</i> | <i>Fighting strength.</i> | <i>Sections.</i> | <i>Fighting strength.</i> |
|------------------|---------------------------|------------------|---------------------------|
| Darū‘ | 30 settled | Masārīr | 200 settled |
| Farārijah | 40 ,, | Rawājih | 100 Bedouins |
| Huwājir | 60 ,, | Shikālah | 100 settled |
| Beni Jābir | 70 ,, | Suwābi‘ | 100 ,, |
| Hāl Bu Matāni | 200 ,, | | |

Client tribes. All Bedouins except the Hāl ‘Umr.

Ahl Jebel, 60 households ; Azraqah Wahabite ; robbers.

Mashā’ikh el-Beled, 40 households ; Ibadhi ; robbers.

Mashā’ikh el-Jebel, 250 households ; Ibadhi ; robbers.

Beni Sarhān, 40 households, Ibadhi ; robbers.

Hāl ‘Umr, 100 households ; own 2,000 date-palms.

63. *Hasrūt* (sing. *Hasriti*)

A very small and poor tribe, practically all Bedouins, numbering 150 souls and distributed along the SE. coast of Oman and Dhofār ; Ghāfiri in politics, in religion Ibadhi.

64. *Beni Hawāl* (sing. *Hawāli*)

A very small tribe of the Oman Sultanate, numbering 100 souls ; settled in Heil and Muta'ārishah in Wādi el-Hilti ; Ghāfiri in politics, in religion Ibadhi.

65. *Hawāshim* (sing. *Hāshimi*)

A tribe of 1,000 souls in the Oman Sultanate ; settled in Western Hajar at Felej el-Wusta, Shabeikah, and Dāris in Wādi Fara', and in Oman Proper at Adam and Manah ; Ghāfiri in politics, in religion Ibadhi.

66. *Hawāsinah* (sing. *Hausini*)

A large and important tribe of the Oman Sultanate, numbering 17,500 settled and also some Bedouins ; Hināwi in politics, partly Sunni and partly Ibadhi in religion. They occupy the whole of the Wādi el-Hawāsinah, excluding the tributary Wādi Beni 'Umr ; nearly all of Wādis Sarrāmi and Shāfān in Western Hajar ; also most of the town of Khābūrah in Bātinah ; they are also found at Qasbiyat el-Hawāsinah in the sub-vilayet of Saham. Their capital is Ghaizein in Wādi el-Hawāsinah. They are generally at feud with the Beni 'Umr, who adjoin them on the west.

Wādi el-Hawāsinah is deep and narrow. The villages are built upon the hill-sides and the date-trees grow on artificial terraces to which spring water is conducted in channels : there are no wells. The houses are of stone and mud ; the crops besides dates are wheat, barley, bajri, maize, millet, lucerne, beans, sweet potatoes, and fodder grasses ; the Hawāsinah keep camels, cattle, sheep, goats, and donkeys. The fruits grown are limes, mangoes, grapes, olives, plums, pomegranates, figs, quinces, and almonds. Trade is carried on with Khābūrah and Suweiq.

The divisions of the tribe are :

Hawāmid.

Najāja'ah.

Aulād Rasheid.

Beni Sa'id.

Sawālim.

Beni Sinān.

67. *Beni Haya* (sing. *Hayā'i*)

A small tribe of 500 souls in the Oman Sultanate ; settled in Dhāhirah at Dhank town and in Bātinah at Sib and Laghshibah ; Ghāfiri in politics, in religion Ibadhi.

68. *Hikmān* (sing. *Hikmāni*)

A tribe found on the SE. coast of Oman ; the Barr el-Hikmān or mainland between Masīrah Island and Ghubbah Hashīsh is named after them. Mahōt is their principal settlement, but they also occur along the coast for 40 miles to the SW. of Ghubbah Hashīsh and at Murbāt in Dhofār, at Barkah and Wādi Manūmah in Bātinah.

Their number may be 800 souls. Seventy years ago they were an independent tribe, Ghāfiri in politics and Sunni in religion, regarded as cognate with the Jannabah ; but since that time they have partially lost their tribal individuality, those of Barr el-Hikmān having attached themselves to the Beni Bu 'Ali, while others have become Hināwis under the Sheikh of Abu Dhabi, to whom they pay annual visits, receiving presents from him.

69. *Beni Hilāl* (sing. *Hilālī*)

A small tribe of the Oman Sultanate, numbering 400 souls ; settled in Oman Proper at Bahlah and Nizwa ; Ghāfiri in politics, in religion Ibadhi.

70. *Beni Hina* (sing. *Hinā'i*)

A tribe of the Oman Sultanate, numbering 9,000 souls ; of Yemeni descent, Hināwi in politics and Ibadhi in religion. The Hināwi faction, formed in Oman at the beginning of the eighteenth century, derived its names from the Beni Hina, whose chief sheikh at that time, Khalf el-Quseir, was the first leader of the faction.

The Beni Hina dwell chiefly in Hajar and in Oman Proper. Their capital is Nizwa in Oman Proper, where they have 300 houses. Their settlements are given below, the number of houses being stated in brackets.

In Hajar. Qurein (100), Habbās (80), Heili (200), Qadīmah (40), Jammah (50), Naghzah (50), Hārithīyah (20), and Khōdh (120), all in Wādi Semā'il ; Hajrat esh-Sheikh (50), Hārat el-Jabah (80), Saqairīyah (30), and Shabeikah (40), all in Wādi 'Fara' ; Haweil (45), and Hōqain (200), in Wādi Beni Ghāfir ; Khān (40), in Wādi el-Jizi.

In Oman Proper. Nizwa (300), Bilād Seit (40), and Ghāfāt (50). In Bātinah : Liwa town (160). In Dhāhirah : Heil (100) and Dham (80).

There is a small section called Hawāqinah at Nizwa, and the Jabūr, though treated here as a separate tribe, is perhaps a branch.

The Beni Hina are brave and warlike, and were in 1905 at feud with the Jannabah, Darū', and Beni Kelbān.

71. *Hinādīs* (sing. *Hindāsi*)

A small tribe of the Oman Sultanate, numbering 150 souls; Ibadhi in religion and Hināwi in politics; settled at 'Adeibah in the Muscat district and at Ghalil in Bātinah.

72. *Hirth* (sing. *Hārithi*)

An important tribe of the Oman Sultanate, numbering 9,000 souls, excluding five client tribes who can muster 1,130 fighting men as detailed below. They are said to be of Nizāri descent, but now belong to the Hināwi faction; in religion they are Ibadhis.

The central division of Sharqīyah, called Baldān el-Hirth, with its villages and towns belongs entirely to the Hirth; their principal places are Ibra and Mudheirib, the former being the tribal capital. They are also found at Mudheibi, Nizwa, Samad, and Sib. The bulk of them thus are located between the Hajriyīn on the east and the Habūs on the west. Though they retain some of the characteristics of Bedouins they are chiefly occupied in agriculture and date-growing. A few of them are wealthy traders owning merchant vessels, and some who emigrated to Zanzibar have become men of substance and position there.

The Hirth do not deal with Sūr; their ports are Matrah and Muscat.

They are a warlike tribe, and now armed with rifles of various kinds.

Their principal sections (in 1905) were:

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Section.</i> | <i>Fighting strength.</i> |
|-----------------|---------------------------|-----------------|---------------------------|
| 'Āsirah | 150 | Maqādhah | 150 |
| Barāwanah | 250 | Marāhibah | 100 |
| Ghayūth | 150 | Mashāhibah | 150 |
| Aulād Hadām | 200 | Matāwabah | 150 |
| Aulād Hadri | 150 | Rashāshidah | 200 |
| Aulād Harfah | 150 | Saqūr | 100 |
| Khanājirah | 300 | Samrah | 300 |
| Ma'āmir | 280 | Hāl Sinā'u | 300 |
| Maghārah | 100 | | |

The five client tribes, all Ibadhis and largely Bedouins, were (in 1905):

| <i>Tribe</i> | <i>Fighting strength.</i> | <i>Habitat.</i> |
|---------------|---------------------------|--|
| Dawakah | 100 | Barkah, Shakhkhīt, and Bu Mahār in Bātinah |
| Muwālik | 500 | Wādi Beni Khālid |
| Nuwāfil | 80 | Bu 'Abāli, Sha'ibah, and Majiz en-Nuwāfil in Bātinah |
| Āi Bu Rasheid | 170 | 'Abbāsah and Khadhra in Bātinah |
| Shabūl | 280 | Heyyadh, Sohār town, and Wādi Bōshar |

73. *Hishm or Beni Hāshim* (sing. *Hāshimī*)

A tribe of the Ja'lān and the Eastern Hajar districts of the Oman Sultanate; they are Nizāri by descent, Ghāfiri in politics, in religion partly Ibadhi and partly Sunni. They are supposed to number about 8,000, of whom about 6,500 are settled at Kāmil (200 houses), Didu (50 houses), Humeidha (15 houses) and Buweirid (55 houses) in Ja'lān; at Tahwa (60 houses) near Jebel Khadhar; at Zilaft (50 houses), 'Adhfein (200 houses), Halfah (95 houses), Badh'ah (150 houses), Siq (180 houses), and Sibt (160 houses) in the lower course of Wādi Beni Khālid; a few are found at Khabbah in Wādi Khabbah, and at Sūr in Bilād es-Sūr they have perhaps 80 houses. There are also about 1,500 Bedouins belonging to the tribe, who own some 500 camels, 250 donkeys, 700 cattle, and 8,000 sheep and goats.

They command the road from Sūr to Ja'lān above Rafsah, and can close it at pleasure. The whole of the Wādi Beni Khālid is under their control, for the other tribes inhabiting it are always disunited, and pay dues, it is said, to the Hishm.

The Hishm always supported Seyyid Tūrki when Sultan of Oman (1871-88) and were even with him at the capture of Matrah from 'Azzān in 1871. They took part with his son and successor, Seyyid Feisāl, in the crisis at Muscat in 1895, under the leadership of 'Abdullah ibn Sālim of the Beni Bu 'Ali.

Sections, &c., as obtaining in 1905 :

| <i>Sections.</i> | <i>Fighting strength.</i> | <i>Habitat.</i> | <i>Religion.</i> |
|------------------|---------------------------|-----------------|------------------|
| Hirzah | 150 | Kāmil | Sunni |
| Hishāshimah | 200 | Kāmil | " |
| Kuwāshim | 200 | Humeidha | " |
| Marāhibah | 300 | Didu, Siq | " |
| Aulād Nāsir | 200 | Buweirid | " |
| Beni Rāshid | 300 | Badh'ah, Siq | Ibadhi |
| Beni Seif | 300 | Halfah | " |
| Sarāhimah | 200 | 'Adhfein, Sibt | " |
| Thuwāni | 50 | Zilaft | " |
| Tuwā'i | 200 | Sibt | " |
| Beni 'Umr | 400 | Kāmil, Siq | " |
| Zaheimiyin | 200 | Wādi Khabbah | " |
| Zeiyūd | 150 | Didu, Kāmil | Sunni |

74. *Hūwalah* (sing. *Hōli*)

A tribe numbering 17,000 outside Oman, but represented in Oman by 1,500 souls, in religion partly Maliki; some Shafei settled in Shārjah town. They have altogether lost their fighting qualities and are given up to money-making.

75. *Huyūd* (sing. *Heidi*)

A tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Dhiyān in Bātinah.

76. *Āl Bu 'Isa*

A small Bedouin tribe of Ja'lān who occasionally visit Masīrah Island for nefarious purposes, ostensibly as fishermen but really as wreckers.

77. *Beni 'Isa* (sing. *'Isā'i*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, originally Ghāfiri but now (1905) Hināwi in politics; settled in Western Hajar at Hībi in Wādi Sarrāmi,

| | |
|------------|---------------------|
| Ghadheifah | } in Wādi 'Āhin. |
| Ghareifah | |
| Khābt | } in Wādi el-Hilti. |
| 'Ablah | |
| 'Abeilah | |

78. *Ja'far*

These are about 100 in number and found in Murbāt, Dhofār. Nothing is known about them.

79. *Beni Jābir* (sing. *Jābiri*)

An important and in every way superior tribe of the Oman Sultanate, also the strongest numerically. They are smarter in dress, more intelligent, and better educated than most other tribes. They claim descent from the tribe of Dhubyān, famous in Arab poetry, and are at bitter enmity with the Beni Ruwāhah, who descend from the rival tribe of Abs.

The total number of the tribe is 25,000 souls, and they are found chiefly in Hajar. Their principal seat is the group of the three valleys of Hilam, Tīwi, and Shāb, known collectively as Wādi Beni Jābir I (to be distinguished from the Wādi Beni Jābir II, the western tributary of Wādi Semā'il). Hilam and Tau are equally regarded as their tribal capital. They are widely dispersed, but keep

in touch and act as a body, and have often been used to close the passes leading to Muscat against the Sultan's enemies in Sharqīyah.

Further details of their distribution are given below against each section of the tribe.

In politics they are Ghāfiri, in religion Ibadhi.

Subdivisions, &c., as obtaining in 1905.

| <i>Section.</i> | <i>Fighters.</i> | <i>Habitat.</i> |
|-----------------|------------------|--|
| Aulād Burhān | 400 | Seijah in Wādi Beni Jābir II (tributary of Wādi Semā'il) |
| Dafāfi | 50 | Hājir in Wādi Semā'il |
| Beni Fahd | 200 | Firjāt in Wādi Beni Jābir II |
| Beni Falit | 240 | Qaiqa in Wādi Beni Jābir II |
| Beni Ghadānah | 240 | Bimah } Fins } on the coast of E. Hajar |
| Ghazāl | 150 | Daghmar } Dhibāb } on the coast of E. Hajar |
| Beni Hadhrami | 400 | Seima in Oman Proper. Wādi Semā'il |

(There is some confusion between this section and the distinct tribe of the Beni Hadhram.)

| | | |
|--------------|-----|--|
| Aulād Hameid | 180 | Muqazzih in Oman Proper |
| Beni Harb | 240 | Majāzah in Wādi 'Andām |
| Beni Ibrāhīm | 240 | Wādi Semā'il |
| Aulād Khamīs | 160 | Wādi Semā'il |
| Aulād Lurhān | 300 | Wādi Semā'il |
| Ma'āmarah | 400 | 'Amq and Felej el-Qabā'il in the Sohār sub-vilayet |
| Beni Mazrū' | 240 | Hil in Wādi Beni Jābir II |

(Some regard the Mazārī' of Wādi Fara' as of this section.)

| | | |
|---------------------------|-----|--|
| Beni Muqīm | 600 | Ghail esh-Shāb, Jahl and Jeilah in Wādi Shāb; Tiwi, Seima, Mibām, and Amq in Wādi Tiwi |
| Aulād Nāsir | 320 | Wādi Hilam |
| Beni Qurwāsh | 160 | Wādi Semā'il |
| Aulād Rāshid | 480 | Wādīs Hilam, Tiwi, and Tau |
| Aulād Rāshid ibn 'Āmir | 240 | Wādi Semā'il |
| Beni Sa'd | 240 | Wādi Semā'il |
| Āl Saba' | 70 | Samā'iyah and Khabbah in Wādi Khabbah |
| Aulād Saheim | 140 | Bir and Misfah in Wādi Beni Jābir II |
| Aulād Sa'id | 160 | Hōb in Wādi Beni Jābir II |
| Aulād Salīm | 240 | Jeilah in Wādi Beni Jābir II |
| Salūt | 640 | Hilam in Wādi Hilam and most villages of Wādi Tiwi; Ghallah in Wādi Bōshar |
| Sha'ibiyīn or Shu'aibiyīn | 350 | Kabda and Kalhāt and Halfah in Wādi Beni Khālid |

(Those of Kalhāt went over in 1907 to the Hināwis and have allied themselves to the Beni Bu Hasan.)

| | | |
|------------|-----|--------------------------------------|
| Shajbiyīn | 200 | Wādi Semā'il |
| Aulād Wādi | 80 | Bidbid and elsewhere in Wādi Semā'il |

80. *Jabūr* (sing. *Jabūri*)

A tribe of the Oman Sultanate, perhaps a section of the Beni Hina, numbering 700 souls ; Ibadhi in religion and Hināwi in politics ; settled at Mutahaddamāt in Wādi 'Adai and at Hifri in Wādi Beni Kharūs.

81. *Jadqāl*, or *Zidjāl* (sing. *Zidjāli*)

A tribe of Persian Mekrān, now reckoned there as Baluchis, and said to have come from Sind. In Oman they number 10,000 souls ; Sunni in religion. They occupy an entire suburban quarter of Muscat town and are found at Matrah, and generally wherever a Baluchi settlement exists. They have been introduced into Oman at various times as mercenary soldiers.

82. *Jahādhim* (sing. *Jahdhami*)

A tribe of the Oman Sultanate, numbering 500 souls ; Ibadhi in religion, Hināwi in politics ; settled at Samad in Sharqīyah.

83. *Jahāwar* (sing. *Jauhari*)

A tribe of the Oman Sultanate, numbering 4,000 souls ; settled in Western Hajar at Heilein and Mabrah in Wādi Mabrah ; at Litheibāt, 'Aqair, Heyyadh, Khabt, 'Ablah, and 'Abeilah in Wādi el-Hilti. Ghāfiri in politics, in religion Ibadhi.

84. *Jelājilah* (sing. *Jaleijali*)

A tribe of Trucial Oman, numbering only 50 souls ; settled in Furfār, Heil, and Indūk. Divided in allegiance between the Sheikh of Shārajah and his rival, the rebel Sheikh of Fujeirah.

85. *Jannabah* (sing. *Janneibi*)

A large tribe of the Oman Sultanate, Yemeni by extraction, but now belonging to the Ghāfiri faction, and Sunnis in religion. They number in all about 12,000, of whom 3,000 are nomads. Their tribal capital is Sūr, but they possess also Masīrah Island, and interspersed with the Hikmān and Āl Wahībah occupy in a desultory fashion the SE. coast of Oman from Ras Jibsh, where they have a village, to the borders of Dhofār ; some of them visit Murbāt in Dhofār ; the cave dwellings on Ras Sājar and the small hamlet of Safqōt at the west end of Dhofār are said to be occupied by them. A few fesinde among the Hikmān of Mahōt, and detached colonies are

found at Bahlah, Khadhra Bin Daffā', and 'Izz in Oman Proper and at Wādi Manūmah in Bātinah.

It is necessary to distinguish the settled portion, resident chiefly at Sūr, from the migratory, pastoral, and fishing sections farther south. The former, known in common with some of the Beni Bu 'Ali as 'Sūris', own and navigate a large number of sea-going vessels which run to Bombay, Zanzibar, and the Red Sea; they are also merchants having large depots at Sūr, and the Hajriyīn of the interior carry on all their foreign trade through them.

The pastoral portion are dark skinned, thin and under-sized, but not ill-looking; they wear their hair long and confine it round the head with a leather thong. They are disliked by their neighbours, and appear to have little or no religion. In the cool season they come down to the coast with their herds of camels and goats, which are said to be very large, retreating again to caves on the hills on the approach of the SW. monsoon. It has been noticed that those who fish are of a lighter complexion than the rest, and that their cranial and facial type is peculiar to themselves.

As a tribe the Jannabah bear an evil reputation. Those of Sūr indulged in slave-dealing and even piracy as long as these courses were open to them, while those of the SE. coast are wreckers and robbers to a man. They have a perpetual feud with the Āl Wahībah, the enmity between them being more deadly than between any other tribes in Oman.

Their subdivisions and fighting strength are given below :

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Habitat.</i> |
|-----------------|---------------------------|------------------------------------|
| 'Arāmāh | 400 (underestimated) | Sūr. |
| Fawāris | 600 " | Sūr, in Ja'lān and Masīrah Island. |
| Ghayyālīn | 450 " | Sūr and Masīrah Island. |
| Maja'alah | 300 " | Nomad. |
| Makhānah | 500 " | Sūr and Masīrah Island. |

86. *Yāl Jarād* (sing. *Jarādi*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, Hināwi in politics; settled at Bu 'Abālī, Masna'ah, and Marāghah in Bātinah. A few are Bedouin.

87. *Jissās* (sing. *Jissāsi*)

A small tribe of the Oman Sultanate, numbering 350 souls; settled at Kubārah in Dhāhirah and at Bahlah in Oman Proper; Ghāfiri in politics. Those settled at Kubārah are subordinate to the Ya'āqīb of 'Ibri.

88. *Beni Ka'ab* (sing. *Ka'abi*)

A tribe of about 7,250 souls in the interior of the Oman promontory, having their head-quarters at Mahadhah, in the neighbourhood of which most of them are found. There are some about the head of Wādi el-Qōr, and also in the Sultanate at Hadaf in Wādi Hatta and at Haseifin, Sūr el-'Abri, and Tareif in the Liwa sub-vilayet of Sohār. They number 1,250 in the Oman Sultanate and 6,000 in Trucial Oman. In politics they are Ghāfiri, in religion Sunni.

Their principal sections, &c., are :

| <i>Section.</i> | <i>Habitat.</i> | <i>Number.</i> |
|-----------------|--|--------------------|
| Drisah | Wādi Shiya | 150 nomads |
| Makātīm | Mahadhah and Kahal | 600 settled |
| Misā'id | Wādi Bu Jila'ah | 350 " |
| Miyādilah | Wādi el-Hayūl and Shibakah in W. Qahfi | 500 " |
| Miyā'isah | Jaweif and Sharam in Wādi Khadhra | 150 " |
| Mizāhamiyīn | Mahadhah | 50 " |
| Naweiijiyīn | Khatwah in Wādi Bu Sa'd, Khabbein, Zāhar, and Subeithah in Wādi 'Abeilah affluent of Wādi el-Jizi | 1,400 " |
| Salālāt | Mahadhah | 300 " |
| Sawālim | Nawei'i | 300 " |
| Shweihiyīn | Wādi Shweihah and Shibakah in Wādi Qahfi | 1,000 mostly nomad |

(A clan of Shwaihīyīn known as Hibnāt are found in Shibakah.)

| | | |
|-------------|---|-------------|
| Ahl Yidhwah | Mahadhah, Kahal, and Sharam in Wādi Khadhra | 600 settled |
| Zaheirāt | Mahadhah and Nawei'i | 300 " |

89. *Beni Kaheil* (sing. *Kaheili*)

A small tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Ghāfiri in politics ; settled at Majīs in the sub-vilayet of Sohār.

90. *Beni Keleib* (sing. *Keleibi*)

A tribe of the Oman Sultanate, numbering 1,400 souls ; settled in Western Hajar at Kitnah, Rābi, Heil Ibn Suweidān, Khaweirij, and Wāsīt in Wādi el-Jizi and its tributaries : Ghāfiri in politics, in religion Sunni. They are divided into three sections :

Hadādinah (sing. Haddāni) at Rābi.

Rasheidāt (sing. Rasheidi) at Heil Ibn Suweidān.

Shawāmis (sing. Shāmsi) at Kitnah, Wāsīt, and Khaweirij.

91. *Beni Kelbān* (sing. *Kelbāni*)

A tribe of the Oman Sultanate numbering about 8,000 souls, inhabiting both slopes of Western Hajar. On the Dhāhirah side they are found at Maqniyāt (740 houses), which is their tribal capital, at Sammah (60 houses), at Khadal (100 houses) on an affluent of Wādi Dhank, and at Miskin (200 houses), Najeid (40 houses), and 'Āridh (300 houses) in Wādi el-Kebīr, and at 'Ibri. On the Bātinah side their villages are Zūla (20 houses) in Wādi Beni Ghāfir, Deiqarah (25 houses), Hiyāl (70 houses), Minzifah (25 houses), and Raqayyid (25 houses) in Wādi Mabrah, and Rattah (90 houses) in Wādi Šarrāmi. There are also 30 houses of theirs at Bahlah in Oman Proper. There are no Bedouins among them. In politics they are Ghāfiri, in religion Ibadhi. In 1883 they sided with the Sultan of Oman.

Their subdivisions are :

Aulād 'Ameirah, 300 households in Maqniyāt and Miskin.

Ghabābin, 200 households in Maqniyāt.

Jarāwinah, 720 houses in Maqniyāt, 'Āridh, and Khadal.

Aulād Sinān, 200 households in Maqniyāt.

Aulād Subeih, 150 households in Maqniyāt and Miskin.

Beni Tiyyūm, 20 households in Zūla, in Wādi Beni Ghāfir.

There is also a section or subsection called Quyūdh found at Raqayyid.

92. *Āl Bu Kelbi* (sing. *Kelbāni*)

A tribe of Trucial Oman, numbering only 70 souls, perhaps forming a subsection of the Āl Bu Khareibān section of the Na'im. They are settled in 'Ajman town.

93. *Aulād Kāsib* (sing. *Kāsibi*)

A small tribe of the Oman Sultanate, numbering 400 souls, all Bedouins, found round Sūr in Eastern Hajar : Ghāfiri in politics, in religion Ibadhi. Formerly they were a section of the Jannabah ; now they are incorporated in the Beni Bu 'Ali.

94. *Āl Kathīr* (sing. *Kathīri*)

The principal tribe in Dhofār Proper, where all the villages except Tāqa belong to them ; they are represented in the Samhān hills

also by several sections who act as a partial counterpoise there to the uncivilized Qaras. A few emigrants of the tribe are settled at Dōhah in the Muscat district near Muscat town.

The tribe numbers 4,500, of whom 2,500 are settled and 2,000 nomad.

The settled Kathīr are agriculturists and grow bajri, maize, millet, cotton, and a little wheat and sugar-cane. They also grow coco-nuts for home consumption only; no dates; tobacco in small quantity—not enough for home consumption even; water and musk melons, papai, and a few plantains and mulberries. In the way of vegetables they have bindis and chilis (red pepper). Ploughs are not used; the ground is worked with spade or hoe. Fish abound and acres of small fish called 'a'id, resembling the sardine, may be seen drying near villages.

They wear their hair long, tied by a fillet round their heads; Seyyids, however, and the poorest classes have their heads shaved. For clothing they ordinarily have only one garment, a dark blue sheet, 9 ft. by 4½ ft., which forms a kilt by day and a sheet by night.

The subdivisions of the settled portion are :

Beit 'Ali ibn Badr, 150 families.

Beit 'Amr ibn Mohammed, 40 families.

Āl Fādhil, 120 families.

Bu Ghawwās, 150 families.

Beit el-Marāhīn or Marhūn, 50 families.

Āl Mohammed ibn Hamad, 150 families.

Shanāfirah, 225 families.

This section is loyal to the Sultan of Oman; they are said to have been 'Awāmir originally, but are now reckoned Āl Kathīr.

The Bedouin sections are :

Beit Bekhīt ibn Sālim, Beit el-Hamar, Beit Jadād, and Beit Masan. They own cattle and camels and collect frankincense like the Qaras. They arrange their hair in a top-knot instead of binding it with a fillet. Their dialect differs from that of other Bedouins of Oman and has not been investigated yet.

The Āl Kathīr are a Hināwi tribe, and claim to have emigrated from Hadhramaut three centuries ago, conquering Dhofār Proper and establishing a capital at Dahārīz. In religion they are Ibadhis. They are at constant feud with the Qaras, whom in their arms, clothing, and habits they resemble.

95. *Ahl Ras el-Kheimah*

A tribe of Trucial Oman, numbering 2,000 souls, all resident in the town of Ras el-Kheimah. They are a mongrel race formed by the fusion of various Arab tribes.

96. *Beni Khālid* (sing. *Khālidī*)

An Arab tribe of Eastern Arabia who formerly had a very large range (see pp. 84 f., 608). They are still predominantly Bedouin, but here only the portion in Oman is dealt with, and that portion is settled in the Oman Sultanate at 'Abbāsah, Hajeirah, Khōr el-Milh, and Manātīf in Bātinah. Here they number 5,500 souls; Sunni in religion and Hināwī in politics.

97. *Āl Khameyyis* (sing. *Khameisi*)

A small Bedouin tribe, numbering 400 souls, found in Oman Proper; Ghāfiri in politics, in religion Ibadhi.

98. *Khamārah*

A tribe of Trucial Oman, numbering 375 souls, all resident in Abu Dhabi town. They are Maliki in religion. They came originally from Khamir in Persia, and claim connexion with the 'Utūb.

99. *Yāl Khamīs* (sing. *Khamisi*)

A tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwī in politics; settled at Khabbah and Sha'ibah in Bātinah.

100. *Beni Khāmmārah* (sing. *Khammāri*)

A tribe of the Oman Sultanate, numbering 400 souls; Ibadhi in religion and Hināwī in poitics; settled at Sūr Heyyān in Bātinah.

101. *Beni Kharūs* (sing. *Kharūsi*)

A tribe of the Oman Sultanate, numbering 4,500 souls, of whom 1,500 are Bedouins. They inhabit the northern slopes of the Western Hajar and are settled at Misfāh (45 houses), 'Aliya (80 houses), Taqab (12 houses), Istāl (80 houses), Saneiba' (80 houses), Shau (10 houses), Hijār (90 houses), Tau esh-Sheikh (20 houses),

'Awābi (70 houses), and Felej Beni Khazeir (20 houses), all in Wādi Beni Kharūs ; at Nakhl in Wādi Ma'āwal they have 40 houses. Hijār is their tribal capital. The Bedouin section of 1,500 souls is named Yāl Khameyyis. They possess 150 camels, 300 donkeys, 150 cattle, and 2,000 sheep and goats.

The Beni Kharūs are Ghāfiri in politics and Ibadhi in religion.

102. *Khazeimāt* (sing. *Khazeimi*)

A tribe of the Oman Sultanate, numbering 500 souls ; Ibadhi in religion and Hināwi in politics ; settled at Haseifin Sūr el-Khazeimāt.

103. *Khazeir* (sing. *Khazeiri*)

A tribe of the Oman Sultanate, numbering 450 souls ; settled at Nakhl in Western Hajar ; Ghāfiri in politics, in religion Ibadhi.

104. *Beni Khazam* (sing. *Khazami*)

A tribe of the Oman Sultanate, numbering 400 souls ; Ibadhi in religion and Hināwi in politics ; settled at Siya, 'Arqi, and Habūbiyah in Wādi Sarein in the Muscat district.

105. *Khōjah*, known to Arabs as *Lawātiyah*

The head-quarters of the Khōjah sect in the Persian Gulf are at Matrah, where they number about 1,050 souls ; but they are found also at Khābūrah (125 souls), Sohār town, Suweiq (30), Barkah and Masna'ah in Bātinah ; at Quryāt (1 family), and at Gwādar (300 souls) ; some also at Dibai, Ras el-Kheimah, and Shārjah towns. In Matrah the entire community lives in a large fort or enclosed quarter upon the sea beach for security and privacy (see above, p. 258). They marry for the most part only among themselves. About 10 families now adhere to Āgha Khān of Bombay ; the rest have been converted to Thein 'Ashari Shiism, but preserve to some extent their old social usages and customs. The majority are petty merchants and shop-keepers ; a few of them share in the trade between India and Oman, importing rice from Calcutta, piece-goods, oil, and drugs from Bombay, and exporting dates and dried fish. In the ports they are mostly British subjects. A few have acquired land.

106. *Aulād Kuleib* (sing. *Kuleibi*)

A tribe of the Oman Sultanate, numbering 100 souls ; Ibadhi in religion and Hināwi in politics ; settled at 'Adeibah in the Muscat district.

107. *Kunūd* (sing. *Kindi*)

A scattered Ghāfiri tribe of Oman, Ibadhis in religion, numbering 1,500 souls, all settled. They are found at Nizwa in Oman Proper, where they have 40 houses, and which may be regarded as their tribal capital; at Nakhl (50 houses) in Wādi Ma'āwal; at Saheilāh (100 houses), Mileyyinah (15 houses), Heil esh-Shiya (10 houses), Heil er-Rafsah (60 houses), and Thiqbah (20 houses), in Wādi el-Jizi and its tributaries; at Heil, Ghāllah (20 houses), and Furfūr in the Shameiliyan tract, and finally in independent Oman at Bireimi village and in Mahadhah.

108. *Beni Lamak* (sing. *Lamki*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion and Hināwi in politics; settled at Lamki in Wādi Beni Ghāfir.

Qasra
Umm Himār) in Wādi Fara'.

109. *Ma'āwal* (sing. *Ma'wali*)

A tribe of the Oman Sultanate, numbering 8,000 souls; Ibadhi in religion and Hināwi in politics; settled in Wādi Ma'āwal in Western Hajar, where they own the villages of Āfi (1,000 houses), 'Areiq (40), Musilmāt (300), and part of Hibra (80); also at Khabbah (150) and Barkah (20) in Bātinah. There is also a Bedouin section by name Yāl Bin Rashīd. Āfi is the tribal capital. The Jalandite rulers of Oman, who flourished at the time of the conversion of the country to Islam, or somewhat earlier, are supposed to have belonged to this tribe.

The trade of Wādi Ma'āwal is with Barkah. Wheat, barley, lucerne, and beans are grown, and there are about 100,000 date-palms.

110. *Āl Bu Maheir* (sing. *Maheiri*)

A considerable tribe in Trucial Oman, found in all the coast towns. They have 400 houses in Dibai, 200 in Shārjah, 120 at Ras el-Kheimah, 100 at Abu Dhabi, 100 at Batin, 80 at 'Ajman, 60 at Khān, and 30 at Umm el-Qaiwein. By some, the Daheilāt of Abu Dhabi town are regarded as a section of the Āl Bu Maheir, who

in their turn are reckoned, in Abu Dhabi, as a section of the great Beni Yās tribe.

In all they number about 5,500 souls, of whom only about 100, in the Abu Dhabi principality, are Bedouin in their habits.

They are said to be of Mahrah stock and to have come originally from Hadhramaut.

In religion and politics they follow the Sheikh of the principality in which they happen to live.

111. *Mahārah* (sing. *Mahri*)

A tribe of Trucial Oman, numbering 1,250 souls, all resident in Ras el-Kheimah town, of which they form one of the main elements.

112. *Mahārib* (sing. *Mahāribi*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Hināwi in politics ; settled in Eastern Hajar, at 'Amqāt in Wādī Semā'il, and at Farfārah in Wādī Dhaba'ūn.

113. *Mahāriq* (sing. *Mahrūqi*)

A tribe of the Oman Sultanate, numbering 2,200 ; settled at Adam and Bahlah in Oman Proper and at Sanā'u in Sharqīyah ; Ghāfiri in politics, in religion Ibadhi.

The Beni Wāl form one of their sub-tribes.

114. *Mahārizah* (sing. *Maheirizi*)

A tribe of Trucial Oman, numbering 250 souls, sharing with the Sharqiyin two villages in Wādī Hām, viz. Masāfi and Tayyibah, where they keep some live stock and grow dates.

115. *Mahras*

A few in Murbāt in Dhofār. Nothing known about them.

116. *Aulād Mahriz* (sing. *Mahrizi*)

A tribe of the Oman Sultanate, numbering 800 souls ; Ibadhi in religion ; settled at Ba'ad in Wādi Tāyīn.

117. *Majālibah* (sing. *Majlabi*)

A tribe of the Oman Sultanate, numbering 150 souls ; Ibadhi in religion and Hināwi in politics ; settled in Eastern Hajar at Hillat el-Majālibah in Wādi Semā'il.

118. *Manādharah* (sing. *Mandhari*)

A tribe of the Oman Sultanate, numbering 1,850 souls ; Ibadhi in religion and Hināwi in politics ; settled in Western Hajar at Hawājiri, Hallah, and Mizāhīt in Wādi Fara' ; in Oman Proper at Izki and Saddi ; in Dhāhirah at Saleif ; in Muscat at Matrah.

119. *Manāsīr* (sing. *Mansūri*)

A Bedouin tribe of Trucial Oman, with head-quarters in Dhafrah ; their range is from El-Qatar on the NW. to the Bireimi oasis on the E., and they are found all over Dhafrah, but especially in Dhafrah Proper and Līwah ; also in Khatam. A few frequent the neighbourhood of Abu Dhabi town and visit the Bireimi oasis, and some are settled in the coast towns of Khān and Jumeirah. In all, they number about 1,400 souls, of whom only 100 are settled. Most of them winter in Qatar or its neighbourhood and summer in Līwah, where they have temporary villages of huts made of date-sticks and leaves, and possess as joint tribal property some date-groves. When their sojourn in Līwah is over for the year they close up their dwellings and stop up their wells with sand. Their principal grazing ground is in Dhafrah Proper, but in the summer they leave their camels in Beinūnah with those of the Beni Yās. They are Hināwi in politics and Maliki in religion.

They were formerly subject to the Wahabite Government, and in 1865 were understood to pay a contribution worth 2,000 dollars a year, chiefly in kind, into the Wahabite treasury ; now they are independent of all control, but maintain some intercourse with the town of Abu Dhabi and its Sheikh.

For the Bedouin Manāsīr, see above, p. 89 f.

120. *Manāwarah* (sing. *Maneiwari*)

A tribe of the Oman Sultanate, or possibly a branch of the Beni Bu Hasan, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Hadhib in Bātinah.

121. *Maqābil* (sing. *Maqbāli*)

A tribe of the Oman Sultanate, numbering 5,000 souls; settled for the most part in Western Hajar. Their villages are Khān (40 houses), Heil 'Adha (20 houses), and Hansi (20 houses) in Wādi el-Jizi and its tributaries; Muta'arishah (60 houses), Heil (40 houses), Litheibāt (25 houses), and 'Aqair (20 houses), in Wādi el-Hilti; Murri (60 houses), Mahbab (60 houses), Nizūk (20 houses), Madīnah (25 houses), and Salam (30 houses), in Wādi Beni Ghāfir. They have outlying settlements at Bāt (180 houses), in Wādi Sharsah, in Dhāhirah, and at 'Aweināt (50 houses), Himbār (90 houses), and Tareif (200 houses) in Sohār in Bātinah. Heil in Wādi el-Hilti may be regarded as their tribal capital.

The Maqābil belong to the Ghāfiri faction. In 1905 they gave trouble to the Sultan of Oman, and were expelled by his troops from a fort in Wādi el-Hilti.

The Beni Khail in Muta'arishah and the Samāh in Bātinah are sections of the Maqābil.

122. *Maqānnah* (sing. *Maqaini*)

A tribe of the Oman Sultanate, numbering 400 souls; Ibadhi in religion, Hināwi in politics; settled at Wudām in Bātinah.

123. *Marar* (sing. *Marri*)

A tribe found chiefly in the coast towns of Trucial Oman, but also in the interior; they have 200 houses at Shārjah in the Leyyah quarter, 40 at Abu Dhabi, and 30 at Dibai; besides these there are about 70 families of Bedouin Marar who inhabit Līwah in Dhafrah.

They claim to be a section of the Ahl Murrah, but their pretensions in this respect do not appear to be well founded.

Most of them are pearl-divers by occupation. In politics they are Hināwi, in religion they are Maliki Sunnis.

124. *Marāziq* (sing. *Marzūqi*)

A tribe of the Oman Sultanate, numbering 300 souls; Sunni in religion and Hināwi in politics; settled at Sūr Heyyān in East

Bātinah and at Hamām in Saham. They are supposed to be the same tribe as the Marāzīq of the Shībkūh district of the Persian coast, though the latter are Wahabites.

125. *Masākīrah* (sing. *Maskari*)

A Ghāfiri tribe of the Oman Sultanate, Ibadhi in religion, numbering in all 6,000 souls, of whom 1,600 are Bedouins. They inhabit the 'Alāyah or upper quarter of Ibra, sharing that town with the Hirth, and also occupy Yahmadi and other villages of the Baldān el-Masākīrah division of Sharqīyah. Some live at Bilād es-Sūr. They have at times been at feud with the Hirth, but in 1877 were suspected of aiding the Hārithi rebel, Sālih, pecuniarily.

The Bedouin Masākīrah are divided into three sections, viz. :

Faleihāt, 300 souls, owning 30 camels, 25 donkeys, 40 cattle, 200 sheep and goats.

Nahad, 500 souls, owning 50 camels, 40 donkeys, 30 cattle, 600 sheep and goats.

Masā'id or Masā'idah, 800 souls, owning 300 camels, 200 donkeys, 100 cattle, and 800 sheep and goats.

The principal Sheikhs are at Ibra and Yahmadi.

126. *Masālihah* (sing. *Maslahi*)

A small tribe of the Oman Sultanate, numbering 150 souls; settled at Qaryah in Oman Proper and in Wādi Beni Khālid in Eastern Hajar; Ghāfiri in politics, in religion Ibadhi.

127. *Mashāfirah* (sing. *Masheifari*)

A tribe of the Oman Sultanate, numbering 700 souls; Ibadhi in religion and Hināwi in politics; settled at Rumeis and Barkah in Bātinah and at Qābil in Sharqīyah, where some are Bedouins.

128. *Mashārifah* (sing. *Masharrafi*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Ibadhi in religion, Hināwi in politics; settled in and about the Wādi Fara' at Lamīm, Teima, Ghassah, Fuleij (or Faleij), Rafsah, and Mislaq in Eastern Hajar. They are entirely dominated by the Beni Bu Hasan.

129. *Mashā'ikh*

A few in Murbāt in Dhofār. Nothing known about them except that they are a sacred class.

130. *Matārish* (sing. *Matrūshi*)

A tribe of Oman, numbering 1,700 souls, of whom 1,000 are settled in Trucial Oman at Shārjah town and 700 in the Sultanate at Harādi and Mureir el-Kebīrah in Bātinah; Ghāfiri in politics, in religion Sunni.

131. *Mazāri'* (sing. *Mazrū'i* or *Mizra'i*)

A tribe of Oman, numbering about 6,400 souls, of whom 5,000 are in the Sultanate and 1,400 in Trucial Oman. In the Sultanate they are found at 'Alāyat el-Mazāri' and Wusheil in Western Hajar and at 'Aqr in Bātinah. In Trucial Oman they are found in Abu Dhabi and Dibai towns, in the village of Khān near Shārjah town, in Wādis Hām and Sfuni in the Ras el-Kheimah district, and in Wādi Sfei in the district of Shameiliyah.

They are as a rule Ghāfiri in politics and Hanbali in religion.

In Abu Dhabi territory they are regarded as a section of the Beni Yās.

132. *Mishāqisah* (sing. *Mashqasi*)

A tribe of the Oman Sultanate, numbering 600 souls; settled at Heil, Mizāhīt, and Wusheil in Wādi Fara'; Ghāfiri in politics.

133. *Miyāyihah* (sing. *Miyāhi*)

This tribe of the Oman Sultanate is also called Beni Ghāfir, but the alternative name is apt to lead to confusion between the Miyāyihah tribe and the Ghāfiri political faction to which the tribe belongs and to which it gave its name. It has not now, and never had, as a tribe, any dominant position in the Ghāfiri political faction: that the faction was named after it was due not to the strength of the tribe but to the personal energy and talents of its Sheikh, Mohammed ibn Nāsir, who commanded the faction in the earliest struggle against the Hināwi. The Tamīmah of the Miyāyihah is no longer head of the Ghāfiri faction.

The Miyāyihah number about 7,000 souls, all settled. Their villages are Dhab'a (25 houses), Kahaf (30 houses), Dhaweihir (20 houses), Tayyib (25 houses), Rijlah (20 houses), Qarti (40 houses), Ruweibi (15 houses), Difa' (30 houses), Marji (50 houses), Khafdi (30 houses), Tabāqah (20 houses), Dihās (20 houses), 'Amār (25 houses), and Zawājir (35 houses), all in Wādi Beni Ghāfir;

Khadhra (40 houses) in Wādi Sahtan; Rostāq (400 houses), Mizāhīt (65 houses), and Hazam (40 houses), in Wādi Fara'; Dariz (200 houses), in Wādi el-Kebir; Beit el-'Ainein (20 houses), in Wādi Saneisal; Wahrah (100 houses), in Wādi Sharsah; Bahlah (30 houses), in Oman Proper.

They are Ghāfiri in politics and Ibadhi in religion, except only those at Dariz, who are Sunni. Though not a very large tribe they were in 1881 simultaneously at feud with eight tribes and have a reputation for skill and courage in war.

A complete list of their subdivisions is not available. The few sections known are :

Beni Salmān, at Marji and Mizāhīt.

Salāmiyīn, at Dihās.

Maqārishah, at Bahlah.

Khanābishah, at Nizūk (20 houses) and Madīnah (25 houses) in Wādi el-Hōqain, a tributary of Wādi Beni Ghāfir.

134. *Muwālik* (sing. *Māliki*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, Hināwi in politics; settled at Barkah, Shakhākhīt, and Rumeis Bu Mahār in Bātinah, and at Dawwah in Wādi Beni Khālid in Eastern Hajar. They are dependent on the Hirth.

135. *Muwālikh* (sing. *Mālikhi*)

A tribe of the Oman Sultanate, numbering 700 souls; ? Ibadhi in religion, Hināwi in politics; settled at Hadd.

Their sections are :

Beni 'Āmir.

Beni Ghazal.

Beni Mahari.

136. *Beni Na'ab* or *Nu'abah* (sing. *Na'abi*)

A small but distinct tribe of the Oman Sultanate, numbering perhaps 1,500 souls; Hināwi in politics, religion unrecorded. Settled at Lājāl, which belongs to them, and at Manah in Oman Proper; at Siya and elsewhere in Wādi Sarein; in Wādi Mi'aidin; at Mazāra' in Wādi Tāyīn; in the hills on the right bank of the Tāyīn in the Wādi Dheiqah section they are shepherds and form a warlike section of the Beni Battāsh. They are possibly of non-Arab descent but are considered Arab now.

137. *Beni Na'mān* (sing. *Na'māni*)

A tribe of the Oman Sultanate, numbering 100 souls ; Ibadhi in religion, Hināwi in politics ; settled at Sanā'u in Sharqiyah. They took part in the attack on Muscat in 1895.

138. *Nabākhinah* (sing. *Nabhāni*)

A tribe of the Oman Sultanate which at the end of the sixteenth century furnished the rulers of Oman. They number only 600 and are settled at Sharqatein in Wādi Semā'il ; at Hammām el-Ā'li and Sunub in Wādi Bōshar ; and at Nakhl. They are Ghāfiri in politics, in religion Ibadhi.

139. *Na'im* (sing. *Na'aïmi*)

An important tribe of Oman with independent branches in Bahrein and El-Qatar. Only the main tribe is dealt with here. They number in all 13,000 souls, of whom 10,500 are settled and 2,500 Bedouins. In the Sultanate 4,500 are settled at Dhank town (660 houses), Sanqar (45 houses), Saneinah (200 houses) ; in Trucial Oman 3,500 at Heirah (250 houses), Hamriyah (250 houses), 'Ajman (25 houses), Dheid (30 houses), Haqālah (10 houses), and Shārjah town (100 houses) ; in independent Oman at Qābil (180 houses), Hafit (150 houses), Su'arah (100 houses), and Bireimi village (100 houses).

The Bedouins range over the entire central portion of the Oman promontory at its base. The district of Jau, in which the Bireimi oasis is situated, may be regarded as their head-quarters, but they predominate in Dhāhirah on the east, and on the west extend to Khatam, which they share with the Beni Yās and the Dhawāhir. In the winter some of them pasture their animals on the watershed between the Bireimi oasis and Sohār, and are an important factor in tribal politics at the head of Wādi Hatta. On the north their principal grazing ground is the plain of Jiri, which is shared by their Khawātir section with the Ghafalah tribe. In the direction of Shārjah the tract known as Gharif was once in their possession, but they were displaced by the Beni Ka'ab, who, in their turn, have had to cede it to the Beni Qitab.

Roughly speaking there are ordinarily 1,200 Na'im Bedouins in Trucial Oman, 900 in the Sultanate, and 400 in independent Oman.

Subdivisions :

The Na'im, whether settled or nomadic, belong to one of two main divisions—the Āl Bu Khareibān, who are said to be descendants

of Khazraj, and the Āl Bu Shāmis, who are said to be descendants of 'Aus. The following are some of the better-known sections of these two main divisions.

Āl Bu Khareibān sub-tribe :

'Aryān at Hafit, 140 souls.

Āl Bu Adhnein or Dhanein at 'Ajmān and elsewhere, 700 souls.

Hamīrat at 'Ajmān and elsewhere, 180 souls.

Khawātir at Hafit and the Jiri plain, 500 souls.

Qarātisah at Bireimi and Su'arah.

Āl Bu Kelbi of 'Ajmān town (perhaps a section).

Āl Bu Shāmis sub-tribe :

'Ayāl 'Aziz at Dhank town, 700 souls ; believed not to be really Na'im (see above, p. 550).

Darāwishah at Heirah, Hamriyah, Shārjah town and Ras el-Kheimah town, 1,500 souls.

('Ayāl) Hiyah or Ahiya in Dhank town, 150 souls.

Kilābinah at Hafit and Sanqar.

Shawāmis at Bizeili, Saneinah, and Dhank, 1,400 souls.

Wahā'ishah at Dhank town, 250 souls.

The Na'im are Ghāfiri in politics, and, with few exceptions, Hanbali in religion.

140. *Naqbiyīn* (sing. *Naqbi*) .

A tribe of Trucial Oman, numbering 1,800 souls ; Hanbali in religion and Ghāfiri in politics ; settled in Shārjah principality on the east side of the Oman promontory at Khōr Fakkān, Ghāllah, Lūlayyah, Zubārah, Dibah, Fahlein, Khatt, and Diftah. They are generally hostile to their neighbours the Sharqiyīn. They are all engaged in agriculture.

141. *Āl Bin Nāsir* (sing. *Nāsiri*)

A tribe of Trucial Oman, numbering 120 souls ; Sunni in religion ; all settled in Abu Dhabi town. They live by pearl-diving and fishing and petty trade apparently.

142. *Nidābiyīn* (sing. *Nidābi*)

A settled tribe of the Oman Sultanate, numbering 3,500 souls ; Ghāfiri in politics, in religion Ibadhi. Their villages are Lizugh, Mizra' Bu Ba'arah, Fankh, Da'sar, Sinsilah in Wādi el-'Aqq ; Mizra' and Mizra' el-Heitani in Wādi Seijāni ; Mahbūb, Hassās, and Sarūr in Wādi Semā'il ; Jarda in Eastern Hajar.

Though not a large tribe their position in Wādi el-'Aqq and Wādi Seijāni commands the principal route from Sharqiyah to Matrah and Muscat towns, and their services have frequently been retained by the Sultans of Oman to bar the progress of insurgents from Sharqiyah to the capital.

143. *Nidheiriyyin* (sing. *Nidheiri*)

A small tribe of the Oman Sultanate, numbering 300 souls, settled at Dawwah in Wādi Beni Khālid, in Eastern Hajar; Ghāfiri in politics, in religion Ibadhi.

144. *Nuwāfil* (sing. *Naufili*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion, Hināwi in politics; settled in Bātinah at Bu 'Abāli, Sha'ibah, Majiz en-Nuwāfil, and Masna'ah. They are dependent on the Hirth and a few are Bedouins.

145. *Beit el-Qalam*

A few at Murbāt in Dhofār. Nothing known about them.

146. *Qara*

A wild tribe in the Samhān hills in Dhofār, ranging from Sadah on the east to Rakhyūt on the west and inland as far as the country is habitable, which is not a great distance. They number about 5,000 souls, all nomadic except a few hundred settled at Kharifōt (30 houses), Murbāt (10 houses), Rakhyūt (65 houses), Sadah (20 houses), and Tāqa (20 houses). They call themselves Hakli, speak a language which has been described as a dialect of Mahri, and are commonly stated to be a branch of the Mahrah tribe. They differ greatly in appearance and character from the typical Arab, who regards them as heathens. They are classed as Sunnis of the Ghāfiri faction, but it is doubtful whether they are Arabs at all. They keep camels, cattle, sheep and goats, and subsist chiefly by collecting frankincense and other gums. They also do a little cultivation and a little business in hides and *ghi*. In winter they live in caverns which, if large enough, they share with their animals. One cavern at Dirbāt is 150' x 50' x 30'. A few have guns, the rest use iron swords, daggers, and even pointed throwing sticks. They carry a shield which serves also as a hat or water bucket or stool as desired. They quarrel and fight amongst themselves, and are a restless, irresponsible lot, but are not a resolute or really

dangerous tribe. They may annoy their neighbours by damaging their crops at night, but they never attack settled villages.

Their principal divisions are :

Beit 'Ak'āk, at Rakhyūt, 150 fighting men.

Barā'amah, in Samhān hills, behind Salālah, 160 fighting men.

Beit Hardān, in the hills near Rakhyūt, 70 fighting men.

Beit 'Isa, at Rakhyūt, 80 fighting men.

Beit Jabūb, in the hills, 160 fighting men.

Beit Qatan, in the hills, 150 fighting men.

Beit Ka'bōb, in the hills.

Beit Kishōb, in the hills, 170 fighting men.

Kathōb or Ma'ashani at Tāqa, and in the hills about Wādi

Dirbāt, 700 fighting men.

Beit Sa'id, in the hills behind Hāsiki, 300 fighting men.

Shamāsah at Rakhyūt, 90 fighting men.

Beit Tabōk, in the hills, 170 fighting men.

Beni (or Ahl) 'Umr, at Murbāt and in the hills near by, 1,200 fighting men. This section is friendly to the Sultan of Oman and has a subsection, Beit Makhayyir.

147. *Āl Bu Qarein* (sing. *Qareini*)

A tribe of the Oman Sultanate, numbering 400 souls ; Ibadhi in religion, Hināwi in politics ; settled at Dhiyān and Hajeirah in Bātinah. Some at Hajeirah are Bedouins.

148. *Qateit* (sing. *Qateiti*)

A tribe of the Oman Sultanate, very few in number ; Sunni in religion, Hināwi in politics ; settled in Khābūrah town.

149. *Qawā'id* (sing. *Qā'idī*)

A Bedouin tribe of Trucial Oman, numbering 250 souls. They range round about Shōkah in Wādi Hām ; some of them cultivate a little, and are semi-settled at Shōkali. They are believed by some to be an offshoot of the Mazārī', but this is doubtful.

150. *Qawāsīm* or *Jawāsīm* (sing. *Qāsīmī* or *Jāsīmī*)

This is the family or small tribe to which the ruling sheikh of Shārjah belongs ; it claims descent from the Prophet Mohammed. Outside Trucial Oman the subjects of Shārjah are sometimes spoken

of as Jawāsim, and a tribe which has submitted to the sheikh is said to have become 'Jāsimi'; to this fact is probably due the indiscriminate application in old British records of the term 'Joasmee' to all the piratical inhabitants of what is now Trucial Oman. The Trucial flag of 1820 unfortunately came to be known, and is still known, as the Jāsimi flag, and the Beni Yās of Abu Dhabi have consequently always shown a disinclination to fly it.

The genuine Qawāsim in Trucial Oman in 1905 only numbered 18 adult males. Other Qawāsim to the number of 650 occur at Duvvān in the Lingeh district of the Persian coast.

A tribe of Qawāsim, supposed to be identical with the genuine Qawāsim by some, while others hold it to be a section of the Nidā-biyīn, is settled in the Oman Sultanate at Miltiqa in Wādi Semā'il, Nafa'ah in Wādi Mansah, Felej el-Hijāri in Wādi Riseil, Mizra' el-'Alawi in Wādi Maih, and at Bandar Jissah on the Muscat coast.

This tribe numbers 1,100 souls.

151. *Beni Qitab* (sing. *Qitbi*)

A tribe of Oman, having a considerable range over the promontory and in Dhāhirah. They number about 4,800, of whom 2,500 are settled in the sultanate in the cluster of villages known as Aflāj Beni Qitab, in Dhāhirah, and 200 at Dheid, in the Shārjah principality. The remaining 2,100 are Bedouins, whose territory is bounded by the northern end of the Dheid plain, the towns of Shārjah and Dibai, the Bireimi oasis, and the western slopes of the promontory. The Bedouins muster 600 fighting men in their seven sections, as follows :—Farāriyah, 100 ; Hawāfir, 80 ; Khasāwinah, 120 ; Ma'āliyah, 40 ; Masā'id, 180 ; Midhāqarah, 30 ; Shibānāt, 50.

The Sheikh of Abu Dhabi has recently admitted the Beni Qitab to be clients of the Sheikh of Umm el-Qaiwein. In politics they are Ghāfiri, and in religion Sunni.

152. *Radeināt* (sing. *Radeini*)

A tribe of the Oman Sultanate, numbering 250 souls ; Sunni in religion, Hināwi in politics ; settled at 'Abbāsah in Bātinah.

153. *Rahbiyīn* (sing. *Rahbi*)

A tribe of the Oman Sultanate, numbering 5,000 souls ; Ghāfiri in politics, Ibadhi in religion ; settled in the upper part of Wādi Tāyīn and in Wādi Mansah and its tributaries. Wāsīt, between Wādīs Tāyīn and Mansah, is the seat of the principal sheikh.

The Suwābiq at Beyyadh is one of their sections, and the Aulād or Beni Mahriz at Ba'ad and Mizbur is perhaps another.

154. *Ramāh* (sing. *Ramhi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ghāfiri in politics, Ibadhi in religion; settled in Western Hajar, at 'Ain er-Ramāh, and not found anywhere else. They are goldsmiths.

155. *Beni Raqād* (sing. *Raqādi*)

A small tribe of the Oman Sultanate, numbering 250 souls; originally Yemeni, now Ghāfiri in politics and Ibadhi in religion; settled at Misfāh, Lānsab, and Ghallah in the Muscat district and at Badi'ah in Wādi Tāyin in Eastern Hajar.

156. *Al Bu Rasheid* (sing. *Rasheidi*)

A tribe of the Oman Sultanate, numbering 600 souls; Ibadhi in religion, Hināwi in politics; settled at 'Abbāsah and Khadhra in Bātinah. They are partly Bedouin and dependent on the Hirth.

157. *Beni Rāshid* or *Rawāshid*

A tribe of the Oman Sultanate, numbering 3,500 souls; Ibadhi in religion, Hināwi in politics; settled in Bātinah at Khishdah in Sohār; in Dhāhirah at 'Arāqi and Dariz in Wādi el-Kebir; in Oman Proper at Adam, Bahlah, Khadhra Bin Daffā' in Sharqiyah, and Nizwa in Sanā'u.

158. *Beni Rāsib* (sing. *Rāsibi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ghāfiri in politics and bigoted Wahabite in religion; settled at Wāfi in Ja'lān and at feud with the Beni Bu Hasan. Their sections are Aulād Fāris, Marāziqah, and Aulād Rabi'.

159. *Beni Riyām* (sing. *Riyāmi*)

A somewhat peculiar tribe of the Oman Sultanate, numbering 11,000 souls; Ghāfiri in politics, Ibadhi in religion; settled at Izki (450 houses), Kamah (20 houses), Manah (140 houses), Birkat el-Mōz (250 houses), Karsha (20 houses), Muti (300 houses), Nizwa (500 houses), Tanūf (40 houses), and Zikeit (15 houses), all in Oman Proper; also at Shareijah (100 houses), and Seiq (60 houses) in

Jebel Akhdhar ; also at Misfāh (100 houses) in Wādi Beni Kharūs, and at Hijār (50 houses) and Qōrah (40 houses) in Wādi Mistāl.

They are said to be of Yemeni descent and among the earliest Arab settlers in Oman. They are well to do and peaceable, but those of the hills are disliked as being irascible, slothful, immoral, and inhospitable ; the prejudice against them may be partly due to their disregard of Mohammedan principles in drinking a wine made by themselves from home-grown grapes. They are described as haggard and prematurely old and lacking the usual vivacity and strength of mountaineers. The women go unveiled and are sometimes of a clear ruddy complexion. Their sections are Jawāmid at Seiḡ and Shareiqiyīn at Misfāh.

160. *Riyāyisah* (sing. *Rīsi*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Sunni in religion, Hināwi in politics ; settled at Haseifin Sūr er-Riyāyisah in Bātinah, at Tawi in Western Hajar, and in Shinās town.

161. *Beni Ruwāhah* (sing. *Ruwāhi*)

An important tribe of the Oman Sultanate, numbering 18,500 souls ; Ibadhi in religion and Hināwi in politics, though said to be of Nizāri descent. Their principal seat is the upper part of Wādi Semā'il, called Wādi Beni Ruwāhah, which they monopolize, having 900 houses there ; but they also inhabit the lower villages of 'Adhdah (50 houses), Rissah (20), Rufeī'ah (80), Qarwāshīyah (50), Naghzah (50), Suharah (100), Hijrat Aulād Sa'ad (50), Jammār (75), Hijrat el-Bakriyīn (100), Ibrāhimīyah (40), Beit Weled el-Khalīlī (100), Subārah (50), Daqdaqain (20), and Tasāwīr (25). In Wādi Bōshar they are found at Fuleij esh-Shām (15), in Wādi Dima at Hājir (100), and in Oman Proper at Izki, Khadhra Bin Daffā' (60), Nizwa (4), and Saddi (10). In Wādi Mistāl they occur at Ghubrah Beni Ruwāhah (40) and Heil (40). The greater part of Wādi 'Andām belongs to them and the whole of Wādi Mahram.

They are a troublesome tribe ; they were against the Sultan of Oman from 1871 to 1888 consistently, and are supposed to be still very hostile ; but they can be bought, as they were in 1905, when the Sultan made use of them.

Half a mile below the village of Wabāl, in Wādi Beni Ruwāhah, is a wall with towers and a gate through which the highway leads. This is called Darwazah (door), and its object is to close the route up the valley. It is permanently held by a garrison of the Beni Ruwāhah.

The tribe apparently owns few camels, but many cattle, donkeys, sheep, and goats, and thousands of date-palms. They also go in for trade, market-gardening, cultivation, and transport.

The principal subdivisions of the Beni Ruwāhah are :

| <i>Section.</i> | <i>Houses.</i> | <i>Habitat.</i> |
|-------------------------|----------------|---|
| Aulād 'Ali | 200 | Wādi Mahram |
| Aulād 'Aqid | 95 | Wādi 'Andām |
| 'Awāmir | 200 | Rissah and Rufeī'ah in Wādi Semā'il, also Wādi 'Andām |
| Aulād 'Āyish | 200 | Wādi Mahram, &c. |
| Bahālil | | Naghzah in Wādi Semā'il |
| Aulād Bin Bahis | 30 | Sabārah in Wādi Semā'il |
| Bakriyīn | 160 | Hijrat el-Bakriyīn, Ibrāhimiyyah, and Sabārah in Wādi Semā'il |
| Aulād Barkat | 80 | Wādi Mahram |
| Aulād Hamad | 100 | Wādi Mahram |
| Beni Hamīm | 100 | Wādi Mahram |
| Aulād Harmal | 150 | Wādi 'Andām |
| Aulād Hasan | 180 | Wādi 'Andām |
| Beni Hāshim | 60 | Mihall in Wādi Semā'il, &c. |
| Aulād Husein | 50 | Wādi 'Andām |
| Aulād Ibrāhīm | 60 | Wādi Semā'il |
| Aulād Khalf | 70 | Wasād in Wādi Semā'il |
| Aulād Khalīl | 200 | Suharah and Beit Weled el-Khalīlī in Wādi Semā'il |
| Aulād Khamīs | 60 | Biyāq in Wādi Semā'il, &c. |
| Aulād Mas'ūd | 80 | Biyāq in Wādi Semā'il and Himamt, &c. |
| Beni Na'mān | 50 | Wādi 'Andām |
| Aulād Nāsir Moham-med | 20 | Wabāl in Wādi Semā'il |
| Qurūn | 70 | Suharah in Wādi Semā'il |
| Aulād Rāshid | 200 | Himamt, &c. |
| Aulād Sa'd | 100 | Hijrat Aulād Sa'd in Wādi Semā'il |
| Aulād Salīm | 120 | Wādi Mahram |
| Aulād Suleimān ibn 'Umr | 10 | Hibāt in Wādi 'Andām |
| Aulād Wakīl | 140 | Dighāl in Wādi Semā'il, &c. |

The Beni Ruwāhah occur also in Oman Proper and in some other places.

162. *Beni Sa'd* (sing. *Sa'di*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Ibadhi in religion, Hināwi in politics ; settled in Bātinah at Liwa town, Diwānij, and Asrār Beni Sa'd.

163. *Yāl Sa'd* (sing. *Sa'di*)

A large tribe of the Oman Sultanate, numbering 13,000 souls ; Hināwi in politics, Ibadhi in religion. They occupy a block of

territory 25 miles in length towards the east end of Bātinah, but a number of coastal villages in their tract are in other hands. Their traditional boundary on the east is the lower reach of the Wādi Beni Kharūs; on the west the farthest point they occupy is Khadhra. Their principal settlements are at Masna'ah (50 houses), Tau esh-Shawi (20), Tarif (60), Muladdah (400), Raqqās (100), Ghareifah (500), Sūr el-Qarat (200), Tharmad (250), Bat-ha Suweiq (600), Khadhra (230), and Sūr Heyyān (50). They are also found at Khabbah and Hadhib, the town of that name 5 m. E. of Khābūrah.

Among Arabs they are reputed unwarlike, mean spirited, and inhospitable. They are wealthy, owning hundreds of thousands of date-palms and a considerable area under grain, also many trading and fishing boats.

They pay nothing to the present Sultan, and have always been inclined to side with the 'Azzān branch of his family. On the whole, however, they give no trouble so long as they are left alone.

The principal divisions are :

| <i>Section.</i> | <i>Fighting strength.</i> | <i>Location.</i> |
|-----------------|---------------------------|--|
| Yāl Heyyiz | 700 | Muladdah, Bat-hah Suweiq, and Khadhra |
| Yāl Hilāl | 550 | Masna'ah, Sūr el-Qarat, and Tharmad |
| Khaneijarah | 400 | Masna'ah, Sūr el-Qarat, and Tharmad |
| Khuweitar | 300 | Tarif, Muladdah, and Raqqās |
| Maghābishah | 400 | Masna'ah, Tau esh-Shawi, Raqqās, and Khadhra |
| Shuweikāt | 300 | Khabbah and Hadhib |

Mention is made of another tribe of Yāl Sa'd in the Oman Sultanate numbering 150 souls; Ibadhi in religion but Ghāfiri in politics, settled at Dāris in Wādi Fara'. It is not stated whether they are connected with the Hināwi Yāl Sa'd.

164. *Yāl Sa'd* (sing. *Yāl Sa'di*)

A small tribe of the Oman Sultanate, numbering 150 souls; settled at Dāris in Wādi Fara'; Ghāfiri in politics, in religion Ibadhi.

165. *Sa'ādiyīn* (sing. *Sa'di*)

A tribe of the Oman Sultanate; Ibadhi in religion, and Ghāfiri, but subject to neighbouring Hināwi tribes in politics; numbering 700 souls, settled at Muqal in Wādi Beni Khālid.

166. *Al Bu Sa'id* (sing. *Sa'idi*)

This is the tribe of the Sultans of Oman; in politics Hināwi, in religion Ibadhi, with a few Sunnis among them. They number

6,000 souls, and are widely diffused. Their settlements are at Muscat town (8 houses), where they mostly belong to the sultan's family ; at Sawāqim (20 houses) in Wādi Mijlās ; Heil el-Ghāf in Wādi Tāyīn ; Dhiyān (65), Qasbiyat Āl Bu Sa'īd (20) in Bātinah ; at Hibra (80) in Wādi Ma'āwal ; at Fath Āl Bu Sa'īd (50) in Wādi Bōshar ; at Hārat el-Jabah (20) and Beit el-Qarn (5) in Wādi Fara' ; at Jammār (75) in Wādi Semā'il ; at Samad (50), Khadhar (25), and Sherī'at Āl Bu Sa'īd (10) in Wādi Samad ; at Adam (150), Birkat el-Mōz (20), Felej (20), Mahyūl (10), Manah (200), Nizwa (250), and Raddah (20) in Oman Proper.

167. *Sā'idah* (sing. *Sā'idi*)

A small tribe of the Oman Sultanate ; Ghāfiri in politics, Sunni in religion ; numbering 250 souls, settled at Dūt'in Wādi Dhank.

168. *Saleimiyīn* (sing. *Saleimi*)

A tribe of the Oman Sultanate, numbering 800 souls ; Ibadhi in religion and Ghāfiri in politics ; settled at Rumāniyah in Wādi Fara', Western Hajar.

169. *Yāl 'Abd es-Salām* (sing. *Salāmi*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Ibadhi in religion, Ghāfiri in politics ; settled in Dīl Yāl 'Abd es-Salām in Saham in Bātinah.

170. *Salāmiyīn* (sing. *Salāmi*)

A tribe of the Oman Sultanate, numbering 3,000 souls ; Ibadhi in religion, Ghāfiri in politics ; settled at Nakhl, and at Rumāniyah in Wādi Fara', Western Hajar.

171. *Salātīnah* (sing. *Saltāni*)

A tribe of the Oman Sultanate, numbering 100 souls ; Hināwi in politics and probably Sunni in religion ; settled at Furfār es-Salātīnah in Liwa in Bātinah.

172. *Sareiriyīn* (sing. *Sareiri*)

A tribe of the Oman Sultanate, numbering 100 souls ; Hināwi in politics and Ibadhi in religion ; settled at Nakhl in Western Hajar. Some of them are potters.

173. *Beni Sārikh* (sing. *Sārikhi*)

A tribe of the Oman Sultanate, numbering 300 souls ; Hināwi in politics, formerly Ghāfiri ; settled at 'Ain Beni Sārikh in Dhāhirah.

174. *Yāl Shabīb* (sing. *Shabībi*)

A tribe of the Oman Sultanate, numbering 250 souls ; Ibadhi in religion, Hināwi in politics ; settled at Masna'ah in Bātinah and Lizq in Sharqīyah.

175. *Shabūl* (sing. *Shabli*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Ibadhi in religion and Hināwi in politics ; settled at Sohār town in Bātinah, at Heyyadh, Heil 'Adha, Hansi, and Furfār in Western Hajar, and at Jifār in Wādi Bōshar. They are dependent on the Hirth.

176. *Beni Shaheim* (sing. *Shaheimi*)

A tribe of the Oman Sultanate, numbering 4,000 souls ; Ibadhi in religion, Ghāfiri in politics ; settled in Eastern Hajar in all the villages of Wādi Dima except Hājir.

177. *Shahā'irah* (sing. *Ashhari* or *Shahyāri*)

A tribe of Trucial Oman, numbering 125 souls ; Ghāfiri in politics ; settled at 'Asimah in Wādi Hām. They are considered to be aborigines.

178. *Beni Shahūm* (sing. *Shahmi*)

A tribe of the Oman Sultanate, numbering 900 souls ; Ibadhi in religion, Ghāfiri in politics. Settled in Western Hajar, at Sa'abah, and Bilād Shahūm in Wādi Beni Ghāfir.

179. *Beni Shakeil* (sing. *Shakeili*)

A tribe of the Oman Sultanate, Ghāfiri in politics, Ibadhi in religion, numbering 4,000 souls. Settled in Western Hajar at Umm Himār, Midān, Meihah, Sani, Maqham, Qaryah, and Heil Ghāfah ; in Dhāhirah at 'Aridh ; in Oman Proper at Bahlah, Bisya, and Seifam. Their tribal capital is Seifam.

180. *Shakhāriyīn* (sing. *Shakhāri*)

A small tribe of the Oman Sultanate ; Ghāfiri in politics and Ibadhi in religion ; settled at Felej esh-Shakhāriyīn in Wādi 'Āhin

in Western Hajar. They number 250 souls, and are allies of the Maqābīl.

181. *Shakūr* (sing. *Shakūri*)

A tribe of the Oman Sultanate; Ghāfiri in politics and Ibadhi in religion; numbering 500 souls, settled in Dhank town in Dhāhirah.

182. *Beni Shameili* (sing. *Shameili*)

A tribe of Trucial Oman, numbering 1,000 souls, originally Jews; settled at Shimil in Sir, except for a few who are nomads among the Shihūh in Ru'ūs el-Jibāl. They are now closely connected with the Shihūh and may almost be regarded as a section of that tribe. At Shimil, which they entirely possess, they have 4,000 date-palms and some live stock, including 50 camels.

183. *Shamūs* (sing. *Shamsi*)

A tribe of the Oman Sultanate, numbering 100 souls; Ibadhi in religion, Hināwi in politics; settled at Khōr el-Hamām in Saham.

184. *Shāqōsh*

These form a section of the Beni Ma'in of Qishm, and there are only a few of them. They are Ghāfiri in politics and reside at 'Ajmān town, where they have 12 houses. They are pearl-divers and fishermen.

185. *Sharā'inah* (sing. *Sharā'ini*)

A tribe of the Oman Sultanate, numbering 800 souls; Ghāfiri in politics and Ibadhi in religion; settled in Western Hajar at Beit el-Qarn in Wādi Fara' and 'Ain esh-Sharā'inah in Wādi Beni Ghāfir. They are allies of the Beni Kelbān.

186. *Sharqiyyin* (sing. *Sharqi*)

A tribe of Trucial Oman, numbering 7,000 souls, residing entirely within the jurisdiction of the Sheikh of Shārjah, found chiefly in the Shameiliyah tract and in Wādi Hām, but also in smaller numbers in the Jiri plain and in the Ras el-Kheimah district. Their principal settlements are at Bidyah (300 houses), Fūjairah (150), Gharfah (100), Marbah (100), Qareyyah (100), Qidfa' (100), and Ghāllah (70).

About half of those residing in the Shameiliyah tract have succeeded (1905), under the leadership of the Sheikh of Fūjeirah, in casting off the yoke of Shārjah. Their independence has not, however, been recognized by the British Government.

The occupations of the Sharqiyīn are various. They cultivate, fish, dive for pearls, trade with Muscat and Sib, grow dates, and keep live stock, according to the facilities of the place where they reside. Their sections are Hafeitāt, Yamāmahah, Hamūdiyyīn. Some claim the Jalājilah, Mahārīzah, and Zahūm as sections of the Sharqiyīn, but this is not certain.

187. *Shawāfi* (sing. *Shāfa'i*)

A tribe of the Oman Sultanate, numbering 400 souls ; Ghāfiri in politics and Ibadhi in religion ; settled at 'Aweināt in Sohār in Bātinah.

188. *Shawāmis* (sing. *Shāmisi*)

A tribe of the Oman Sultanate, numbering 100 souls ; Hināwi in politics ; settled at Habbās in Wādī Semā'il. There is a Shawāmis section of the Na'im and also of the Beni Keleib.

189. *Shihūh* (sing. *Shihhi*)

A peculiar tribe who inhabit the Oman promontory from Bei'ah northwards on the eastern coast, and from Khōr Khuweir northwards on the western coast. The whole of the Ru'ūs el-Jibāl district is in their occupation, except a few villages belonging to the Dhahū-riyīn. They also occupy Sha'am, Ghalilah, and Khōr Khuweir in the Shārjah principality and the village of Heil in Sir, and are found, too, at Saham town in Bātinah. Their number is roughly estimated at 21,500 souls, of whom 14,500 are on the coast and 7,000 in the interior. Those of the interior are described as Bedouin, but some of them have houses built of loose stone. The Shihūh are almost entirely included in the dominions of the Sultan of Oman. Only about 2,000 of those on the coast and a few of those in the interior are resident in Trucial Oman.

There is little intercourse between the coastal Shihūh and their brethren of the interior, many of whom never come down to the coast. The former are chiefly engaged in diving and wading for pearls and in fishing, though they keep goats and grow dates where they can : their food is chiefly fish which they catch, rice which they import, and dates which they grow and import. The latter are engaged in tending large flocks of goats and in agriculture. With irrigation from natural reservoirs in the hills they grow almost all the grain they want for home consumption. They live on the produce of their cultivation and their goats, and have nothing to do with the sea.

In religion the Shihūh, both settled and nomad, are mostly Shafeis, but from and including Sha'am and Bei'ah southwards on either side of the promontory they are now Hanbalis. As a tribe they are still imperfect Moslems; those in the hills have no mosques and are extremely superstitious, still offering sacrifices to the mountain Jinns. From the time of the Wahabite movement, however, they have given up worshipping at Mazārs or tombs of holy men.

There are two languages spoken amongst them. The more general is the Shihhi dialect of Arabic; the other is an Iranian dialect chiefly spoken at Kumzār, and on Lārak Island by the Kumāzirah subdivision of the Beni Shateir and their Dhahūriyīn relations. From this fact it is inferred that the Shihūh are a composite tribe, originally Arab, but now containing some Persian elements.

There are two main divisions of the tribe :

1. Beni Hadiyah.
2. Beni Shateir.

The coastal Shihūh regard only these two main divisions and classify themselves in detail by villages and not by subsections. In the interior the classification is by subsections.

The following is the classification by sections among the nomad Shihūh of the interior :

1. Beni Hadiyah.

| <i>Section.</i> | <i>Families.</i> | <i>Location.</i> |
|---|------------------|---------------------------|
| Beni Mohammed 'Abeid | 100 | The hills above Khasab |
| Beni 'Ali. Two clans of equal strength : (1) Ahl 'Aqabah; (2) Beni Yideid | 200 | Hills above Limah |
| Beni Ibrāhīm | 70 | Hills near Ras el-Kheimah |
| Khanāzirah | 100 | Seih above Khasab |
| Beni Hām Mazyūd | ? 100 | Hills east of Khasab |

2. Beni Shateir.

| | | |
|---------------|-----|-----------------------------|
| Beni el-Asamm | 70 | Musellih near Limah |
| Ahl Heil | 70 | Maskin el-Heil near Bei'ah |
| Beni Hamūd | 35 | Khabbah or Heir above Limah |
| Beni Kanar | 70 | Kaneif and Sahwah |
| Khanābilah | 90 | Raudhah, Salhad, Maqaleili |
| Mahābib | 60 | Various places in hills |
| Maqādhah | 60 | Saqtat near Dibah |
| Ahl Muqām | 100 | Khabbah Sōt near Dibah |
| Beni Murrah | 35 | Sal'alah and Ghishah |
| Qayyāshah | 100 | Beighūt |
| Sā'ad | 100 | Hills above Ghalīlah |
| Ahl Salhad | 180 | Salhad and Khabbat Sōt |

190. *Shiyābinah* (sing. *Sheibāni*)

A small Bedouin tribe of the Oman Sultanate, numbering 150 souls ; Ghāfiri in politics and Ibadhi in religion ; ranging round Adam in Oman Proper.

191. *Shiyādi* (sing. *Shidi*)

A tribe of the Oman Sultanate, numbering 300 souls ; Sunni in religion, Hināwi in politics ; settled at Sār esh-Shiyādi, Ghuweisah, and Abu Dhurūs in Saham in Bātinah.

192. *Shurūj* or *Sharūq* (sing. *Sharji*)

A tribe of the Oman Sultanate, numbering 650 souls ; Ibadhi in religion, Hināwi in politics ; settled at Samad town and Mukhtari' in Wādi 'Andām in Sharqīyah.

193. *Shweihiyin*

A tribe of Trucial Oman, numbering 2,050 souls ; Hanbali in religion ; settled in Dibai and Shārjah towns. The bulk of them are in Shārjah, where they have 400 houses.

194. *Beni Sinān* (sing. *Sināni*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Ghāfiri in politics and Sunni in religion ; settled at Quryāt and Sūr (Saneisalah) in the Eastern Hajar.

195. *Siyābiyīn* (sing. *Siyābi*)

A tribe of the Oman Sultanate, numbering 5,500 souls ; Ghāfiri in politics and Ibadhi in religion ; somewhat widely distributed, found chiefly in the Hajar and Muscat districts. Their tribal capital is Nafa'ah (300 houses) in Wādi Mansah ; other principal settlements are Sīb edh-Dhafar, Ghail ed-Dakk, Ghubrah, Dan, Bidbid, Mizra', Qurtā', Mileyyinah, and 'Amqāt, all in Wādi Semā'il ; Rissah and Seijāni in Wādi Seijāni ; Felej Shirāh and Misfāh in Wādi Fara' ; Khabbah in Wādi Khabbah ; Ghubrat et-Tām in Wādi Tāyīn ; Sa'al, Ghallah, and both Misfāhs in Wādi Bōshra. Mareirāt, Jafnein, and Riseil in Wādi Riseil ; Sīb and Barkah in Bātinah, and at Matrah. Those at Rissah belong to a section called Mubāsili.

Some of the Siyābiyīn are rich, but the tribe generally are not held in much repute. They are inclined to be friendly with the Beni

Jābir and at enmity with the Nidābiyīn, Beni Battāsh, Beni 'Arābah, and Hadādabāh. There are no genuine Bedouins among them.

196. *Beni Subh* (sing. *Subhi*)

A tribe of the Oman Sultanate, numbering 500 souls ; Ghāfiri in politics and Ibadhi in religion ; settled at Abyadh in Wādi Beni Kharūs in Western Hajar and also in Oman Proper (not stated where).

197. *Sūdān* (sing. *Suweidi*)

A tribe of Trucial Oman, El-Qatar, and Bahrein ; they are closely connected with the Kunūd, and their descent from Aswad el-Kindi—supposed to have been an immigrant from Yemen in the time of Mohammed—is generally admitted.

They number in all about 5,500 souls, of whom nearly 5,000 reside in the ports of Trucial Oman. They have 375 houses at Abu Dhabi town, 30 at Batīn, 250 at Dibai town, 300 at Shārjah town, 20 on Bu Mūsa Island in the Sheikhdōm of Shārjah, 12 at 'Ajmān, 80 at Dōhah in El-Qatar, 10 at Hadd in Bahrein, and 49 on Sirri Island.

There is little to differentiate the Sūdān of Trucial Oman from the other tribes among whom they dwell ; but those of El-Qatar are distinguished from most of their Sunni neighbours by being Hanābilah and not Muwālīk.

Their two principal divisions are the Āl Ramdhā and the Āl Sālmīn. They now live by dealing in and diving for pearls and other seafaring occupations.

198. *Suwālīh* (sing. *Salhi*)

A tribe of the Oman Sultanate, numbering 600 souls ; Sunni in religion and Hināwi in politics ; settled at Suweiq in Bātinah.

199. *Suwāwīfah* (sing. *Suwāfi*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Hināwi in politics, except for those at Khabbah, who are Ghāfiri. They are settled in Eastern Hajar at Khabbah and Quryāt ; in Sharqīyah at Sanā'u ; in Dhāhirah at Saleif in Wādi el-'Ain.

200. *Teiwāniyah* (sing. *Teiwāni*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Hināwi in politics ; settled at Muscat town and in Oman Proper at Nizwa.

201. *Tatimmaha* (sing. *Tamtami*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Hināwi in politics ; settled at Misfāh and 'Awābi in Wādi Bōshar.

202. *Taneij* (sing. *Taneiji*)

A tribe of Trucial Oman, numbering 4,000 souls ; Hanbali in religion and Ghāfiri in politics ; 2,500 are settled at Rams (400 houses), Dheid (70), and Hamriyah (30), and 1,500 are Bedouins ranging round Dheid.

Rams belongs exclusively to the Taneij. Their houses are mostly of mud and stone. The chief occupations of the settled portion of the tribe are fishing and pearl-diving. They have some date plantations two miles inland at Dhāyah.

203. *Thameirāt* (sing. *Thāmiri*)

A tribe of Trucial Oman, numbering 120, residing in Abu Dhabi town. They are reckoned among the Beni Yās.

204. *Āl 'Umeir* (sing. *'Umeiri*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Ghāfiri in politics and Ibadhi in religion ; settled in Oman Proper at Izki, Birkat el-Mōz, and Mahyūl ; also in Bātinah at Heil Āl 'Umeir and Sīb.

205. *Beni 'Umr* (sing. *Ma'amari*)

A tribe of the Oman Sultanate, numbering 11,000 souls ; Ghāfiri in politics and in religion partly Ibadhi and partly Sunni ; settled in Western Hajar and Bātinah, with very few, if any, Bedouins attached to them. In Western Hajar they occupy the whole of the Wādi Beni 'Umr, a tributary of the Wādi el-Hāwāsinah, viz. Mijzi, Jahanāt, Rahbah, Heil Islāt, Farfār, Ghaiz, and Lihbān ; also the following villages in Wādi Beni 'Umr el-Gharbi : Heil, Shuweimarah, 'Aqrabiyyah, Rahab, Dhabyān, and Beidha ; also Hibi in Wādi Sarrāmi.

In Bātinah their settlements are at Sīb, Ghadhfan, and Hadd in the sub-vilayet of Sohār, at Harmūl, Nabar, Asrār Beni 'Umr, Umm el-'Inah, and Hameirah in the sub-vilayet of Liwa ; and at Bileidah in the sub-vilayet of Shinās. Other settlements are at Ghashab and Felej el-'Āli in Wādi Fara' ; at Hayyāl in Wādi el-Kebir ; and at Shareijah in Jebel Akhdhar. Ghadhfan is their principal place in the north and Lihbān in the south.

They must not be confounded with a similarly named section of the Beni Battāsh.

They are always at feud with their neighbours the Hawāsinah and the Maqābīl.

206. *Beni Waheib* (sing. *Waheibi*)

A tribe of the Oman Sultanate, numbering 3,500 souls ; Ibadhi in religion and Hināwi in politics ; scattered over the Muscat district, and not elsewhere except at Daghamar and Quryāt (60 hours). In the Muscat district their settlements are : in Wādi Mijlās and its tributaries at La'bān (40 houses), Sālifah (30), Būlidah (25), Habūbīyah (160), Mizra' Sumeir (20), Mizra' Baleil (15), Heithadh (30), Fayādh (20), and Heifal (15) ; in Wādi Maih and its tributaries, at Dhahr Sidrah (30), Tuyān Jahlūt (40), Sa'ādi (60), Maheidith (20), Rākil Milh (30), Mandhariyah (20), Mahā'il (25), Tawilah (30), and Hājir (30) ; on the coast at Bistān (20), and Yiti (20) ; and at Watayyah (6), Ruwi (25), and Muscat town (45).

Besides these settled members there are two sections of Bedouins, viz. Kawāsib (25 families) and Shabūl (35 families).

207. *Āl Wahibah* (sing. *Waheibi*)

A very important tribe of the Sharqīyah and Ja'lān districts in the Oman Sultanate, almost entirely Bedouin, and enjoying at present (1905) a high position in the tribal system. They number about 13,000 souls. Ibadhi in religion and Hināwi in politics. The sedentary members occupy the villages of Sadeirah and Aflāj and part of the town of Mudheibi in the Baldān el-Habūs division of Sharqīyah ; they are found also on the SE. coast as far north as Ras Sheiblah (20 houses), and as far south as Ras Sarāb ; settlements of them exist at Majiz el-Wahibah (100) and Laghshibah (20) in Bātinah, at 'Adeibah (15) and Ghubrah (30) in Muscat ; and at Ghallah (10) in Wādi Bōshar.

The Āl Wahibah are warlike, but though always ready to fight for plunder they are not unpleasant in ordinary dealings. They own the fastest camels in Oman and practically no date-groves or villages. This combination makes them most elusive enemies. They have a bitter feud with the Jannabah and sometimes among the Hikmān of Mahōt. Parties of them regularly visit the Sheikh of Abu Dhabi and receive presents from him. The majority of the nomads are purely pastoral, but a few on the SE. coast are expert fishermen.

They are divided into many sections under six large, but apparently nameless, groups :

Groups of sections and fighting strength (1905).

Group I

'Asākirah
Barātamin (60)
Hāl Bu Ghafeilah, 70
Āl Bu Hidai, 70
Aulād el-Jahāmah, 60
Hāl Khamis, 80
Likānin
Mabābisah
Madhākīr, 70
Hāl Mūnis, 60
Muwāfid
Beni Na'mān, 60
Shalālībah, 50
Aulād 'Umr, 80

Group II

'Asāsīf, 100
Āl Badr, 100
Jahāfif, 80
Karāhinah
Hāl Bu Ma'mar
Mughā'irah, 200
Shuwālīl, 150
Suweid

Group III

Hatātimah
Madhāwirah, 200
Mufanaj
Hāl Muharram
Hāl Mushīn

Group IV

Hāl Hadām
Aulād el-Hindi
Jidālah, 200

Group V

Hāl Badr, 100
Yāl Gharīb
Hāl Hindi, 60
Hāl Mahāsib
Hāl Sinā'u

Group VI

Marāmīhah, 250

208. *Warūd* (sing. *Wardī*)

A tribe of the Oman Sultanate, numbering 200 souls ; Ibadhi in religion and Hināwi in politics, though formerly Ghāfiri ; settled at Samad in Sharqīyah and dependent on the Habūs.

209. *Washāhāt* (sing. *Washāhi*)

A tribe of the Oman Sultanate, numbering 850 souls ; in religion mostly Ibadhi, with some Shafei ; in politics mostly Hināwi, with some Ghāfiris ; settled at Tameit, Mushabbah, and 'Ajib in Wādi Hatta and at Aswad in Wādi el-Qōr.

210. *Ya'āqib* (sing. *Ya'qūbi*)

A tribe of the Oman Sultanate, numbering 3,500 souls ; of Yemeni origin, but now Ghāfiri in politics and Sunni in religion ; settled at 'Ibri, in Dhāhirah.

211. *Ya'āribah* (sing. *Ya'rabi*)

A tribe of the Oman Sultanate, numbering 800 souls ; Ghāfiri in politics and Ibadhi in religion ; settled at Nakhl, Tuweyyah, Tiklah, and Hazam. They were once important, and supplied the rulers of Oman from A.D. 1625-1744. They have no influence now.

212. *Yahāmidah* (sing. *Yahmadi*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ghāfiri in politics and Ibadhi in religion ; settled in Sohār town and Nakhl.

213. *Beni Yās*

One of the most compact and powerful tribes of Trucial Oman ; their range is practically co-extensive with the territories of the Sheikh of Abu Dhabi, the basis of whose power they are.

Nomad. The Beni Yās nomads, numbering about 2,000 souls, are all in the Abu Dhabi principality. Their favourite pastures are in Beinūnah, a tract of the Dhafrah district.

Settled. The non-nomads number in all about 12,000, of whom about 8,000 are settled in the Abu Dhabi principality, about 2,000 in Dibai territory, and the rest outside Oman, viz. : 1,200 in Hanjām Island, 600 in Bahrein, 200 on Tārūt Island, and over 100 in El-Qatar.

In Abu Dhabi town they number 2,800 souls, and in Dibai they occupy 440 houses. Here, on the coast, they are engaged in pearl-fishing and navigation.

Inland, in Dhafrah, they number 5,100 souls and hold all the permanent settlements. [The only other tribe to be seen in Dhafrah is the Mansūri (Manāsir) and they only come to summer in the Liwah subdivision.] Here the Beni Yās are semi-civilized, living in huts of date-sticks and leaves, owning date plantations individually (not collectively as do the Manāsir) and trading and corresponding with Abu Dhabi and even Dibai. Their main industry is date-growing, but some of them take a share in pearl-fishing and own a number of boats which are kept at Bandar Radeim, Khōr Mu-ghairah, and Bandar Mirfah. The pearl-fishers pay dues and the date-growers pay 2,500 dollars a year as agricultural taxes to the Abu Dhabi sheikh. Although, at times, sections of the tribe in the principality have evinced a disposition to hive off (as did the Āl Bu Falāsah section who now live in Dibai), the tribe as a whole is well affected and faithful to the Sheikh, and he is himself one of their number (Āl Bu Falāh section).

The Beni Yās are of the Hināwi political faction and differ from

most of their neighbours in being, wherever they occur, Maliki Sunnis and not Hināwī. They had in 1905 no special relations of friendship or enmity with adjoining tribes; at that time the following were their tribal sections:

| <i>Sections.</i> | <i>Subsections.</i> |
|--|-------------------------|
| Al Falāh | Al Sa'dūn. |
| Al Bu Falāh (the Sheikh of Abu Dhabi belongs to this section). | |
| Al Bu Falāsah | { Mijardah. |
| | { Rawāshid. |
| | { Videiwāt or Lideiwat. |
| Al Bu Hamir. | |
| Hawāmil. | |
| Mahāribah. | |
| Mazāri'. | |
| Qaneisāt. | |
| Qasal. | |
| Qubeisāt. | |
| Qumzān. | |
| Rumeithāt. | |
| Sabā'ia. | |
| Beni Shikr. | |
| Al Sultān. | |

A few others not definitely ascertained.

214. *Za'āb* (sing. *Za'ābi*)

A tribe of Oman, numbering 4,500 souls, of whom 3,300 are in Trucial Oman and 1,200 in the Sultanate. They are Hanbali in religion and Hināwī in politics; settled at Jezīrat el-Hamra (500 houses), and Khōr Kalba (150) in the Shārjah principality; at Saham town, Qasbiyat ez-Za'āb, Abu Dhurūs, and Bu Baqarah, in the Sultanate of Oman. Some of them own date-groves at the village of Khatt in the Jiri plain, and go there in the hot weather.

215. *Zafeit* (sing. *Zafeiti*)

A tribe of the Oman Sultanate, numbering 250 souls, all Bedouins of the Dhāhirah district; Ghāfiri in politics and in religion Ibadhi.

216. *Zahūm* (sing. *Zahmi*)

A tribe of Trucial Oman, numbering 100 souls, settled at Siji in Wādī Hām, where they have 20 houses, 2,000 date-palms, and some live stock. They are claimed by some to belong to the Sharqiyīn, but their settlement at Siji is separate and the claim has not been allowed.

217. *Zarrāf* (sing. *Zarrāfi*)

A tribe of the Oman Sultanate, numbering 200 souls ; Ghāfiri in politics and Sunni in religion ; settled at Arbaq and Shateifi in the Muscat district. They are merchants and sailors.

218. *Zatūt* (sing. *Zutti*)

A non-Arab tribe of Oman, numbering 1,000 souls ; settled in various parts, chiefly at Bireimi, Muscat town, Matrah and Nakhl. They are generally Ibadhi in religion and apparently have a language of their own. Some say they are a branch of the Sulubba, others connect them with the Indian Jāts. They marry among themselves and are farriers, goldsmiths, blacksmiths, armourers, carpenters, pedlars. Their women dance for payment but are not immoral. The levirate law obtains among them. They are despised but not molested by the Arabs, who value them for their services.

219. *Beni Zid* (sing. *Zīdi*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Ibadhi in religion and Hināwi in politics ; settled at Fida in Wādī Dhank in Dhāhirah.

220. *Zikāwinah* (sing. *Zikwāni*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Hināwi in politics ; settled at Samad in Sharqīyah.

CHAPTER XVI

SETTLED TRIBES OF THE CENTRE

1. 'A'id

Settled members of the 'A'id are reported at Hareimlah in 'Aridh, and at 'Adhār, Dilam, Suleimiyah (or Salāmīyah) and Yemāmah in Kharj, where they form the principal non-Bedouin tribe of the district.

2. Anazah

Communities of this important group (see p. 45) are found in the following places in Nejd : (a) in 'Aridh, at Barraḥ, Hareimlah, and Malḥam in Mahmal ; at Bātin esh-Shuyūkh, Manfūhah, and Riyādh in Wādī Hanīfah ; and at Dhrumah (Ifqahha tribe), and the villages of Mizāhmīyah and Rōdhah in the Dhrumah district ; (b) in Hariq, at Hariq town (Hazāzinah sub-tribe of the Ruweilah), and Mufeiḥir (same sub-tribe) ; (c) in Hautah, at Hautah town and Hilwah, at both of which places they are of the Dā'ūd tribe ; (d) in Aflāj, at Raudhah (Ijdeimāt tribe) ; (e) in Sedeir, at Dākhilah (Āl Bu Rabā' tribe), Dhalmah ('Askar tribe), Harmah, Ijwei, Janūbiyah, Khīs, Mejma' ('Askar and Haweidi tribes), Ruweidhah, Samnān near Zilfī (Haweishān tribe), and Tuweim ; (f) in Qasim, at Aneizah, Boreidah, Dhalfa'ah, Dharās, 'Ain Ibn Faheid, Ghāf near Boreidah, Khabrah, Khadhar, Mureid Seyyid, Quseibah, Rass, Rōdhat er-Rubei'a, Seib, Shahībiyah, Shiqqah, Ta'amīyah, Watāt, and Wathāl. In the Wādī Sebei', Anazah are reported at Khurmah and Raudhah, and they are also said to be found in Kharj.

In Jebel Shammar settled Anazah live in Beidha Nethīl (?), Ghazālah, and Jauf el-'Amr.

3. Ashrāf

A few settlements of Ashrāf from the Hejaz (cf. p. 406) are found in Nejd in the following places : in Hariq, at Na'am ; in Aflāj, at Leilah and Seih ; in Wadyān Dawāsir. at Sabbah.

4. *Ateibah*

Communities of Ateibah (see p. 67) exist in 'Āridh, at Banbān, Barrah, and Rghabah ; in Sedeir, at Ilaqah, Iqlah, and Zilfi ; in Qasīm, at Qasr Ibn 'Aqeyyil, Athlah, Basr, Bukeyriyah, Ahlab ed-Dūd, 'Ain Ibn Faheid, Ghāf, Ghammāsh, Heid, Jan'ī, Nafi, Quwei'ah, Seib, and Wudhākh ; and in Mudhnib (?).

5. *Buqūm*

This tribe, which is intimately connected with the Sebei' and Sahul (see p. 74), is said to be represented among the inhabitants of the villages of Rumadān and Turabah in the district of Wādi Sebei'.

6. *Dawāsir*

This widely diffused tribe, which has almost ceased to be Bedouin (see p. 75), is settled in various districts of Nejd ; the Saleyyil and Wādi Dawāsir divisions of Wadyān Dawāsir belong almost entirely to them. In Aflāj they occupy the following places : Badī', Haddār, Hamar, Kharfah, Marwān, Rajeijiyah, Raudhah, Wasīt, and Wuseilah. In 'Āridh, Dawāsir are found in the following places in Mahmal : Bīr, Dqalah, Hasi, Jarinah, Malham, Sufurrah, and Thādiq ; and in Wādi Hanifah at 'Ammāriyah, Dar'iyah and Manfūhah ; they also occur in Dhrumah and Mizāhmīyah. Their settlements in Kharj are at Dilam, Suleimīyah, and Yemāmah ; in Hariq-Hautah at Hariq town, Hautah town, and Hilwah ; in Woshm, at Marāt ; in Sedeir, at 'Audah, Ghāt, Hasūn, Jalājil, Ma'ashibah, Raudhah, Ruweidhah, and Zilfi ; in Qasīm, at Hatān, Huweilān, Quwei'ah and Shamāsiyah. In the district of Wādi Sebei' and Wādi Turabah they are settled in Hazam, Khurmah, Raudhah, Rumadān, and Suweyyid.

Beyond the limits of Nejd, Dawāsir are found in great numbers in Bahrein (see p. 313), whither they immigrated in 1845, after first settling in Zakhnuniyah Island. Offshoots of this community are found in the Persian coast-district of Dashtistān, in Chāh Kūtah and its dependent villages, and at the village of Jazīrah in Bushire harbour. A few households are also settled at Dōhah in El-Qatar, and in Koweit town.

It is possible that the Āl Breik are not to be regarded as a main tribe of the Dawāsir, since by some authorities they are classified

in the Misā'irah group. In the following table of the Dawāsir only those clans are included whose places of settlement have been ascertained.

DAWĀSIR.

| <i>Tribe.</i> | <i>Sub-Tribe.</i> | <i>Clan.</i> |
|---|--|---|
| ĀL BBEIK, at Nuweimah ĀL HASAN | 'Ammār | 'Ajlān (or 'Ajālīn), at Leilah in Aflāj. Buras (or Āl Abu Ras), at Leilah. Huqbān, at Raudhah and Wāsīt in Aflāj; at Kamidah in Wadyān Dawāsir. Idghamah, at Rajeiyyah in Aflāj. Ishkarah, at Badi', Hamar and Wuseilah in Aflāj; at Dārsah in Wādi Dawāsir. The clan includes two families known as the Āl Bu 'Ali and Harāthmah. Māna', at Aseil in Wadyān Dawāsir; at Leilah. Mubarak, at Raudhah. Qainān, one of the largest clans of the 'Ammar; settlements not ascertained. Sa'd, at Aseil. Sukhābirah, at Badi'. |
| | Farjān | 'Arfa, at Wuseilah. Badrāni, at Bir in 'Aridh. Bidārīn (possibly to be identified with Badrāni), at Jalājil and Zilfi in Sedeir. Hamdān, at Leilah. Jadhālīn, at Leilah. |
| MAKHĀRĪB OF MAK- HĀRĪM, at Ma'talah in Wādi Dawāsir and elsewhere. | | |
| <i>Tribe.</i> | <i>Sub-Tribes.</i> | <i>Sub-Tribes (cont.).</i> |
| MISĀ'IRAH. | Āl Abu el-Hasan, at Quweiz in Wadyān Dawāsir. Āl Bu Sabbā', at Nazwah in Wadyān Dawāsir. Āl Rishdān, at Ruweisah in Wādi Dawāsir. Hanābijah, at Bilād el-Hanābijah in Wādi Dawāsir. | Intefāt, at Haddar in Aflāj. Sharāfah, at Sabbah and Thamāmiyah in Wādi Dawāsir. 'Uweidhāt, at Thamāmiyah. 'Uweimir, at Huweizah in Wādi Dawāsir. |
| RIJBĀN, at Dām in Wadyān Da- wāsir and else- where. | Khatātibah, at Muqābil in Wādi Dawāsir. | |

DAWĀSIR (*continued*)

| <i>Tribe.</i> | <i>Sub-Tribes.</i> | <i>Sub-Tribes (cont.).</i> |
|---------------|--|--|
| SUHABAH. | | |
| WIDĀ'IN. | <p>'<i>Areimah</i>, at Bilād Āl Hāmid in Wādī Dawāsir.</p> <p><i>Dawās</i>, at Mathnah in Saleyyil.</p> <p>Āl <i>Dhuwayyān</i>, at Bilād Āl Dhuwayyān and Khateijān in Saleyyil.</p> <p><i>Farrāj</i>, at Kheirān in Saleyyil.</p> <p>Āl <i>Hāmid</i>, at Bilād Āl Hāmid in Wādī Dawāsir.</p> <p>Āl <i>Haneish</i>, at Dahlah in Saleyyil.</p> <p><i>Hijji</i>, at Tamnah in Saleyyil ; at Leilah in Aflāj.</p> <p>Āl '<i>Isa</i>, at Thādiq in 'Āridh.</p> <p><i>Jibārīn</i> (or <i>Āl Jābir</i>), at Leilah.</p> | <p><i>Khadhrān</i> (owners of Shutbah in Aflāj, but have not permanently settled there).</p> <p><i>Khamāsīn</i>, at Mishrif in Wādī Dawāsir.</p> <p><i>Midbal</i> (or <i>Midābilah</i>), at Dhrumah in 'Āridh.</p> <p>Āl <i>Mohammed</i>, at Bilād Āl Mohammed in Saleyyil.</p> <p>Āl <i>Nāhish</i>, at Fara'ah in Wādī Dawāsir.</p> <p>Āl <i>Suweilim</i>, at Thādiq in 'Āridh ; at Muqābil in Saleyyil.</p> <p>'<i>Umūr</i>, at Kabkābiyah and Tamrah in Saleyyil.</p> <p><i>Walāmin</i>, at Nafjān in Wādī Dawāsir.</p> |

7. *Fadhūl*

This tribe, connected by vague tradition with the Beni Lām, is represented in the following parts of Nejd : in 'Āridh, at Bīr, Jarīnah, Mahriqah, Malham (Fadhl and Kathīr sub-tribes), Malqa, 'Audah and Dhrumah ; in Hariq, at Hariq town ; in Hautah, at Hautah town (Āl Tālib and Kathrān sub-tribes) ; in Aflāj, at 'Amār (Mugheirah sub-tribe), Leilah, Raudhah (Mugheirah sub-tribe) and Umm Shinādhīr ; in Sedeir, at 'Asheirah, 'Attār, Mejma' (Fadhl and Kathīr sub-tribes), Tuweim, and Zilfi. The Fadhūl are a tribe of considerable size, but they do not appear to be found outside the limits of Nejd.

8. *Beni Hajar*

Small settlements of Beni Hajar, now altogether unconnected with the Bedouin tribe of that name (see p. 87), occur in Aflāj at Wuseilah, and in 'Āridh at Hareimlah and Thādiq. Arabs claiming to be Beni Hajar are found on the Persian coast, e. g. in the Rūd-hilleh district.

9. *Harb*

Settled members of this tribe (see p. 64) are found in 'Āridh at Rghabah, in the Wādī Sirr at Barrūd, and in Sedeir at Samnān near Zilfi. Some inhabitants of villages in Qasīm claim to be of

Harb descent, especially at Basr, Bukeirīyah, 'Ain Ibn Faheid, Hamar, Hilāliyah, Jau'i, Mureid Seyyid, Nabhāniyah, Qaryah, Quwei'ah, Sheihīyah, Shiqqah, Subeih, and Ummahāt ez-Ziyābah.

10. *Hawāzin*

In Jebel Shammar at Jauf, Beidha Nethil, Sakākah, and Teima, and in Nejd at Ghāt (in Sedeir) are settled inhabitants of this name, whose position has given rise to discussion. They would appear to be of Hawāzin descent, though members of the Huteim and Harb tribes; but their connexion with the Hawāzin of Koweit is still a matter of uncertainty (see p. 92 f.).

11. *Huteim*

Settled Huteim are said to dwell at Ghazālah, and Mustajiddah in Jebel Shammar, and at Hāyat, between Mustajiddah and Kheibar. In the Wādi Sirr they are reported at 'Ayūn es-Suweina' and Feidhah. The tribe is closely related to the Sherārāt (see p. 91).

12. *Beni Khadhīr*

This name is used to describe a large body of inferior non-Arab tribes in Nejd, who cultivate the soil for Arab masters; they seldom own land themselves, but the Qāsim, who are Beni Khadhīr, are said to do so at Seih in Aflāj. Beni Khadhīr are settled in the following places: in 'Aridh, at Hareimlah, Jarīnah, Malham (Hadhūd, Hamadāt, Muhārib, and Marshūd tribes), Rghabah, Salbūkh, Sedūs, and Thādiq (Rabeyya, Jidā'ah, Mizei'al, and Jamei'ah tribes), in Mahmal, and at Jabeilah, Malqa, 'Ammāriyah, Ilb, 'Audah, Dar'iyyah, 'Araj, Bātin esh-Shuyūkh, Riyādh, Manfūhah, Masni, and Hā'ir on Wādi Hanifah; in Kharj, at 'Adhār, Dīlam, Na'ajān, and Suleimiyyah; in Hariq, at Hariq town and Mufeijir; in Hautah, at Hautah town, Hilwah, Quwei, and Wuseitah; in Aflāj, at 'Amār, Badi', Haddār, Haradhah, Kharfah, Leilah, Rajeiyyah, Raudhah, Seih, Shutbah, Stārah, Wāsīt, and Wuseilah; in Sedeir, at 'Asheirah, 'Attār, 'Audah, Dākhilah, Ghāt, Harmah, Hasūn, Hautah, Jalājil, Janūbiyyah, Khatāmah, Khīs, Mejma', Raudhah, Ruweidhah, Tameir, Tuweim, and Zilfi (Beni 'Atij and Natāqah tribes). Beni Khadhīr are also said to be settled at Quwei'iyah in the south-western desert.

13. *Beni Khālid*

Allusion has already been made to the widely scattered settlements of this tribe (see pp. 84, 299, 306, 572); the following are localities in which their presence is reported in Nejd; in 'Aridh, at Malham (Qammāz sub-tribe); in Sedeir, at Zilfi (Dūshān and Hamrān sub-tribes); in Qasīm, at Aneizah, Quseibah, and perhaps at Khabb and Qisei'ah; at Quwei'iyah in the south-western desert there are said to be members of a sub-tribe known as 'Arāfah. In the following table of the settled Beni Khālid, which is not exhaustive, sub-tribes and clans are included from the Gulf Coast; for the nomadic sections of the tribe, see p. 85.

BENI KHĀLID

| <i>Sub-Tribe.</i> | <i>Clan.</i> | |
|-------------------|----------------------|--|
| 'AMĀ'IR | <i>Dawāwdah</i> | A few at Yasrah in Bahrein and at 'Anik in the Qatif Oasis. |
| | <i>Āl Hasan</i> | A few in the islands of Musallamiyah and Jinnah. |
| | <i>Āl Khālid</i> | On Musallamiyah Island; the Sheikh of this clan is the Paramount Chief of the tribe. |
| | <i>Āl Razīn</i> | On Musallamiyah Island. |
| | <i>Āl Shāhīn</i> | On Jinnah Island. |
| ĀL SUBEIH | <i>Āl Bū 'Ainein</i> | Only in El-Qatar and Bahrein; they are pearl-divers, pearl-merchants, and boatmen, and are now practically a separate tribe. |
| | <i>Dhaheirāt</i> | At Qasr Āl Subeih in Hasa. |
| | <i>Had-hūd</i> | At Qasr Āl Subeih. |
| | <i>Hameidāt</i> | In Qatar and Bahrein; they are now practically a separate tribe. |
| | <i>Āl Katab</i> | In Hasa. |
| 'ARĀFAH | | Reported at Quwei'iyah. |
| DŪSHĀN | | At Zilfi. |
| HAMRĀN | | At Zilfi. |
| ĀL JABŪR | | Half-settled, at Jishshah in the Hasa Oasis. |
| MUHĀSHĪR | | Some on Musallamiyah; a few at Koweit; others (half-settled) at 'Anik in the Qatif Oasis. |
| ĀL MIQDĀM | | At Kalābiyah in the Hasa Oasis. |
| QAMMĀZ | | At Malham. |

14. *Muteir*

Though the Muteir are essentially nomadic (see p. 83), communities are reported in the following localities of Nejd : in 'Āridh, at Dhrumah (of a sub-tribe called Nafisah, said to belong to the Braih) ; in Woshm, at Jareifah ; in Sedeir, at 'Asheirah. Some of the inhabitants are said to be of Muteir blood in the following places in Qasīm, which district may perhaps be regarded as their principal seat : Bukeiriyah, Buteinīyāt, Ghāf near Boreidah, Hatān, Khabb, Khabbel-Qabar, Khudheirah, Mureid Seyyid, Rafī'ah, Raudhat el-Mahanna, Ta'amīyah, Ummahāt ez-Ziyābah, Wahtān, and Qasr Zeid.

Muteir are also said to inhabit villages in the Wādi el-Mīyah tract of the Hasa province.

15. *Negroes*

Full-blooded negroes dwell in some numbers in Jauf el-'Amr, and at Huweyyat beyond the western borders of Jebel Shammar. At Hāyat, also beyond the border, are about 100 houses of negroes and half-castes. In the southern districts of Nejd a strong infusion of negro blood is reported, and there are said to be many full negroes, especially in Aflāj and Wadyān Dawāsir.

16. *Qahtān*

In the Central South, this tribe is almost entirely nomadic (see p. 74), but communities of reputed Qahtān blood are ascribed to the following places in Nejd : in 'Āridh, at Malqa and Manfūhah ; in Hautah, at Hautah town ; in Sedeir, at Mejma', Raudhah, Zah-lūlah, and Zilfi ; in Qasīm, at Basr and Wahtān (Hatān) ; in SW. Nejd, at Quwei'iyah and Sha'arah.

17. *Sahul*

The Sahul, connected with the Sebei', and possibly only a sub-tribe (see p. 73), are now more settled than nomadic. They are reported in the following places in Nejd : in 'Āridh, at Barraha, Malham, and Dhrumah ; in Kharj, at Suleimīyah and Yemāmah ; in Hariq, at Hariq town ; in Hautah, at Hautah town ; in Aflāj, at Harādhah ('Anājīd sub-tribe) and Stārah (Qubābinah sub-tribe).

18. *Sebei'*

The home of this tribe is in the Wādi Sebei', between Woshm and N. Asir (see p. 73), but settled communities are widely distributed in Nejd, where they are found in the following places : (a) in 'Āridh,

at 'Aweinidh, Barrah, Ghiyānah, Hareimlah, Hizwah, Malham, (Āl Ibn Rashīd sub-tribe), Rghabah, Salbūkh, Sedūs, all in the Mahmal region; at 'Ammāriyah, Iīb, 'Audah, 'Arjah, Masāni', Hā'ir, all on Wādi Hanifah; and at Dhrumah (Āl 'Abd el-'Azīz sub-tribe); (b) in Kharj, at Dilam and Yemāmah; (c) in Hariq, at Hariq town (Kathlān sub-tribe); (d) in Hautah, at Hautah town and Hilwah (Kathlān sub-tribe); (e) in Aflāj, at Leilah (Rashūl sub-tribe); (f) in Woshm, at Shaqrah (Sūdah sub-tribe) and Watheithiyah; (g) in Sedeir, at 'Attār, Ghāt, Harmah, Hautah, Khatāmah, Khīs, Mejma', and Ruweidhah; and (h) in Qasīm, at 'Aneizah, 'Aushaziyah (Matārīd sub-tribe), Badāyah and Wādi.

19. *Shammar*

The Shammar are a powerful nomadic tribe (see p. 76), but they have settled communities in the following places in Jebel Shammar: 'Alaq (Aslam tribe), 'Aqdah, Beidha Nethil, Bida', Feid, Ghazālāh, Hā'il, Hafeinah, Hafnah, Jadhāmiyah, Kehāfah (Mas'ūd sub-tribe of the Aslam), Laqītah, Mūqaq, Mustajiddah, 'Odheim, Qasr er-Rabei'iyah, Sab'ān (a sub-tribe of the Aslam), Tābah, Teima and Waqīd. In the Nefūd, Shammar are settled in Qana, and there are permanent military posts at the wells of Trobah and Hayyaniyah. In Nejd, inhabitants of reputed Shammar blood are found in the following places: in Qasīm, at 'Ayūn, Buteiniyāt, Ahlab ed-Dūd, Hamar, Qasr Sa'id, Shiqqah, and Tanūmah; and in Sedeir, at 'Areirah, Artawiyah, Athlah, 'Attār (Qidārah section) and Zilfi.

20. *Sherārāt*

The Sherārāt, who are related to the Huteim (see p. 90), form a proportion of the population at Jauf el-'Amr.

21. *Sunnā'*

The Sunnā', forming the smiths' caste, are sometimes found settled in the villages of Nejd (see p. 92).

22. *Beni Tamīm*

The Beni Tamīm (see pp. 76 and 81), now entirely a settled tribe, form an important element of the fixed population in Nejd and Jebel Shammar: in Qasīm the people may perhaps be assumed to be Tamīm where the presence of other tribes is not reported. Communities and smaller groups of Beni Tamīm are found in the following places in Nejd: in 'Āridh, at 'Ammāriyah, 'Arjah, Dar'iyah,

Dhrumah, Hareimlah, Hizwah, Mahriqah, Manfūhah, Masāni', Riyādh, Sedūs, Sufurrah, Thādiq; in Kharj, at 'Adhār, Dilam, Na'ajān, and Suleimiyah; in Hautah, at Hilwah and Quwei'; in Sedeir, at 'Asheirah, 'Audah, Dākhilah, Dhalmah, Harmah, Hasūn, Hautah, Jalājil, Janubiyah, Khatāmah, Khis, Raudhah, Ruweidhah, Tameir, Tuweim and Wushei; in Qasīm, at Aneizah, Boreidah, and in all the oases (see p. 81); in the Wādi Sirr, at Feidhah.

In Jebel Shammar the presence of Beni Tamīm is noted at 'Alaq, Qasr el-'Ashruwāt, Feid, Mustajiddah, Sab'an, Samirah and Sileimi.

The tribal organization of the Beni Tamīm has tended to disappear in the process of settlement. The principal sub-tribes, with their lines of distribution, are enumerated in the following table, which must not, however, be regarded as exhaustive:

BENI TAMĪM

| | | |
|-------------------------------------|---|----------------------------|
| <i>Husein.</i> | <i>Mājid.</i> | <i>Thamārah.</i> |
| At Hautah in Sedeir. | At Thādiq in 'Āridh. | At Mejma'. |
| 'Abd el-Jabbār. | <i>Ibn Mu'ammār.</i> | <i>Tuweim.</i> |
| At Dhalmah in Sedeir. | At Sedūs in 'Āridh. | In Kharj. |
| <i>Āl Mādhi.</i> | <i>Nawāsir.</i> | <i>Wahabah.</i> |
| At Harmah and Raudhah in Sedeir. | At Dhrumah in 'Āridh; at Hautah and Mejma' in Sedeir. | At Mejma'. |
| | | <i>Wahūb</i> At Riyādh. |

23. *Beni Zeid*

This settled tribe, connected by some authorities with the Beni Tamīm and by others with the Dawāsir, is found at Shaqrah and Washeiqir in Woshm. In the Wādi Turabah it is represented at Khurmah and Rumadān; communities also occur at Quwei'iyah and Sha'arah in the tract between the above districts.

APPENDIX

NOTE ON THE SYSTEM OF TRANSLITERATION OF PROPER NAMES

I

ARABIC

I. Consonants.

1. ' (Hamzah) = ' except at the beginning or end of a word, and in common terms such as *Bir* and *Ras*, when it is omitted in transliteration ; e.g. *Ahmed*, *Hā'il*.

| | | | |
|--------|--------|---------------|-------|
| ب = b | ذ = dh | ط = t | ل = l |
| ت = t | . = r | ظ = z (or dh) | م = m |
| ث = th | ز = z | ع = ' (rare) | ن = n |
| ج = j | س = s | غ = gh | و = w |
| ح = h | ش = sh | ف = f | ه = h |
| خ = kh | ص = s | ق = q | ي = y |
| د = d | ض = dh | ك = k | |

In the case of a few place-names, taken from European itineraries, *g* has been retained when the original Arabic consonant (ق, غ or ج) is uncertain.

II. Vowels.

2. (i) َ (Fet-hah) = *a* or *e* according to pronunciation, e.g. *Jebel*, *Qal'ah*.

(ii) ِ (medial Fet-hah + Alif) = *ā*, e.g. *Jābir*, *Hikmān*.

(iii) ى (Fet-hah + final Ye, rare in place-names) = *a*, e.g. *A'ma*.

3. (i) ـ (Kesrah) = *i*, more rarely *e*, e. g. *Nisāb*, *Hejaz* (for *Hijāz*).

(ii) ـِ (medial Kesrah + Ye) = *i*, e. g. *Lith*, *Qasim*.

4. (i) ـُ (Dhammah) = *u* or *o* according to pronunciation, e. g. *Khubb*, *Hodeidah*.

(ii) ـُو (medial Dhammah + Wau) = *ū* or *ō* according to pronunciation, e. g. *Tebūk*, *Khōr*.

III. Diphthongs.

5. ـَو (Fet-hah + Wau) = *au*, e. g. *Jauf*.

6. ـَوْ (Fet-hah + double Wau) = *aww*, e. g. *Fawwārah*.

7. ـِی (Fet-hah + Ye) = *ei* or *ai* according to pronunciation, which, it should be noted, varies in different districts, the guttural consonants, however, tending to retain after them the more open sound, e. g. *Sheikh*, *'Ain*.

8. ـِیْ (Fet-hah + double Ye) = *eyy* or *ayy* according to pronunciation, e. g. *Seyyid*, *'Ayyād*.

IV. Remarks.

9. Teshdid (ـّ) is represented by doubling the English consonant over which it stands, e. g. *Mohammed*, *Jinn*.

10. The Definite Article (ال) is spelled as pronounced *el* (more rarely *al* or *ul*), the usual assimilation of the *l* being made before *dentals*, *sibilants*, and *l*, *r*, *n*; e. g. *Sūq esh-Shuyūkh*, *Sheikh ul-Islām*.

11. A Hyphen is used only in the following cases :—

(1) After the Definite Article.

(2) Between the following consonants when they belong to different syllables, *s-h*, *d-h*, *t-h*, *k-h*, *z-h*, to prevent confusion with the single consonants *sh*, *dh*, *th*, *kh*, *zh*; e. g. *Mis-hāl*, *Bat-ha*.

12. Final **ة** (the feminine ending) = *ah* or more rarely *a* (at before a vowel), e. g. *Qal'ah*, *Basra*, *Khirbat el-Quweirah*.

13. Final **ياء** = *iyah* (*iyat* before a vowel), e. g. *Jerāhiyah*.

Final **هـ** = *iyah* (*iyat* before a vowel), e. g. *Hayyāniyah*.

V. Compound Words.

14. The two components in a compound name (in the absence of **ال** between them) are written with a capital and without a hyphen connecting them, e. g. *Medā'in Sālih*, *Khamis Musheit*.

15. Words which have become Europeanized are left in that form, e. g. *Akaba* (for '*Aqabah*'), *Mecca* (for *Makkah*), *Medina* (for *Medīnah*); for a list of conventional spelling retained, see below, p. 618.

16. The Arabic article **ال** prefixed to names has been omitted in English, except in cases where its retention is authorized by general usage.

17. The word *ibn* occurring in the name of a person is written without a hyphen before or after it, e. g. *Mohammed ibn Sa'ud*.

II

PERSIAN

I. Consonants.

18. The same as for Arabic, plus :

| | | | |
|--------|--------|-------|------------|
| پ = p | ذ = z | ض = z | و = v or w |
| ث = s | ژ = zh | گ = g | |
| چ = ch | | | |

II. Vowels.

19. The same as for Arabic.

III. *Diphthongs.*

20. The same as for Arabic.

IV. *Remarks.*

21. 'Izāfat' is transliterated by *i* with a hyphen before and after, e.g. *Kōh-i-Siyāh*.

22. Final *he* (ه) is transliterated only when pronounced, e.g. *shāh*, *deh*.

III

TURKISH

23. The same as for Arabic, plus:

Modified vowels *ö*, *ü*.

24. A few Turkish words where two vowels come together, as in *Bair*, are written with a Hamza, e.g. *Ba'ir*.

25. In Turkish a half audible *y* sound is introduced between *k* and following vowel.

IV

(a) CONSONANTS

| LETTER | | | | NAME | TRANSLITERATION | |
|--------|-------|--------|---------|------|-----------------|------------------|
| | Final | Medial | Initial | | Arabic | Persian, Turkish |
| ا | ا | | | alif | a | a |
| ب | ب | ب | ب | be | b | b |
| پ | پ | پ | پ | pe | | p |
| ت | ت | ت | ت | te | t | t |
| ث | ث | ث | ث | the | th | s |

(a) CONSONANTS (*continued*)

| LETTER | | | | NAME | TRANSLITERATION | |
|--------|--------|---------|---|-------|-----------------|------------------|
| Final | Medial | Initial | | | Arabic | Persian, Turkish |
| ج | ج | ج | ج | jim | j | j |
| چ | چ | چ | چ | che | | ch |
| ح | ح | ح | ح | he | h | h |
| خ | خ | خ | خ | khe | kh | kh |
| د | د | د | د | dāl | d | d |
| ذ | ذ | ذ | ذ | dhāl | dh | z |
| ر | ر | ر | ر | re | r | r |
| ز | ز | ز | ز | ze | z | z |
| ژ | ژ | ژ | ژ | zhe | | zh |
| س | س | س | س | sīn | s | s |
| ش | ش | ش | ش | shīn | sh | sh |
| ص | ص | ص | ص | sād | s | s |
| ض | ض | ض | ض | dhād | dh | z |
| ط | ط | ط | ط | ṭṭa | t | t |
| ظ | ظ | ظ | ظ | dha | z | z |
| ع | ع | ع | ع | 'ain | ' | ' |
| غ | غ | غ | غ | ghain | gh | gh |
| ف | ف | ف | ف | fe | f | f |
| ق | ق | ق | ق | qāf | q | q |
| ك | ك | ك | ك | kef | k | k |
| گ | گ | گ | گ | gāf | | g |
| ل | ل | ل | ل | lām | l | l |
| م | م | م | م | mīm | m | m |
| ن | ن | ن | ن | nūn | n | n |
| و | و | و | و | wau | w | v or w |
| ه | ه | ه | ه | he | h | h |
| ي | ي | ي | ي | ye | y | y |

(b) VOWELS AND DIPHTHONGS

ARABIC, PERSIAN, AND TURKISH

Short.

ـَ (Fet-hah) = a or e

ـِ (Kesrah) = i

ـُ (Dhammah) = u or o

Long.

اَـ (Fet-hah + Alif) = ā

يَـ (Kesrah + Ye) = ī

وَـ (Dhammah + Wau) = ū or ō

Diphthongs.

اِـ (Fet-hah + Ye) = ai or ei

وِـ (Fet-hah + Wau) = au, and also ū and ō (Turkish).

V

EXAMPLES OF CONVENTIONAL SPELLING
RETAINED

| | | | |
|-----------|--------------------|---------|-------------------|
| Aden | <i>'Adan</i> | Koran | <i>Qur'ān</i> |
| Akaba | <i>'Aqabah</i> | Koweit | <i>Kuweit</i> |
| Aleppo | <i>Halab</i> | Loheia | <i>Lahīyah</i> |
| Anazah | <i>'Anzah</i> | Maliki | <i>Mālīki</i> |
| Aneizah | <i>'Aneizah</i> | Mecca | <i>Makkah</i> |
| Asir | <i>'Asir</i> | Medina | <i>El-Medīnah</i> |
| Askari | <i>'Askari</i> | Meshed | <i>Mash-had</i> |
| Askaris | <i>'Askariyah</i> | Mocha | <i>Mokhā</i> |
| Basra | <i>El-Baṣrah</i> | Moslem | <i>Muslim</i> |
| Bedouin | <i>Bedāwi</i> | Mudir | <i>Mudīr</i> |
| Beirut | <i>Beirūt</i> | Muscat | <i>Masqat</i> |
| Cairo | <i>El-Qāhirah</i> | Musemir | <i>Mus'aimīr</i> |
| Caliph | <i>Khalīfah</i> | Oman | <i>'Omān</i> |
| Damascus | <i>Dimashq</i> | Ramadan | <i>Ramadhān</i> |
| Dervish | <i>Darwīsh</i> | Sanjak | <i>Sanjaq</i> |
| Emir | <i>Amīr</i> | Senussi | <i>Senūsi</i> |
| Euphrates | <i>El-Furāt</i> | Shafei | <i>Shāfi'i</i> |
| Firman | <i>Firmān</i> | Sherif | <i>Sherif</i> |
| Hanifi | <i>Hanīfi</i> | Shiah | <i>Shī'ah</i> |
| Hejaz | <i>Hejāz</i> | Suakin | <i>Sawākin</i> |
| Ibadhi | <i>Ibādhi</i> | Suez | <i>Suweis</i> |
| Imam | <i>Imām</i> | Sultan | <i>Sultān</i> |
| Islam | <i>Islām</i> | Vizier | <i>Wazīr</i> |
| Kaimmakam | <i>Qā'im Maqām</i> | Wahabi | <i>Wahhābi</i> |
| Khartoum | <i>Khartūm</i> | | |

GLOSSARY OF TOPOGRAPHICAL AND OTHER TERMS

- Ab'ār**, plur. of *bir* (q. v.).
- Abba** ('*abā*' or '*abā'ah*'), plur. *ā'bi'ah*. Arab cloak.
- 'Abd**, plur. '*abid*', '*ibād*', '*ubdān*', *a'bud*. Slave, negro, servant; man in general.
- 'Abid**. Adorer, servant of God; pious.
- 'Abid**. See **'Abd**.
- Abraj**. See **Burj**.
- Abraq**, plur. *abāriq*. Stony and sandy ground.
- Abu**. Father; often employed with a following genitive, in the sense of 'possessing, abounding in, characterized by'; abbreviated to *Bu* and *Ba* in the expressions *Āl Bu*, *Āl Ba* occurring in many tribal names.
- Abul**, i. e. *Abu'l*, contraction of *Abu el*, 'father of the'.
- Abwāb**. See **Bāb**.
- Abyadh**, fem. *beidha*. White.
- 'Adan**, plur. '*adanāt*'. Light shifting sand.
- Ahl**. Family, people, inhabitants.
- Ahmar**, plur. *ahāmīr*, *humrān*; fem. sing. *Hamra* (q. v.). Red.
- Ahqāf**. Very soft dune country with comparatively narrow trough-intervals between continuous sand-billows, which are of considerable height; see further, p. 12 f.
- 'Ain**, plur. *a'yūn*, '*uyūn*', *a'yān*. Spring.
- Akhdhar**, fem. *khadhrū*'. Green.
- Al**. See **El**.
- Āl**. Tribe; for the expression *Āl Bu* in tribal names, see **Abu**.
- A'la**. Higher, upper.
- 'Alam**, dual '*alamein*'. Sign; stone or column serving as boundary or road-mark.
- 'Ali**, fem. '*āliyah*'. High.
- Am**. See **Umm**.
- Ambār** (*anbār*). Store-house, granary.
- Amīr**, plur. *umarā'*. Leader, prince; Emir.
- Amwāh**. See **Mā'**.
- 'Aqabah**, before a vowel '*aqabat*'. Hill, mountain; lofty escarpment or acclivity; steep road.

- 'Aqalah**, before a vowel *'aqalat*. Fortress, asylum.
- 'Aqid**. Commander (when used in a military sense).
- 'Āqil**. Wise ; tribal title in Aden interior and Hadhramaut ; see further, p. 195.
- 'Aqlq**, plur. *a'iqqah*. Ravine, gorge, bed of a torrent.
- 'Aql**, plur. *'uqūl*. Fortress, asylum.
- Aqra'**, fem. *qar'ā*, plur. *qur'ān*. Bare, devoid of vegetation.
- Aqrab**. Nearer.
- 'Aqrab**. Scorpion.
- 'Araq**. See **'Ārq**.
- Arba'ah**, before a vowel *arba'at* ; fem. *arba'*. Four.
- Ardh**. Ground, land, earth.
- 'Areij**. Sand-belt.
- 'Arish**, plur. *'urush*. Hut, roof for shelter ; camel litter.
- 'Arq**, **'Araq**. Trodden path.
- 'Arq**, **'Irq**. Low hill, mountain-knoll, sand-dune ; mountain.
- Asfal**. Lower.
- Asfar**, fem. *saфра*. Yellow.
- 'Ashirah**, before a vowel *'ashīrat* ; plur. *'ashā'ir*. Kindred, family, tribe, race ; used of tribes paying taxation through their own chiefs.
- Ashraf**, plur. of *Sherif* (q. v.). Descendants of the Prophet through his daughter Fātimah ; the Sherifial clans. See also **Neqīb**.
- Asīl**. Noble, of race or origin.
- 'Askar**, plur. *'asākīr*. Soldier ; army, troops.
- 'Askari**, plur. *'askariyah*. Soldier.
- Asmar**, fem. *samrā'*. Brown.
- Aswad**, fem. *saudā'* ; plur. *sūd*. Black.
- 'Atiq**, plur. *'utaqā'*. Ancient.
- Awwal**. First, foremost.
- Ayyām et-Tashriq**. 'Days of Drying Flesh', a three days' rite at Mina during the Hajj, of which the first day is the most important ; it is one of the five *Wājibāt*, or 'requisites' of pilgrimage.
- Azraq**, fem. *zarqā'* ; plur. *zurq*. Blue, light blue, pale.
- Ba**. See **Abu**.
- Bāb**, plur. *abwāb*. Gate.
- Badan**. Large type of Arab-built boat employed for coastal trade on Persian Gulf.
- Baghlah**. Buggalow, the largest type of Arab-built boat, not usually more than of 200 tons burden, but sometimes running to 400 tons ; see further, p. 286.
- Bahr**, plur. *abhur*, *buhūr*, *bihār*. Sea, lake.

Bahrah, before a vowel *bahrat* ; plurs. *buhr*, *bihār*. Land, district ; lowlands ; place with water ; pool, basin.

Bajri. See **Dukhn**.

Bandar, Bander (Pers.). Port, harbour, emporium.

Baqarah. Large type of Arab-built boat trading on the Persian Gulf, similar to the *Baghlah* (q. v.).

Barqah. Isolated patch of *Nefūd* (q. v.).

Barr. Shore, bank ; continent.

Bat-ha (*Bat-hā'*), plur. *bitāh*. Broad pebbly bed ; open field ; low sandy flat.

Bātin. Depression ; lowland.

Batn. Belly ; depression ; river-bed.

Bedouin, Bedouins. (Arab. *Bedāwi*, plur. *Bedu*). Nomad, nomads ; see further, pp. 43 ff.

Beidha, plurs. *buyūdh*, *beidhāt*. Egg ; small number of men ; place surrounded by tents.

Beidha. See **Abyadh**.

Beit, plurs. *buyūt*, *abyāt*. Tent ; house ; building, habitation.

Beit el-Māl. Treasury, lit. ' House of revenue '.

Beled, plurs. *bilād*, *baldān*, *buldān*. Town ; district, country.

Beni, plur. (constr. state) of *Ibn* (q. v.). ' Sons of,' of frequent occurrence in tribal names.

Bersim. Clover ; lucerne.

Bin, variant form of *Ibn* (q. v.) in construct state, ' son of.'

Bint, plur. *banāt*. Daughter.

Bir (*bi'r*), plurs. *ab'ār*, *ab'ur*, *āb'ur*, *bi'ār*. Well.

Birkah, before a vowel *birkat*. Pool ; cistern, tank.

Boghāz (Turk.). Pass.

Bostān, Bustān, plur. *basātīn* (Persian). Garden.

Bu. See **Abu**.

Būm. Large type of Arab-built boat used in the Persian Gulf, smaller than the *Baghlah* (q. v.) ; see further, p. 286.

Burj, plurs. *burūj*, *abrāj*, *abrijah*. Tower, castle ; applied also to spur, bluff.

Caracol (Turkish). Guard-house, police post.

Dahanah. Comparatively hard gravelly plain, covered at intervals with parallel sand-belts of varying width ; see further, p. 11 f.

Dār, plurs. *dūr*, *diyār*, *adwūr*, &c. House, habitation ; court ; in Yemen, house with interior court and sometimes a square tower.

Darajah. Step ; flight of steps.

Darb, plur. *durūb*. Road.

Deir, plur. *duyūrah*, *adyirah*, and *adyār*. Monastery.

Derwish, Darwish, plur. *darāwish*. Dervish, mendicant.

Dhabi. Gazelle.

Dhāt, fem. of *Dhu* (q. v.); plur. *dhawāt*. Mistress of, possessor of, endowed with.

Dhawi. See *Dhu*.

Dheiqah, before a vowel *dheiqat*. Narrow place, pass.

Dhelūl, plur. *dhulul*. Riding camel; see further, Vol. ii, p. 13.

Dhu, Dhawi, (plur.), only used before a genitive. Master of, possessor of, endowed with. See also **Dhāt**.

Dhulul, plur. of *Dhelūl* (q. v.).

Dhura. Maize, Indian corn; known also as *jowari* (*jowāri*).

Dikakah. See **Dukk**.

Dīra (*dirah*). The particular 'range' of a Bedouin tribe.

Diwān, plur. *dawāwīn*. Royal court, court of justice; hall; divan, sofa.

Dōhah (*dauhah*), before a vowel *dōhat*. Tall tree; orchard; very large house.

Dōm (*daum*). The wild palm, the only species of palm which forks or branches; it produces a nut, which is exported.

Dukhn. Millet; known also as *bajri*.

Dukk, plur. *dikakah* (before a vowel *dikakat*). Low hill, hillock; a rolling down.

EL, AL. The definite article, 'the'.

Ethl. See **Ithl**.

Fakhdh, plur. *afkhādh*. Subdivision of a tribe; clan.

Farīq, plur. *fīraq*, *afrāq*, *afāriq*. Division of a tribe; party, sect.

Felej, Felj, plur. *fulūj*. Subterranean conduit for irrigation; pit or hollow in sand-bed.

Fellāh. Cultivator, peasant.

Felq, plur. *fulūq*. Cleft; pit or hollow in sand-bed.

Fuleij. Diminutive of *Felej* (q. v.)

Fulūj. See **Felj**.

Fulūq. See **Felq**.

Gā'. See **Qā'**.

Ga'r. See **Qa'r**.

Ga'rah. See **Qa'rah**.

Ghadīr, plur. *ghudrān*, *ghadrān*. Tarn; depression in which water stagnates; temporary pool.

Ghaidhab, before a vowel *ghaidhat*; plurs. *ghiyādh*, *aghyādh*. Thicket with some water; reedy bank; wood, grove.

Ghail, plur. *ghuyūl*. Water-course; valley in which are springs.

Ghār, plurs. *aghwār*, *ghirān*. Cave, lair; army, troop of raiders.

Gharb. West.

Gharbi. Western; west wind.

Ghaur. See **Ghōr**.

Ghazāl, plur. *ghizlān*. Young gazelle or deer.

Ghazw, **Ghazwah**. Raid; cp. *ghazwā*, to make a raid.

Ghi (Hindustani). Clarified or liquid butter. See also **Semn**.

Ghīl, plurs. *ghuyūl*, *aghyāl*. Morass; reedy bank, thicket.

Ghōr, **Ghaur**. Low ground, bottom, enclosed valley, valley.

Ghubbah, before a vowel *ghubbat*. Sip, draught; inlet.

Habl, **Habil**, plurs. *hibāl*, *hebāl*. Sand-hill; sand-ridge; undulating upland (in Yemen); rope, cable.

Hadhbah, before a vowel *hadhbat*; plurs. *hidhab*, *hidhāb*, *hadhabāt*, *ahādhīb*. Massive isolated mountain; flat-topped hill.

Hafir, plur. *hafā'ir*. Pit, cavity.

Hafirah. Pit.

Hail. See **Heil**.

Hāj. See **Hājah**.

Hājah, plurs. *hāj*, *hājāt*. Anything necessary; want, need; desire.

Hajar, plurs. *ahjār*, *ahjur*, *hijār*, *hijārah*. Stone.

Hajarah. See **Hajrah**.

Hajj. The annual pilgrimage from all parts of the Moslem world to Mecca.

Hājj, plurs. *hujjāj*, *hajīj*, *hujj*. Pilgrim, especially to Mecca.

Hajji. Title assumed by one who has performed the Hajj; see further, p. 28 f.

Hajrah, **Hajarah**. Stony plain.

Hāl. Family, progeny.

Halwa. Sweet.

Halwa, plur. *halāwa*. Sweetmeats.

Hamād. Dry (soil), barren (region); name of the Syrian desert.

Hamām, **Hamāmah**, plurs. *hamā'im*, *hamāmāt*. Turtle-dove, dove, pigeon.

Hammām, plur. *hammāmāt*. Bath.

Hamra, fem. sing. of *Ahmar* (q. v.). Red.

Harābah, before a vowel *harābat*. Water-cistern cut in rock.

Haram. A sacred thing or place; the city and neighbourhood of Mecca or Medina.

Harrah, before a vowel *harrat* ; plurs. *ahrār*, *hirār*. A surface of corrugated and fissured lavas or scoriae, overlying either plain or mountain ; see further, p. 12.

Haudh, plurs. *hiyādh*, *ahwādh*. Reservoir, cistern : watering-place for cattle.

Haumah, **Hōmah**. Desert.

Hautah. Palace.

Hazeim. See **Huzeim**.

Hazm, **Hazam**, plur. *huzum*. Rough elevated ground.

Hebāl. See **Habl**.

Heid, **Heidah**. Projection, projecting rock, bluff.

Heil, **Hail**, plurs. *huyūl*, *ahyāl*. Stagnating water in a ravine.

Heilah. Herd of small cattle.

Hijrah, **Hujrah**, before a vowel *hijrat*, *hujrat*. Stable, fold ; room ; sepulchre.

Hillah, before a vowel *hillat*. Alighting place ; quarter, street ; cinder-hill or crater in *Harrah* (q. v.).

Hisn, **Husn**, plur. *husūn*. Castle, stronghold.

Hiswah, before a vowel *hiswat*. Draught of water ; soil where water is found.

Hufeirah. Diminutive of *Hafīrah* (q. v.) ; small cavity.

Hufrah, before a vowel *hufrat* ; plur. *hafā'ir*. Ditch, hollow, hole, water-hole in soft ground.

Hujrah. See **Hijrah**.

Husn. See **Hisn**.

Huzeim (*Hazeim*). Diminutive of *Hazm* (q. v.).

Ibn, plur. *benūn* (and *abnā'*), constr. st. of plur. *beni*. Son.

Ihrām. The primitive dress assumed by pilgrims on entering the *haram*, or sacred vicinity of Mecca, and worn during the performance of the sacred rites ; see further, p. 28.

Imām (*conv.* Imam). Religious leader.

'Irq. See **'Arq**.

Ism. Name.

Ithl, **Ethl**, plur. *uthūl*. Tamarisk, *Tamarix articulata*.

Jāddah. Causeway, high road.

Jadwal, **Jidwal**, plur. *jadāwil*. Brook, streamlet, canal.

Jāl. Wall, parapet ; mountain slope, cliff ; plateau, downs (in Hadhramaut).

Jalad, **Jelad**. Hard ground.

Jalīb. See **Qalīb**.

- Jalta.** Rain-pool in a rocky and otherwise dry watercourse.
Jamā'ah, before a vowel *jamā'at*. Community, assembly.
Jamal, plurs. *jimāl, jamālah*. Camel.
Jambiyah, plur. *jenābih*. Short dagger ; see further, p. 153 f.
Jāmi', plur. *jawāmi'*. Mosque.
Janeinah. See **Juneinah**.
Jannah, Jennah, before a vowel *jannat, jennat* ; plurs. *jinān, jannāt*. Orchard, garden.
Janūb. South ; south wind.
Jarr. Foot of a mountain ; valley ; cave.
Jarrah. Water-course.
Jau, Jō. Hollow ; wide valley ; open pasture-ground.
Jauf, plur. *ajwāf*. Vast plain ; depression, hollow.
Jaul, Jōl. Coast, side (of mountain), cliff ; herd, troop.
Jauz. See **Jōz**.
Jebel, plurs. *jibāl, ajbāl*. Mountain.
Jedīd (*jadīd*), fem. *jedīdah*. New, modern.
Jelad. See **Jalad**.
Jelf. See **Jilf**.
Jelīb. See **Qalīb**.
Jennah. See **Jannah**.
Jezīrah, before a vowel *jezīrat* ; plurs. *jezā'ir, juzr*. Island ; used also for a peninsula.
Jidd (*jadd*), plurs. *ajdād, judūd*. Grandfather, ancestor.
Jihād. Holy war, crusade.
Jilf, Jelf. Scratch, chip ; ridge.
Jinjili (Hindustani). Oil extracted from the sesame seed.
Jisr, plurs. *ajsur, jusūr*. Bridge.
Jiz. Side of a valley ; coast ; region.
Jō. See **Jau**.
Jowari. See **Dhura**.
Jōz (*jauz*). Passage.
Jubb, plurs. *ajbāb, jibāb, jibabah*. Deep well, cistern, hole, water-pan.
Jubbah, plurs. *jubab, jebāb*. The long collarless robe with wide sleeves, which constitutes the usual outer dress of the Arabs.
Jufrah, before a vowel *jufrat* ; plurs. *jufur, jifār*. Hole, hollow ; large district.
Juneinah, Janeinah. Diminutive of *Jannah* (q. v.).
Jurd, plur. *jurūd*. High bare mountains.
Jurdah. High, stationary sand-dune.
Jurf, plur. *ajruf*. Mountain, cliff.
Jurn, pl. *ajrān*. Drying-place, drying-floor ; mortar.

- Ka'bah.** The Beit Allah, or 'House of God', in the great court of the mosque at Mecca ; the famous Hajar el-Aswad, or Black Stone, is built into its wall.
- Kadi.** See **Qādhi**.
- Kafr.** Village.
- Kaimmakam.** Administrator of a *Kaza* (q. v.)
- Kalb.** See **Kelb**.
- Kat.** The fresh leaves and twigs of the plant *Catha edulis*, which are chewed as a stimulant ; see further, p. 156.
- Kataf.** See **Kitf**.
- Kathīb.** See **Kethīb**.
- Kātīb.** Scribe, secretary.
- Kaur.** Tract, district ; land ; small town.
- Kaza** (*gaza* ; Turkish). Turkish administrative district under a *Kaimmakam* (q. v.), subdivision of a *Sanjak* (q. v.).
- Kebīr**, fem. *kebīrah* ; plurs. *kibār*, *kubarā'*. Great.
- Kelb** (*kalb*), plur. *kilāb*. Dog.
- Kella.** Station, halting-place.
- Kethīb, Kathīb.** Light shifting sand.
- Khabrah**, before a vowel *khadrat* ; plurs. *khibār*, *khābār*, *khābāri*, *khābrāwāt*. Rain-pool ; depression in which water stands after rain ; soft ground.
- Khabt.** Extensive tract of barren or low-lying ground.
- Khadhra** (*khadrā'*). Green, fem. of *Akhdhar* (q. v.).
- Khalīfah**, plur. *khalā'if*. Caliph.
- Khāli.** Empty, uncultivated, uninhabited.
- Khall.** Path through sandy ground.
- Khamīs**, plur. *akhmisa'*. Thursday ; Thursday market.
- Khān.** Inn, caravanserai.
- Khān** (Persian). Lord, chief.
- Khatmah, Khutmah**, before a vowel *khatmat*, *khutmat*. Mountain peak.
- Khaur.** See **Khōr**.
- Khīrbah** (pronounced *khurbah*), before a vowel *khīrbat*. Ruin.
- Khishm, Khashm.** A mountain mass ; prominent peak, spur, headland.
- Khōr** (*khaur*). Bay, inlet ; also used by Bedouins to denote salt-encrusted ground.
- Khubb**, plurs. *akhbāb*, *khubūb*. Low ground, depression.
- Khubūb.** See **Khubb**.
- Khudhrah**, plur. *khudhar*, *khudhr*. Green colour ; verdure ; herbs, greens, vegetables.
- Kibs.** Earth with which a well is filled up ; clay hut.

Kiṭf, Kataf. Shoulder ; mountain slope.

Kūt, Kōt. Fort ; building capable of defence.

Kuweit, diminutive of *Kūt* (q. v.). Small fort.

Labbeika, meaning 'Here I am, at your service', the opening word of the 'Talbiyat' cry, which it is meritorious for the pilgrim to Mecca to raise during the performance of the sacred rites.

Leimūn. Lemon, citron, lime (fruit) ; Wādi Leimūn, prob. contracted from *Wādi el-Aiman*, 'the right-hand valley'.

Lughf. The lee side or fold of a sand-dune.

Mā, Ma, Mai (often pronounced *moi*), plur. *miyāh, amwāh*. Water ; plur. also employed in sense of 'sources, springs'.

M'a. See **Mi'a.**

Madāq. See **Medāq.**

Madraj, Madrajah, plur. *madārij*. Road, path ; in plur., steps.

Madrasah, before a vowel *madrasat*. University, academy.

Mafraq, Mafriq, plur. *mafāriq*. Bifurcation ; crossing of roads.

Mahall, plur. *mahāll*. Station ; abode ; quarter.

Mahallah, before a vowel *mahallat*. Quarter of a town ; station ; inn.

Mahatt, Mahattah, before a vowel *mahattat*. Place for alighting and unloading ; station.

Mahjar. Stony ground.

Mahjir, Mihjar, plur. *mahājir, mehājer*. Surroundings of a town ; orchard ; quarry.

Mai. See **Mā.**

Malik, Malk, plur. *mulūk, amlāk*. King.

Ma'mal, plur. *ma'āmil*. Workshop, manufactory.

Maqta', Muqta'. Cutting, quarry ; ford.

Markaz. See **Merkez.**

Marsa. See **Mersa.**

Masadd. Hole, gap ; barricade, barrage, dam.

Mashāsh, Mushāsh. Soft ground ; wells.

Masjad, Masjid. See **Mesjid.**

Mazār. Shrine.

Mazra'ah. See **Mizra'.**

Medā'in. See **Medinah.**

Medāq, Madāq. Place of combat.

Medheiq, Madhaiq. Narrows, narrow place ; gorge, defile.

Medinah, before a vowel *medīnat* ; plur. *mudun, mudn, medā'in*. City.

Mehājer. See **Mahjir.**

Mehlāl. See **Mihlāl.**

Meidān, Midān. Open space ; vast plain.

Mejlis. Council ; board, session.

Mejlis Beledi. Town council.

Melh. See **Milh.**

Merkez, Markaz. Place where the flag is planted on the ground ; head-quarters ; chief town of province.

Mersa, Marsa, plur. *marāsi*. Anchorage, harbour.

Mesjid, Masjid, Masjad, plur. *masājid*. Place of prayer, small mosque ; El-Mesjidān (dual), the mosques of Mecca and Medina.

Mi'a, M'a. Irrigation channel.

Mihlāl, Mehlāl. Place of assembly.

Mijbāh. Cooking-hole in ground.

Milh, Melh, plur. *milah* (*melah*), *milāh* (*melhāh*), *milhah* (*melhah*), *amlāh*. Salt, salt water ; salt (adj.).

Mimbar, Minbar. Pulpit ; chair (of a teacher).

Miyāh, Amwāh, plur. of *Mā* (q. v.). Waters, sources.

Mizra', Mazra'ah (before a vowel *mazra'at*). Sown field, arable ground ; village, hamlet.

Moyah, Muweihah, before a vowel *moyat, muweihat*. A little water.

Mudarraaj. Constructed in steps.

Mudir (*mudir*). Administrator of a *Nāhiyah* (q. v.).

Mujtahid. Lawyer entitled to give decisions ; Shiah religious authority.

Mulūk. See **Malik.**

Munākh. Place where a camel kneels down ; station, resting-place.

Muqaddam. Leader ; tribal lord.

Muqta'. See **Maqta'.**

Mutawwif, plur. *mutawwifin*. Guide for the pilgrimage to Mecca and Medina.

Mutesarrif. Turkish administrator of a *Sanjak* (q. v.).

Muweih. A little water.

Muweihah. See **Moyah.**

Nadh, Nadhah (before a vowel *nadhat*), plur. *andāh*. Vast open tract.

Nadhah. Plenty, great quantity.

Nāhiyah, before a vowel *nāhiyat*. Turkish administrative district under a *Mudir* (q. v.), subdivision of a *Kaza* (q. v.)

Nahr, plur. *anhur, anhār, nuhur, nuhūr*. River, stream, canal.

Nakheil (*nukheil*). Small palm.

Nakhil. Palm-trees, palm-grove.

Nakhl, plur. *nakhil*. Palm-tree.

Na'l, fem. *na'lah*. Hard shiny pebbly ground.

Naqa. Sand-heap.

Naqa', plur. *niqā', anqu'*. Flat country where water stagnates,

Naqb. Hole, breach ; tunnel ; pass, defile.

Naqīb. See **Neqīb.**

Naql, Neql. Stream of water ; road.

Naubah. See **Nūbah.**

Nebi. Prophet.

Nefūd (nefūdḥ). A continuous area of deep sand, forced by wind-pressure into high sand-billows or dunes ; see further, p. 11 f.

Nejd. Plateau, elevated ground ; elevated road.

Neqīb, Naqīb, plur. *nuqabaʿ*. Governor, leader, head of a community, chief, prefect, magistrate. *Naqīb el-Ashrāf*, the official representative of the Sherifial clans.

Neql. See **Naql.**

Nizām. Turkish regular troops.

Nūbah, Naubah, before a vowel *nūbat, naubat*. Post, guard.

Nullah (Hindustani). Water-course.

Nuqairah, before a vowel *nuqairat*. Diminutive of *Nuqrah* (q. v.).

Nuqrah, before a vowel *nuqrat*. Cavity, pit ; deep valley ; depression in *Nefūd* (q. v.) ; sunken bay in *Harrah* (q. v.).

Nuqtah, before a vowel *nuqtat* ; plur. *nuqat, niqāt*. Spot, point.

ʿOmrah. Visit to a place ; minor pilgrimage.

Qāʿ (sometimes pronounced *gāʿ*). Plain, flat tract of land.

Qābilah, before a vowel *qābīlat* ; plur. *qabāʿil*. Nomadic tribe.

Qabr, plur. *qubūr*. Tomb.

Qādhi (Kadi), plur. *qudhāt*. Judge.

Qāfilah, before a vowel *qāfilat* ; plur. *qawāfil*. Caravan.

Qafr. Desert without water and vegetation.

Qahwah, before a vowel *qahwat*. Coffee-shop.

Qāʿid, plur. *quwwād, quwwad*. Guide, leader, commander ; police officer.

Qalʿah, before a vowel *qalʿat*. Fort, citadel.

Qalb, plur. *qulūb*. Heart, centre.

Qalīb (sometimes pronounced *jalīb* or *jelib*), plur. *qulbān (gulbān)*, Old, or unlined, well.

Qantarah, before a vowel *qantarat* ; plur. *qanātir, qanātīr*. Bridge ; vault, arch ; aqueduct.

Qaʿr (sometimes pronounced *gaʿr*), plur. *quʿūr*. Pit or hollow in sand-bed.

Qarʿ. Bottom ; ground ; depth.

Qarʿa (*qarʿā*), fem. of *Aqraʿ* (q. v.).

Qaraʿah, before a vowel *qaraʿat*. Bareness, baldness.

- Qa'rah** (sometimes pronounced *ga'rah*), plur. *qa'rāt* (*ga'rāt*). Depression ; low ground ; oasis soil. Term applied by the Shammar to pit or hollow in sand-bed.
- Qārah**, plur. *qārāt*. Isolated hill.
- Qarawi**. Inhabitant of a village or town.
- Qarīb**. Near, close at hand.
- Qarn**, plur. *qurūn*. Horn ; projecting hill or mountain.
- Qaryah, Qiryah, Quryah**, before a vowel *qaryat, qiryat, quryat*. Village, hamlet ; town.
- Qasr**, plur. *qusūr*. Palace, castle, fortress.
- Qauz, Qōz**. High round sand-hill ; ridge, crest.
- Qiryah**. See **Qaryah**.
- Qōz**. See **Qauz**.
- Qubbah**, before a vowel *qubbat* ; plur. *qubab, qibāb*. Dome, cupola ; small domed shrine.
- Qulbān**. (1) Plur. of *Qalīb* (q. v.) ; (2) enclosure of palms.
- Quryah**. See **Qaryah**.
- Quseir, Qseir**. Diminutive of *Qasr* (q. v.).

- Rab'**, plur. *ribā', rubū', arbu', arbā'*. Spring camp ; home, dwelling, house.
- Rafiq**, lit. 'friend, comrade'. A companion derived from the Bedouin tribe through whose range one must pass, or from some tribe allied with it or authorized to share its range ; see further, p. 21.
- Raha**. Mill, mill-stone.
- Rāhah**, before a vowel *rāhat*. Rest, repose.
- Rahwah**, before a vowel *rahwat*. High or embanked ground.
- Ra'is, Rayyis**. Chief, leader ; captain.
- Rajul**, plur. *rijāl, rajlah, &c.* Man.
- Raml**. Sand.
- Ramlah**, before a vowel *ramlat*. Sand-heap, sand-hill.
- Ras** (*ra's*), plur. *ru'ūs, ru'us, ārūs*. Head, promontory.
- Raudh, Rōdh**. Some water.
- Raudhah**, before a vowel *raudhat* ; plur. *raudh, raudhāt, riyādh, ridhān*. Place with water and abounding with grass ; meadow ; green hollow ; garden with rich vegetation.
- Rayyis**. See **Ra'is**.
- Ri'**, plur. *riyā'*. Pass ; mountain-path ; steep declivity ; hill.
- Rijāl**. See **Rajul**.
- Rijm, Rujm**, plur. *rujūm*. Cairn, heap of stones.
- Riyādh**. See **Raudhah**.

Riyāl. The Maria Theresa dollar, the most common medium of exchange in Arabia; the coins are still minted, but all bear the date 1788.

Rōdh. See **Raudh.**

Ruba'. Abode.

Rubu'. See **Rab'.**

Rujm; Rujūm. See **Rijm.**

Sabkhah, Sabakhah, before a vowel *sabkhat, sabakhat*; plur. *sibākḥ*. Nitrous or saline depression; salt ground, salt marsh; deposit of tufaceous gypsum.

Sabt, plur. *asbut, subūt*. Saturday; Saturday market; week; time.

Sādah. See **Seyyid.**

Sadd. Barrage, dam, barricade.

Sāfil. Low, lower; lower part.

Sāfilah. Base, back.

Safra, fem. of *Asfar* (q.v.).

Saghīr, fem. *saghīrah*. Small.

Sahil. Easy, smooth; covered with sand.

Sahl, plur. *suhūl*. Plain, level ground.

Sahl. Easy, level.

Sakan. Habitation, dwelling, abode.

Sākin, plur. *sukkān*. Inhabitant.

Samra (*samrā'*). See **Asmar.**

Sanbūq (*sambūq*). Small type of Arab-built boat; see further, p. 157.

Sanjak (*sanjaq*). Turkish administrative district under a *mutesarrif*, usually a subdivision of a *Vilayet* (q.v.).

Sawān, Swān, Sawwān. Granite.

Sebil. Small open building beside a fountain, in which travellers pray and take their repose.

Seih, plur. *suyūh, asyāh*. Running water.

Seil. Torrent after heavy rain.

Seilah, before a vowel *seilat*. Stream; heavy shower.

Semn. Liquid butter See also **Ghi.**

Serai, Serāyah, plur. *serāyāt*. Palace; government buildings; in Persia and India *serai* = caravanserai.

Serdāb. Cellar; underground room, for protection against the heat of summer.

Serdeh. Way, road.

Seyyid, plur. *sādah, sādāt, sayā'id, asyād*. Master, lord, prince; title of one claiming descent from Mohammed through Fātimah; see further, p. 221 f.

Sha'afah, before a vowel *sha'afat*. Mountain-summit.

Sha'b, plur. *shu'ūb*. Split, cleft ; troop, tribe.

Sha'ib, plur. *shu'ab*, *shī'āb*. Ravine, mountain-cleft ; water-course, channel.

Shamāl, Shimāl. North, north wind ; left hand, left side.

Shaqb, Shiqb, plur. *shiqāb*. Mountain-cleft, narrow mountain-pass ; low ground with stagnating water.

Shaqīq. Split, torn ; basin of clay sand and stone in sand-bed.

Shaqīqah. Fertile valley between two mountains ; mountain-pass.

Shaqq, plur. *shuqūq*. Split, fissure ; side.

Sharm. See **Sherm**.

Sharq. East.

Sharqi. Eastern.

Shatt, plur. *shutūt*, *shuttān*. River-bank, river ; shore.

Sheikh, plur. *shuyūkh*. Chief of tribe, of sub-tribe, or of village ; also religious leader.

Sherif, plur. *ashrāf* (q.v.). Noble, of noble lineage, particularly of descent from Mohammed ; as title, see pp. 34, 108.

Sherm, Sharm, plur. *shurūm*. Gulf, inlet, bay.

Shī'ah, plur. *shiya'*, *ashyā'*. Troop of followers or partisans ; party, sect. *Esh-shī'ah*, the Shiites, followers of 'Alī.

Shi'b, plur. *shī'āb*. A mountain path, path ; cleft, narrow pass, valley ; water-course.

Shū'ai. Large type of Arab-built boat, used on the Persian Gulf, smaller than the *Baghlah* (q.v.) ; see further, p. 286.

Sif, plur. *seyāfi*, *asyāf*. Sea-coast, beach ; river-bank.

Siflah, Sufālah. Lower part.

Sikkah, before a vowel *sikkat* ; plur. *sikak*. Road.

Silsilah, before a vowel *silsilat* ; plur. *salāsil*. Chain, chain of mountains ; unbroken succession.

Simsim. Sesame.

Sunna. Custom, usage ; divine law, tradition

Sunni. Lawful, traditional ; Sunnite.

Sūq, plur. *aswāq*. Bazaar, market, market-place

Taff, Taffah (before a vowel *taffat*). Tract of land ; shore ; low and sandy maritime plain

Tamimah. Tribal chief.

Tarfah. Tamarisk.

Tariq, plur. *turuq*. Road, path.

Tariqah, before a vowel *tariqat*. Order, religious fraternity.

Tā'us. Sand-dune ; see further, p. 393.

Tawil, plur. *tiwāl*, *tiyāl*. Long, tall, great.

Tayyib, fem. *tayyibah* (before a vowel *tayyibat*). Good, excellent, pleasant.

Tehāmah, before a vowel *tehāmat*. Hot lowland.

Tell, plur. *tulūl*, *tilāl*. Mound, small hill.

Thāni. Second; double.

Themīlah, before a vowel *themīlat*; plur. *themā'il*. Pool; reservoir of stone; water-hole in bed of a wādi.

Thenyah, before a vowel *thenyat*. Winding path.

Tīn. Clay, loam.

Tōr, **Taur**, plur. *atwār*. Boundary.

Tuleil. Diminutive of *Tell* (q. v.).

Tuwāl. Long, tall.

Umm, plur. *ummāt*, *ummahāt*. Mother; often employed before a genitive in the sense of 'possessing, abounding in, characterized by'; in Aden frequently *am*.

'Ushr, plur. *'ushūr*. Tithes, on agricultural produce and stock; sea-customs.

Vali (*vāli*; Turkish). Administrator of a Turkish province or *Vilayet* (q. v.).

Vilayet. Turkish province, under a *Vali* (q. v.).

Wa. And.

Wādi, plur. *audiyah*, *audāyah*, *audā'*, *audāh*, *widyān*; dual *wadyān*. Water-course, bed of stream, valley with stream-bed.

Wakīl, plur. *wukalā*. Agent, deputy; manager, steward; lieutenant; governor.

Walad, **Weled**, **Wald**, **Wild**, **Wuld**, plur. *aulād*. Boy; son, descendant.

Wali, **Weli**. Prophet, saint.

Waqf, plur. *auqāf*, *wuqūf*. Land held (actually or nominally) in trust for religious purposes.

Wazīr, plur. *wuzara'*, *auzār*. Vizier, minister; assistant, helper.

Weli. See **Wah**.

Yaman, **Yamīn**. Right hand, right side.

Yōm, **Yaum**, plur. *ayyām*. Day.

Zakāt, plur. of *zakah*. Taxes; export-duty; see further, p. 246.

Zaptieh (Turkish). Member of armed police force.

Zarībah, **Zerībah**, before a vowel *zarībat*; plur. *zarā'ib*. Fold for cattle; ambush, hiding-place; entrance.

Zarqa (*zarqā'*). See **Azraq**.

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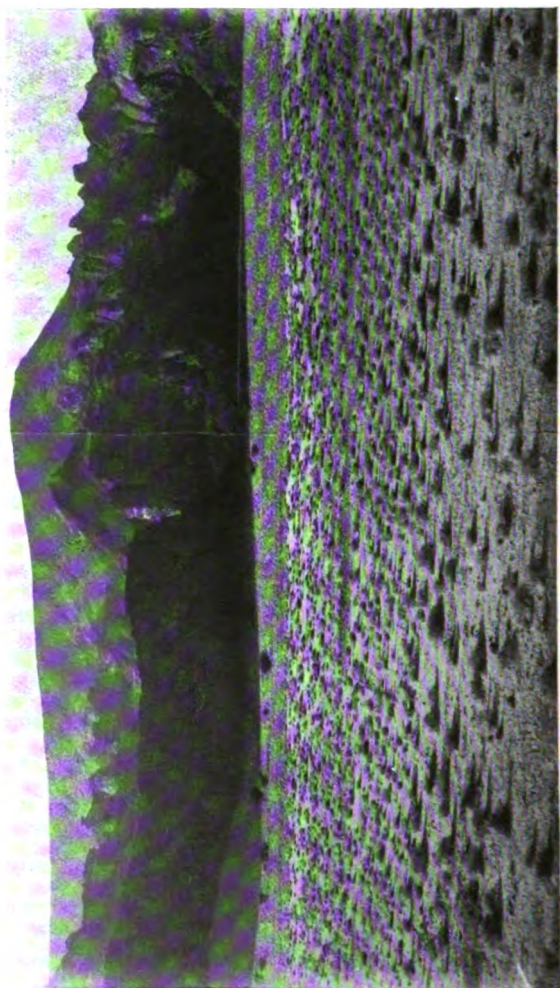
PLATES

- I. Wādi Rummah
- II. The cliff of Harrat el-'Aweiridh
- III. (a) Sandstone table-mountains
(b) Jebel Toweiq
- IV. The Tubeiq hills
 - V. (a) Rain-pool in sandstone region
 - (b) Watering camels at Hazil
- VI. (a) A 'felj' pit in the Nefūd
- (b) Plan of a group of 'felj' pits
- VII. (a) Windward slope of a high sand-dune
- (b) Leeward slopes of sand-dunes
- VIII. (a) Dahanah belt of El-Bittah
- (b) A primitive aqueduct at Malham
- IX. Well-pit at Shamāsīyah
- X. (a) The bazaar at Riyādh
- (b) Boreidah
- XI. Date-palms at Tebūk
- XII. The oasis of Jauf el-'Amr
- XIII. Jalājil in Wādi Jalājil
- XIV. Coffee-plantations in Yemen
- XV. (a) Bahlah in Oman
- (b) The fort of Jabrīn

(NOTE.—The illustrations include photographs taken by the following travellers: Capt. W. H. I. Shakespear (Pls. I, IV, VIII *b*, IX, X *a*, XII, XIII); Mr. D. Carruthers (Pls. III *a*, V *a*, VII *a* and *b*), Capt. G. Leachman (Pls. III *b*, V *b*, VIII *a*, X *b*), Mr. G. W. Bury (Pl. XIV), and Lt.-Col. S. B. Miles (Pl. XV *a* and *b*); sketches by the late Dr. Euting are reproduced on Pl. VI.]



Wadi Rummah. 'There are no rivers in Arabia which flow perennially from source to mouth. . . . [The] river-valleys (*wādis*) . . . which originate east of the western watershed are mostly long and shallow, their bottoms being very little depressed below the general level. The longest of these [is] the Rummah' (vol. i, p. 10).



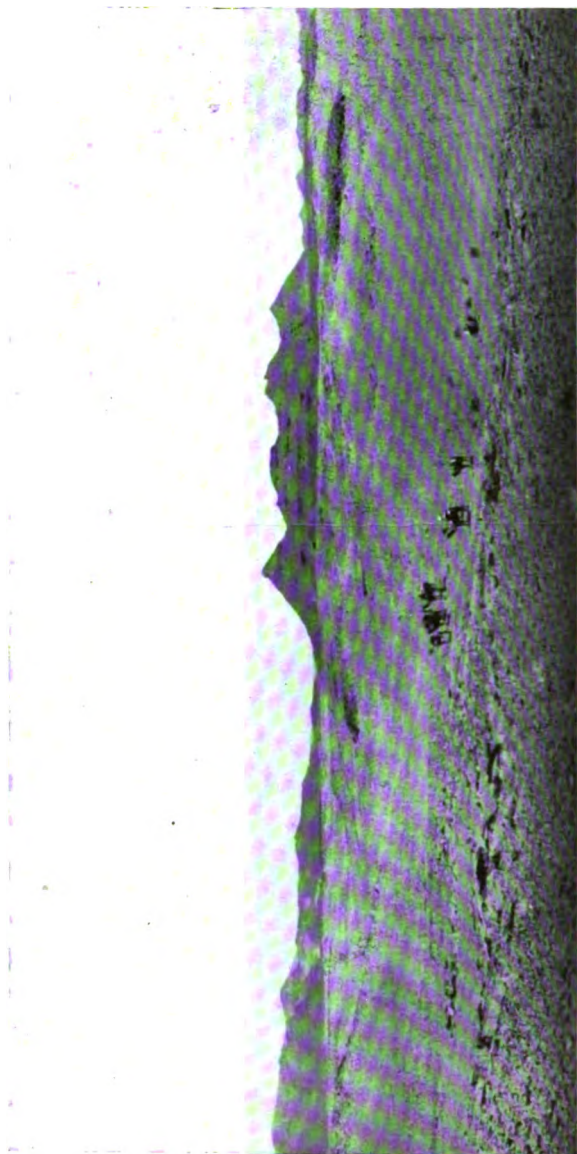
'The steep cliff of the Harrat el-'Aweiridh' near El-'Ala (vol. i, p. 115).



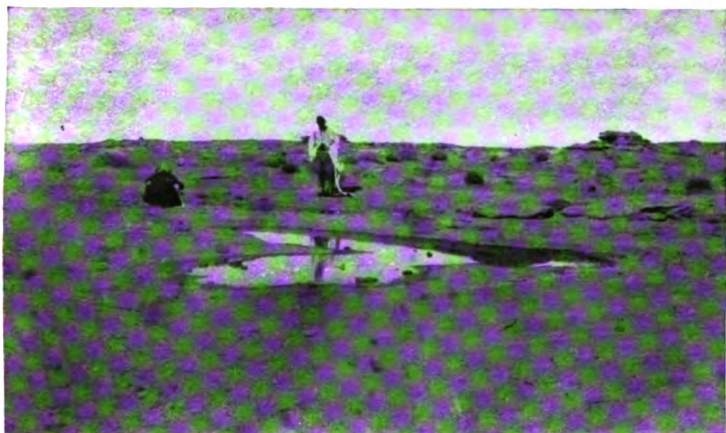
(a) Sandstone table-mountains of volcanic core, in the Western Nefūd, preserved by 'caps of erupted matter' (cf. vol. i, p. 10) against denudation by wind-blown sand. The process of denudation has assisted in forming the great sand-bed of the Nefūd.



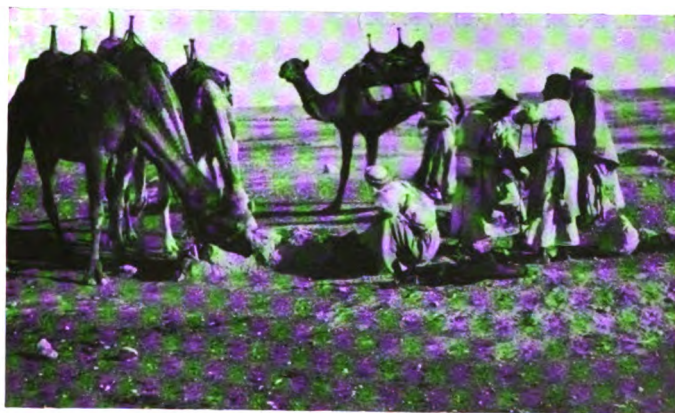
(b) 'A long curving escarpment, facing west, defines a broad plateau uplifted about 600 ft.—Jebel Toweiq' (vol. i, p. 10).



'The rocky Tubeiq hills' (vol. i, p. 56). The view is taken from the south.



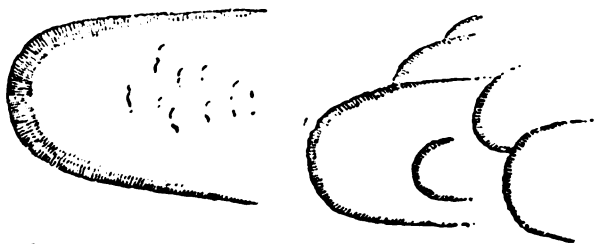
(a) Depression in sandstone region, where water collects after rain. These rain-pools are used as watering-places by the Bedouins.



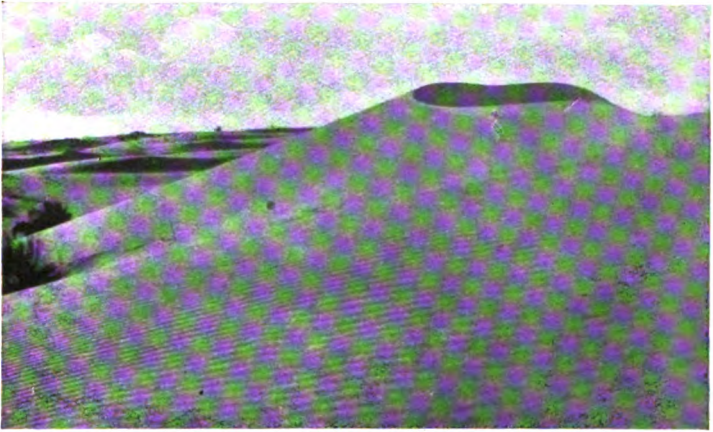
(b) Watering camels at one of the wells of Hazil. Fairly constant water at 60 ft.' (vol. ii, p. 83).



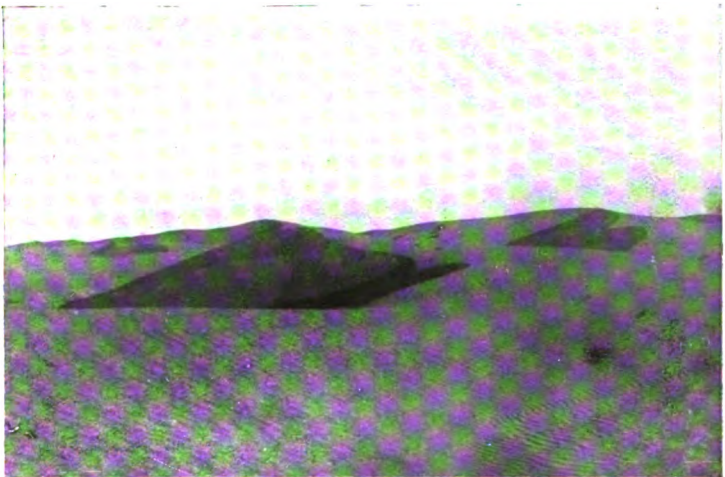
(a) 'The "felj" pits are by far the most remarkable feature of the Nefūd. . . . In shape they are most regular, being best described as resembling the imprint of a gigantic horse-hoof' (vol. i, p. 392).



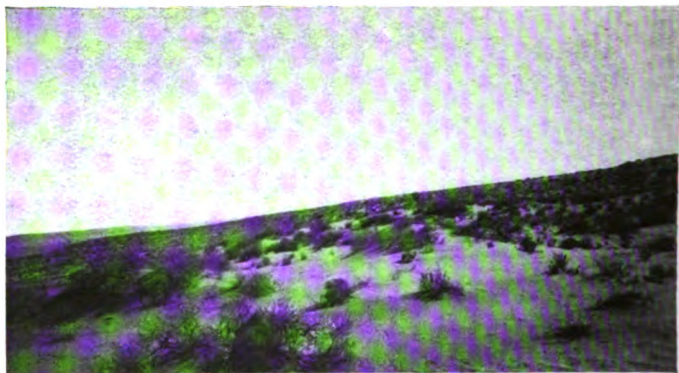
(b) Plan of a group of 'felj' pits in the Nefūd; 'the great horseshoe hollows face the SE.' (vol. i, p. 392).



(a) Windward slope of a high sand-dune in the Western Nefūd. 'The axes of the dunes lie N. and S.' (vol. i, p. 392).



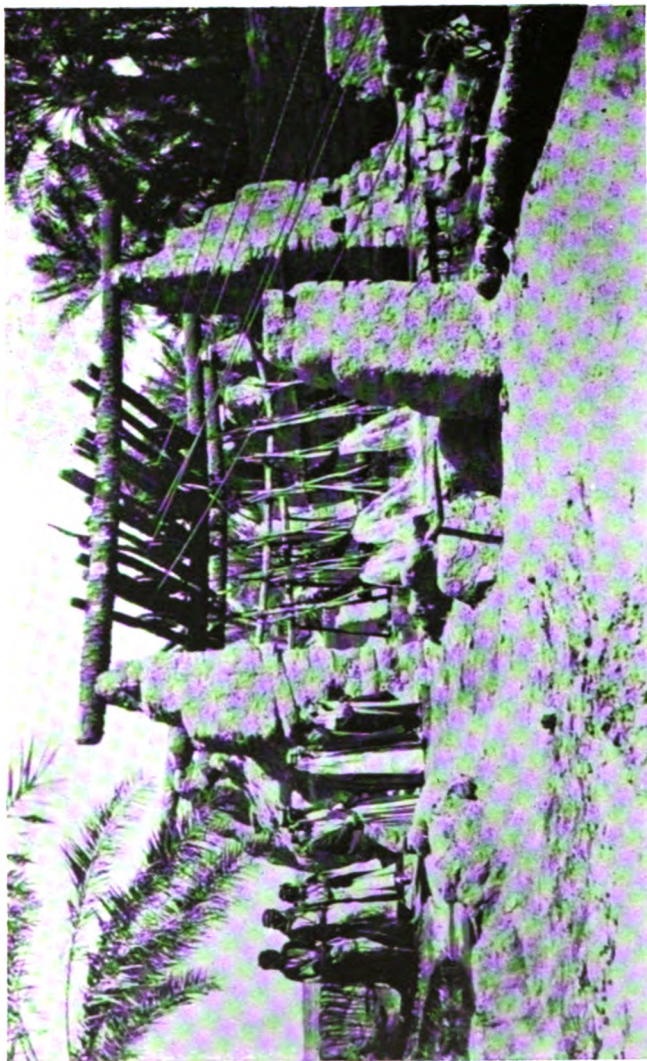
(b) Leeward slopes of sand-dunes, looking south. 'The prevalent west winds are no doubt the principal agency to which the formation can be ascribed' (vol. i, p. 392).



(a) Dahanah belt of El-Bittah. 'El-Bittah is the northern extension of a long, isolated sand-belt which extends for 235 miles, starting from the borders of Woshm and 'Aridh, and reaching to within 30 miles of the Northern Nefūd' (vol. i, p. 396).



(b) A primitive aqueduct of palm-stems and clay at Malham ; 'considerable, but not luxuriant, date gardens' (vol. i, p. 359).



Well-pit at Shamasiyah near Boreidah. The water is raised in leathern hoists by means of ropes harnesses to camels.



(a) The bazaar at 'Riyādh, capital of Nejd, . . . enclosed by date gardens on three sides' (vol. i, p. 357).



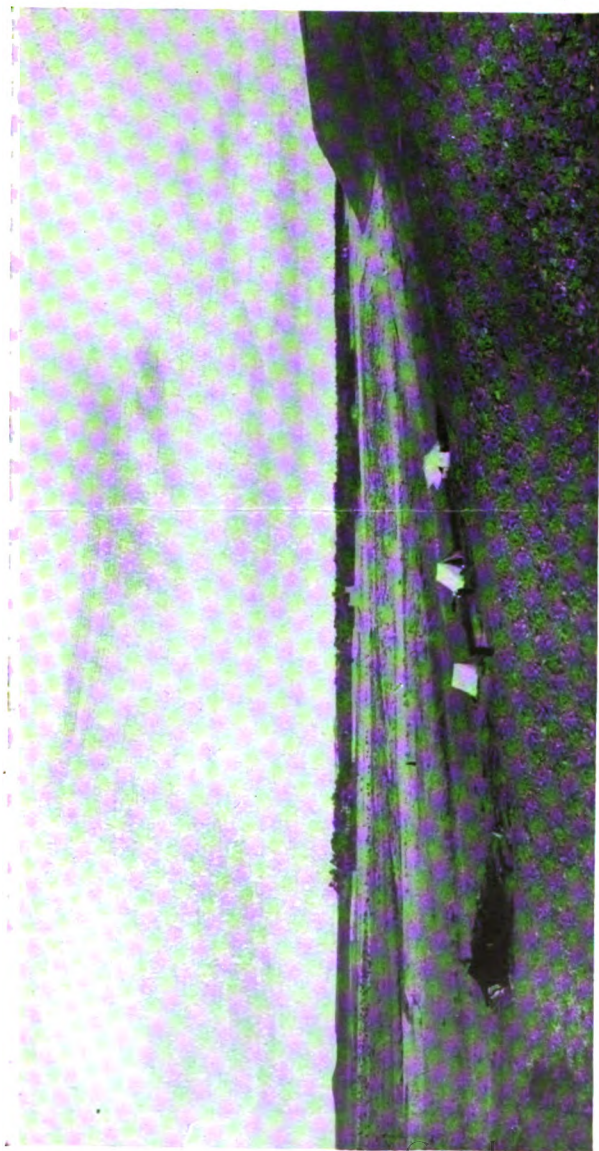
(b) Boreidah 'stands . . . on a sand-ridge, with a higher ridge to west of it; and between the latter and the walls are the great date gardens' (vol. i, p. 370 f.).



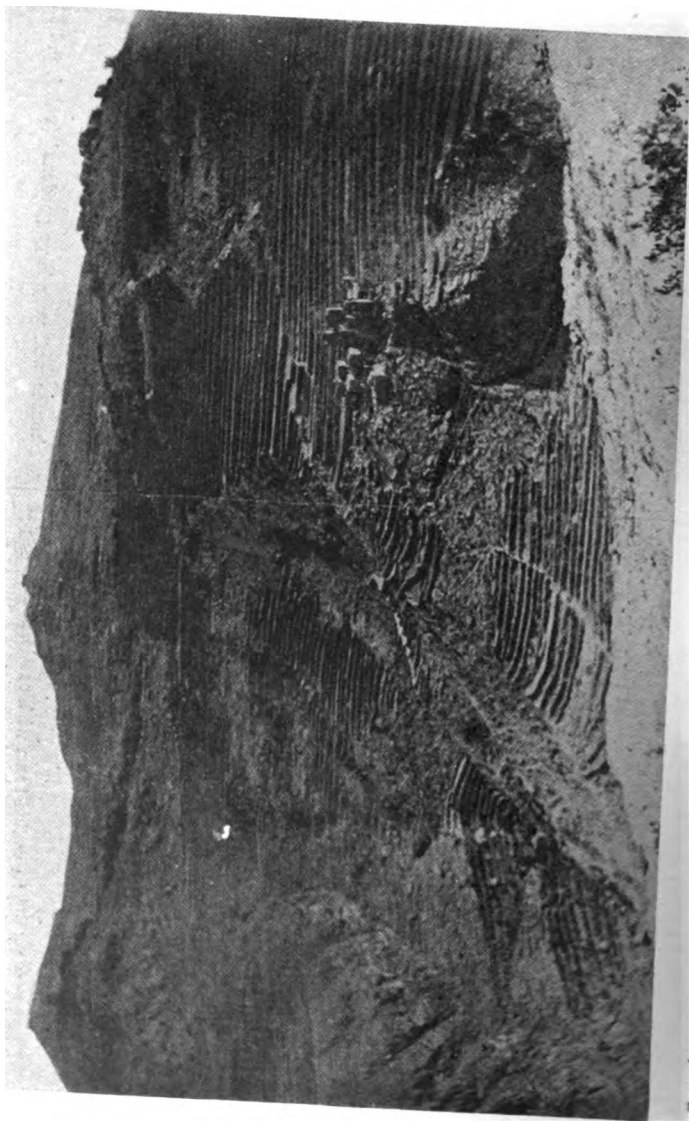
Date-palms at Tebūk in Hejaz.



The oasis of Jauf el-Amr. 'The main oasis lies in a saline depression, the floor of which is about 500 ft. below the surrounding deserts. . . . Interspersed among the gardens and palm-groves are the various villages or "Sūqs"' (vol. i, p. 387).



Jalājil, in Wādi Jalājil, 'a walled town with castle, some two-storeyed houses, and very large gardens' (vol. i, p. 369).



Conifer plantations in the highlands of Yemen. 'The plantations are laid out in terraces up the hill-sides and following their curves; these are faced with stones, sometimes enclosing a strip only a few feet wide' (vol. I, p. 166).



(a) Bahlah, for a time the capital of Oman. 'In the centre rises a huge white fort with two towers, one of which is very lofty and commands a view of the whole valley' (vol. i, p. 272).



(b) Jabrīn, for a short time the capital of Oman, 'now a ruinous fort, beside which are the dwellings of a few cultivators' (vol. i, p. 272).





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